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THE COVRT OF THE GENTILES:

OR

A *Discourse* touching the *Original* of HUMAN LITERATURE, both *Philologie* and *Philosophie*, from the SCRIPTURES, and JEWISH CHURCH.

In order to a Demonstration,

OF

1. *The Perfection of Gods VVord, and Church Light.*
2. *The Imperfection of Natures Light, and mischief of Vain Philosophie.*
3. *The right Use of Human Learning, and especially sound Philosophie.*

PART I. Of Philologie.

By *T. Gale.*

Antiquior omnibus *Veritas*, ni fallor: & hoc mihi proficit Antiquitas præ[illegible] Di-*vinæ Literaturæ*, quo facilè credam, *Thesaurum* eam fuisse posteriori cuique *Sapientiæ*. Et si non onus jam voluminis temperarē, etiā excurrerem in hanc quoq; probationem. Quis *Poetarum*, quis *Sophistarum*, qui non omnino de *Prophetarum Fonte* potaverit? Inde igitur *Philosophi* sitim ingenii sui rigaverunt; ut quæ de nostris habent, ea nos comparent illis. *Tertullian. Apolog. cap.* 47.

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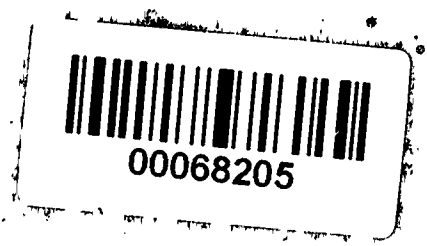

Advertiſements to the Reader.

READER.

IF *thy* curioſitie *leads thee to make* Inquiſition *into the* original Motives, Grounds, *and* Occaſions *of this following* Diſcourſe; *Know, that ſome rude* Idea *or the* firſt lines *thereof were drawn many years ſince, in the Authors* Academick Studies *and* Imployments. *For meeting with ſome brief* hints *and* intimations, *in* Grotius *and others, touching the* Traduction *of* Human Arts *and* Sciences *from the* Scriptures, *and* Jewiſh Church; *he conceived this* Notion, *if made good, might prove, as very* choice, *ſo no leſſe* uſeful *and* advantageous, *for the* confirming *the* Authoritie of the Scriptures, *and ſo by conſequence the* Chriſtian Religion. *This put the* Author *upon farther* Inquirie *into the* certaintie *of this* Poſition: *and after ſeveral years* contemplations *of, and* reſearches *about it, he found a general* concurrence *of the Learned, both* Philologiſts *and* Divines, *of this and the former Age, endeavoring to* promote *this* Hypotheſis. *Thus* Steuchus Eugubinus, Ludovicus Vives, *with other learned Papiſts of the former Age; as alſo* Julius *and* Joſeph Scaliger, Serranus, Voſſius, Sandford, Heinſius, Bochart, Selden, Jackſon, Hammond, Uſher, Preſton, Owen, Stillingfleet, *with others among the* Proteſtants, *have given very good* Demonſtration, *and* confirmation *of this Aſſertion. Yea we find not only thoſe of the* latter Ages, *but alſo many of the* Ancients, *eſpecially ſuch as ingaged in the* vindication *of the* Jewiſh *and* Chriſtian Religion, *againſt the* Gentile Philoſophers, *abounding much in this* Argument; *namely,* that the wiſeſt of the Heathens ſtole their choiceſt Notions and Contemplations, both Philologick, and Philoſophick, as well Natural and Moral as Divine, from the ſacred Oracles. *So* Joſephus *againſt* Appion, Origen *againſt* Celſus, Clemens Alexandrinus, *in the firſt book of his* Strom. Euſebius, *in his* Præpar. Evang. Tertullian, Auſtin, De Civit. Dei, Johannes Grammaticus, de Creat. Mundi, *with others, as is ſhewn in the* Bodie *of this* Diſcourſe.

Having collected *ſuch* evident notices *of the truth of this* Aſſertion, *from ſo many* concurrent Teſtimonies *of the* Learned, *both* moderne *and*

The Subject of the following Diſcourſe.

Ancient ; *the Author* eſſaied *what* Artificial Demonſtration *might be procured, for the ſtrengthning this* Argument, *In order hereto he read* Plato, *(the chief of thoſe, who are ſuppoſed to tranſport* Jewiſh Traditions *into* Greece*) and that with what diligence he might, to find out what* traces *and* footſteps *were to be diſcovered in his works, of* Jewiſh, *and* ſacred Dogmes. *What progreſſe he hath made herein, will appear partly in this, but more fully* (σὺν Θεῷ) *in the following* Diſcourſe of Philoſophie.

Moreover, to furniſh himſelf with yet fuller evidence *and* convictive Arguments, *touching the* veritie *of this* Hypotheſis, *he made it his buſines to inquire into, the* Travels *and* Lives *of the* wiſer Heathens, *eſpecially the* Grecians ; *hereby, if it might be, to find out ſome* Tracks *of their* Correſpondences, *and* Converſation *with the* Jews. *Wherein, I think, it is manifeſt, he has gained great advantages for the* Advance *of his* Deſigne. *For (not to mention* Sanchoniathon *and* Mochus, *thoſe great* Phenician Sophiſts, *who, as 'tis very likely, had* immediate *and* frequent *Converſation with the* Jews; *nor yet the* Egyptian Prieſts, *who ſeem to have been inſtructed at firſt by* Joſeph, *who founded and endowed a College for them, as ſome conceive from* Gen. 47. 22. &c.) *it appears evident, by the beſt* Records *we have of thoſe times, that ſeveral of the firſt* Poets, Sophiſts, *and* Philoſophers *of* Greece, *travelled into* Egypt *and* Phenicia ; *and made a conſiderable abode there, at thoſe very times when the* Jews, *in great multitudes, frequented thoſe parts. That* Orpheus, Linus, Homer, *and* Heſiod *were in* Egypt, *or* Phenicia, *is proved in the account of* Pagan Poeſie, *its* Original, &c.

That Solon *was in* Egypt, *and inſtructed in the great pieces of* Mythologie *or* Jewiſh Traditions, *by an* Egyptian (*if not a* Jewiſh) *Prieſt, is alſo proved out of* Plato, *once and again. That* Thales *alſo was in* Egypt, *and there informed himſelf touching the* Creation of the World, *the* Chaos, *and other* Phyſiologick Contemplations, *which he tranſported with him into* Greece, *and traduced, originally if not immediately, from the* ſacred Oracles *lodged in the Jewiſh Church, the Author has endeavored to demonſtrate in the account of his* Philoſophie. *Farther, that* Pherecydes (*Pithagoras's Maſter*) *was, though a* Syran *by birth, yet of* Syrian *or* Phenician extract, *and well inſtructed in the* Phenician *and* Jewiſh Dogmes, *may be conjectured from the* Heliotrope, *which he is ſuppoſed to have invented, and that in Imitation of* Aház's Dial ; *as alſo from his,* Θεογονία, Theogonie *or* Generation of the Gods, *conformable to that of* Sanchoniathon ; *which had evidently its original from* Jewiſh Perſons, *and* Names ; *as in what follows of the* Pagan Θεογονία. *That* Pythagoras *had much* converſation *and* correſpondence *with the Jews, both in* Egypt, *where he is ſaid to have ſpent twenty*

years,

years, as also in Babylon, *where he lived ten years with them, the Author has endeavored to render very probable, both by the storie of his life, as also from the* Idea *of his* Schole, Dogmes, Symbols, *and* Institutes, *and their parallel with those in the* Jewish Church; *as it will appear in the Storie of his* Philosophie. *He has likewise endeavored, to demonstrate the same of* Plato; *who is reported to have lived fourteen years with the* Jews *in* Egypt, *and we need no way doubt, derived the choicest of his* contemplations, *both* Physiologick *and* Theologick, *originally if not immediately, from the* Jewish Church *and sacred* Oracles; *as hereafter in his* Philosophie. *The Author has also examined the other* Sects, *and traced their first* Institutors *up even unto the Jewish Church; at least endeavored to evince, that their chief* Dogmes *were originally of* Jewish *and* sacred extract.

From so great a Concurrence *and* Combination *of* Evidences, *both* Artificial *and* Inartificial, *we take it for granted, that the main conclusion will appear more than conjectural, to any judicious Reader. Or suppose we arrive only to some* moral certaintie *or strong* probabilitie, *touching the* veritie *of the* Assertion; *yet this may not be neglected: for the least* Apex *of truth, in* matters *of great moment, is not a little to be valued. Besides, we may expect no greater certaintie touching any subject, than its* Ground *or* Foundation *will afford; according to that of* Aristotle, *πεπαιδευμένου γὰρ ἐστιν ἐπὶ τοσοῦτον τ' ἀκριβὲς ἐπιζητεῖν καθ' ἕκαστον γένος ἐφ' ὅσον ἡ τοῦ πράγματος φύσις ἐπιδέχεται· παραπλήσιον γὰρ φαίνεται μαθεματικοῦ τε πιθανολογοῦντος ἀποδέχεσθαι, καὶ ῥητορικὸν ἀποδείξεις ἀπαιτεῖν*, it is the part of a Student, to require subtilitie or exactnes in every kind, so far as the matter will bear it: for it is all one, to require Rhetorick or Eloquence of a Mathematician, whose office it is to demonstrate, as to require Mathematick Demonstration of a Rhetorician, whose busines is to orate and persuade. *Thus also Judicious* Chillingworth: As he is an unreasonable Master, who requires a stronger Assent to his Conclusion, than his Arguments deserve; so, I conceive him a froward and undisciplined Scholar, who desires stronger Arguments for a Conclusion, than the matter will bare. *Now the matter of this Discourse is not* Logick, *but* Philologick; *touching the* spring-head *and* Derivations *of* human Arts *and* Sciences; *wherein we are constrained, now and then, to make use of* Annals *and* Records *of Antiquitie, which are not so* authentick *as could be desired; yea sometimes, when* Memoires *fail us, of* conjectures, *which peradventure are liable to many exceptions: Wherefore it cannot reasonably be expected, that every* Argument *produced should be clothed with* Logick *or* Mathematick Demonstration. *No, it may suffice (which is all the Author presumes or endeavors) that upon the* whole *of his*

In maximis minimum est maximum.

Arist. Eth. lib. 1. cap. 3.

Chillingw. Preface to the Relig. &c.

The Deſigne of the following Diſcourſe.

Diſcourſe *laid together, his* Concluſion *appears* evident *or* certain *according to* moral eſtimation.

The Deſigne of the following Diſcourſe.

Reader, if thou inquire farther into the Ends, Deſignes, *and* Uſages *of this* Diſcourſe, *I ſhall nakedly lay before thee, what has been chiefly in the Authors eye, while under the* Contemplation *and* Compoſition *of it.*

1. To confirme the Authoritie of the Scriptures.

1. *His* main *and* original deſigne *is, to* confirme *the* Authoritie, *and* demonſtrate *the* Perfection *of the* Sacred Scriptures. *For his* Poſition, that the chief parts of human Literature had their derivation from the ſacred Oracles, *being* ſuppoſed, *or* proved; what *credit* and *Authoritie will hence redound to the ſame? how much will their* Divine Majeſtie, Perfection, *and* Precellence *beyond all human books and* Records, *be enhanced hereby? This made the ancient* Jews *and* Chriſtians *abound ſo much in this Argument. This alſo has induced many* Moderne Divines, *particularly* Jackſon, Preſton, *and* Stillingfleet *to reaſſume this* Argument, *to evince the* Authoritie of the Scriptures. *And that which has much ſtrengthened the Author in this* deſigne, *was a paſſage he had from great* Bochart, *who* (*upon the view that he gave him of* Stillingfleets Origines Sacræ) *told the Author,* that his main deſigne in compoſing his Geographia Sacra (a book worth its weight in the pureſt Gold) was the ſame; namely to ſtrengthen the Authoritie and perfection of the Scriptures

2. To ſhew Chriſts favor to his Church.

2. *Another great* End *the Author has in this* Diſcourſe, *is to* demonſtrate *what great* Marques *of* Divine favor, *and* rich Tokens *of his* Grace, Chriſt, *the* Mediator, *has been pleaſed to vouchſafe to his poor afflicted* Church. *And indeed is it not a great* Marque of Honor, *that his poor* infant Church, *ſo much deſpiſed and perſecuted by the* Gentile World, *ſhould be, not only the* Seat *of his own* Preſence *and* Worſhip, *but alſo as the* Moon, *to* reflect *ſome* broken Raies, *or imperfect* Traditions *of that* Glorious light *ſhe received from the* Sun of Righteouſnes, *to the* Pagan World, *which lay wrapt up in* night darknes? *What; that the proud* Sophiſts *of* Greece, *eſteemed the eye of the World for human Wiſdom, ſhould be fain to come and light their* Candles *at this* ſacred fire, *which was lodged in the* Jewiſh Church! *That the poor* Temple *of* Jeruſalem, *ſhould have a* Court for the Gentiles, *to which they muſt be all beholding for their choiceſt Wiſdom; how great an honor is this for mount* Zion *the Church of God!*

3. To ſhew the Imperfection of Natures Light.

3. *A farther* Deſigne *the Author has in promoting this* Hypotheſis *is, to beat down that* fond perſuaſion, *which has of late crept in among, and been openly avowed by many, too great* Admirers *of* Pagan Philoſophie, (*eſpecially that of* Plato) *as if it were all but the* Product *of* Natures Light. *Whereas, I take it, the Author has, or will in what follows, evidently evince, that the*

choiceſt

choiceſt Contemplations *of* Gentile Philoſophie, *were but ſome corrupt* Derivations, *or at beſt but broken* Traditions, *originally traduced from the* Sacred Scriptures, *and* Jewiſh Church.

4. *Another great* End *the Author had under* Contemplation, *in Compoſing this* Diſcourſe, *was to* diſabuſe *the minds of many young Students*, prepoſſeſſed *with* groſſe, *yea in ſome degree* blaſphemous Ideas *and* Notions *touching* God, *his* Names, Attributes, Nature, Operations, *&c, ſuckt in together with thoſe* poiſonous Infuſions, *they derived from* Ethnick Poets *and* Mythologiſts. *The ſad experience hereof made many of the* Primitive Chriſtians, *as well learned as others, greatly* decrie *and* declaim *againſt the reading of* Pagan books, *eſpecially* Poets. *Yea* Plato *himſelf, in his diſcourſe of* Mimetick Poeſie, *is very* invective *againſt it*; *demonſtrating*, how the minds of young Students, by reading ſuch Romantick or fabulous Stories, of the Gods, and things Divine, are firſt abuſed with falſe Images, and then adulterated and corrupted with falſe Principles; which draw on corrupt practiſes. *Wherefore in the* Idea *of his* Common Wealth, *he gives order*, that ſuch Mimetick or fable-coining Poets be baniſhed, though with reſpect, from his Common Wealth. *For the prevenſing or removing of ſuch* corruptions, *the Author has endeavored to* decipher *or unriddle, the whole* Pagan Θεογονία, *or the* Genealogie of the Pagan Gods; *as alſo other parts of* hiſtorick Mythologie, *touching the firſt* Chaos, *the* Golden Age, *the* ſeveral floods *under* Deucalion, *&c, the* Giants War, *with other pieces of* Mythologie *and* Pagan Theologie, *ſo common among the ancient* Poets, *and* Hiſtoriographers. *Hereby we ſhall come to underſtand the* otiginal Ideas *of thoſe* monſtrous Fables; *as alſo* diſabuſe *our minds from thoſe falſe Images of things Divine and human, which are ſo pleaſing to* corrupt Nature, *and too often prove a foundation of* Atheiſme.

If thou ſhalt, Reader, *farther inquire into the* Motives *and* Reaſons, *which have induced the* Author *of this* Diſcourſe, *to ſuffer it to come under* publique view; *then be pleaſed to take notice, that he is not ſo much his own flatterer as not to be ſenſible of many imperfections, both as to* Matter *and* Forme, *which may render it unfit for any* curious eye *or* palat. *Indeed the Author has neither* time *nor* Capacitie, *no, nor yet a* Will *to* poliſh *and* flouriſh *it ſo, as to render it acceptable to every* curious Critick. *He has alwaies affected, with that great Maſter of Wiſdom*, Padre Paul *the* Venetian, *to ſuit his* Forme *to his* Matter, *as* Nature *does*; *and not his* Matter *to his* Forme, *as the* Scholes *are wont to do. This, with other* moving Conſiderations, *has hitherto detained the Author form publiſhing this* Diſcourſe, *which was in the firſt draught thereof, intended for the* private Inſtruction *of ſome*

P. Paul, in his Introduction to the Hiſtorie of the Council of Trent.

perſons

perſons of Noble Condition, *committed to his* Tuition. *But that which has now prevailed upon him, to let it paſſe a more common* View *and* Cenſure, *beſides his general* Ends *above ſpecified, is the perſuaſion of ſeveral Judicious, Learned, and Pious Friends; who conceive it may be ſome way uſefull, at leaſt for the inſtructing of young* Students; *which is a main conſideration the Author had in his eye, when he firſt undertook the Compoſition thereof.*

Farther the conſideration that there is nothing of this nature *or* ſubject, *as yet extant in Engliſh, ſave an Argument in* Preſton *and* Jackſon; *with ſeveral* Improvements *and* Inlargements *in* Stillingfleets Origines S. *(who yet does not profeſſedly treat of this* Subject, *though he has given a great Advance therto) yea the Author not meeting with any* Latin Diſcourſes, *which do profeſſedly and intirely treat of this* Subject, *as by him deſigned and propoſed; this makes him to conceive it worth his while, to make ſome* Eſſay *herein, were it only to provoke others, who have more* Capacitie *and* Time, *to ingage more deeply in this* Studie *and* Argument.

Yet farther, Reader, before I permit thee to enter on the Bodie *of the* Diſcourſe, *I muſt advertiſe thee, that this* Diſcourſe of Philologie, *which is now firſt in* execution, *was* laſt, *or at beſt* leaſt, *in the Authors* firſt Intention. *For that which he firſt deſigned was,* the Traduction of Pagan Philoſophie *from the* Jewiſh Church *and* Sacred Oracles. *So that this of* Philologie, *is but the* Product *of a* ſecond *or after* Intention. *This I adde, becauſe thou wilt find, in the* Bodie *of this* Diſcourſe, *many* Quotations *referring to a following* Diſcourſe of Philoſophie, *compoſed before this of* Philologie; *which may, if the Author ſees his way clear, follow in due time.*

Argumentum hujus Libri omni Literaturæ genere refertißimi.

Poeticis, Coloribus delineatum.

CEnſeri Veteres puerili ardore laborant
Stulti homines, gaudentque Vetuſti Sordibus Ævi.

Arcas ut incedit Sublimibus altus Alutis ?
Erroreſque novos Lunam docet ; at magis Ipſe
Errat, dum, tantæ conculcans Lumina Stellæ,
Antiqui vanam ſectatur Nominis umbram.

Nec minus inſanit celebris Gens Cecropidarum,
Terrigenam jactans Colubrum, auratasque Cicadas ;
Et magis hiſce loquax, primos Heliconis ut Ortus,
Barbariem & Graia domitam toto Orbe Minerva,
Invectaſque Artes Terris, Vocumque Figuras
(1) (Hæ quamvis rubeant) oſtentat Græcia mendax !
India ſic comedit Proavos, Ventriſque Sepulchro
Ingratis mos eſt Natis tumulare Parentes.

(1) Phœnices *primi Literarum Inventores in rei memoriam uni*ceis *utebantur Characteribus.*

Sed Locus hic Sacer eſt ; Soleas tandem exuat Arcas
Lunatas ; & Cœleſti contenta Columbæ
Cedere Noctis Avis proprias nunc advolet umbras,
Atque canat Carmen, pateant quod Furta, ferale.

Auritas nondum Sylvas attraxerat Orpheus
Carminibus ; Cadmuſve ſuas exiruxerat Arces.
Nondum Mortales invadere Tecta Tonantis
Mente levi, pictoſque Polum diffindere in Orbes
Norant Thaletis ductu ; nec Græcia magna
Pythagoræ majoris adhuc perceperat Artes.
Cum Deus ardentis tonuit de Culmine Montis ;
Inſcripſitq; decem binis Præcepta Tabellis ;
Multiplices addens Ritus, & Carmina juſta,
Unde rudem potuit Prætor compeſcere Turbam.

Hoc de Fonte Sacro divina Noemata, Leges,
Omnigenaſque Artes rudis hactenus imbibit Orbis ;
Doctus cuncta, niſi hoc, Veteres celare Magiſtros.
Pennatos hinc Mæonius Subduxit Ocellos
(2) Pavo, alias plane Cæcus manſiſſet Homerus.
Ceſſerat in vacuum Spectrum, quo fingitur Ortus,
Divinus Plato, ſectantique illuſerat Orbi ;
Ni verum quærens variis Erroribus illud
Fœcundis tandem Jud æ invenerat Oris.

(2) Platonici *fingebant* Homerum *in* Pavonem *abiſſe, ob varietatem Materiæ* Poeticis *ornatam Coloribus referente* Pier. Hierog. l. 24.

Sic nudata ſuis fur vis Græcia Plumis,
Solas nunc Ululas, Sileni ac jactitet (3) Aures.

(3) Silenum *utpote* Antiquarium *pingebant Veteres longis inſignem Auribus.*

Upon *culis.*

* *

Upon this ELABORATE WORK.

1.

IF with attentive eye we look
Upon the ſix dayes volumne of the Book,
Where God, and mighty Nature both appear,
Wrot in an Univerſal Character:
We ſtill ſhall find in eve'ry part
Space, and dominion left for Art.
Or rather all our Arts are but to know,
How, and from whence was made ſo great a ſhow,
As in this Scean of life has bin,
Though dark'ned by the vail of Sin:
How from wilde Motion, and its matter grew
Number, and Order too:
And did in Artful Figures ſmoothly fall;
What made this Graceful meaſur'd dance of All?
How circling Motion doth ſwift time divide,
And round the ſlipp'ry Sphear
(Though no Intelligence be conjur'd there)
The reſtleſs Seaſons ſlide?
And by what mighty ſtroke the earthen Ball did pierce
To the fixt navel of the Univerſe;
Whilſt Stars, and Sun, (who runs the Day,
But walkes the year) do never ſtay:
Where all thoſe Arts, and Men begun,
That o're the Earth are run:
And what's the Coaſt,
That firſt can boaſt
Safety to both their Treaſures, when
Cities were built for Buſineſs, and for Men.

2.

And would we know from whom
Philoſophy d'd come,
With all her hand-maid Train
Of Sciences, again

To

To make the Tree of Knowledge grow,
And unto all her precious fruites beſtow:
Whoſe taſte does ne'er from Paradiſe dethrone,
But would the Univerſe make one:
Though yet of Knowledge it has bin the fate,
To have a ſtreight, and narrow gate;
Like that of life, which few do enter at.
To find the Sacred pedigree,
To Ancient Hebrews look, and ſee
How thence this Saviour too did ſpring,
And to mankind Salvation bring
From black Ignorance ruſhing in,
As the great Shilo did from blacker Sin.

3.

Haile holy Land! thou Canaan made to flow
With milke and honey, and with knowledge too:
As Rivers from their ſpring, Arts from thee Riſe,
Both in perpetual Circulation
Into their Sea their mighty Ciſtern run,
Whence they refunded are agen:
And ſtill to needy places roll their prize.
For Knowledg with the liquid main muſt glide,
And by an inexhauſted Courſe;
Muſt carry on its everlaſting Courſe;
And, with the Sun, both round the Earth ſtill ſlide.
Some places doe their greater Tydes adore:
Learning ſtill Sounds, and Shallows knew,
Its Streights, and wide Ocean too:
And oh that it may bear of Rocks no more
(Tempeſts their rage here giving o're)
But allways pay its peaceful Tribute to the ſhore.

4.

Haile ſtend'r-limb'd Mediterranean!
Where ſhips thoſe floating Iſles began

In the worlds infant age
Their watry pilgrimage.
Iſis ne're more Fortunate can be;
Nor can Apollo *a more happy Delos ſee.*
Haile Libanus thou ſacred Grove!
Whoſe Trees did Trees *of knowledge prove;*
For thence it was that skilful Tyre,
Whom all with thanks admire,
Her veſſels took
To load the neighb'ring brook,
Fraught with her riches, and her learning too,
Both given more for uſe, then ſhow.
She thus to forreign Climes at once imparts
Both of her Countreys Fruits, and of her Arts.

5.

Phenicia muſt with Palmes no longer crown
Sanchoniathon, *falling down,*
Like Dagon, *to the Ark, who there adores*
Diviner ſtores.
Nor let proud Babilon
Beroſus bear ſo high upon;
His Works were Babel-like Confuſion.
Nor Ægypt Hermes boaſt, or Manetho
Her'leventh Learned Plague, the great'ſt ſoe knew.
Theſe Gyant Authors, or their pigmie Frie
Can neer with Moſes *vie,*
For truth, or for Antiquitie;
They all in one long Row like Cyphers ſtand,
He at their Head the Figure to Command;
They all had ſignified juſt naught,
Had he not all their force of wiſedome taught.
If holy Cherubs up ariſe,
And o're the Ark their Wings diſplay
Their Reverence to pay
To his ten VVords, ten ſacred Categories
Let's ne're on Heathen Authors feed;
Two Tables he hath richlie furniſhed

And all his, like the volumnes of the skie,
Evince their own Divinitie,
Both clear, and conſtant ſhow
(The clouds are from below)
Both equally diſpence
To workes and labours All,
Upon this Earthen Ball
Their Heav'nly Influence;
But with this Difference;
His more eſpecially impart
To Humane Learning, and to Art.
So moving here
In as much Nobler, as a Narrower Sphear.

6.

Supream Idea *both of Truth and Good!*
To God, and Angels kin,
Why ſhouldſt not thou the Univerſal flood
Eſcape of Tyrant Sin?
Pitty! ſo chaſte a Virgin ſhould be forc'd to wear
Apparel of an Harlot ſtill,
Turne proſtitute againſt her will.
In Heathen Temples when ſhe would appear
There's nought but Scean, and pageant of her there:
They ſtill conceal the Real Saint,
And ſhow ſome Iezabel in paint;
This ſtill has bin Religions fate,
She always in her vaile as Mourning ſate;
And like the Ancient Jew,
Whence her Original ſhe drew
Long has her cruel Pharaohs ſeen,
And long in bondage been.
Where ere ſhe mov'd,
The whole World her wide Wilderneſs hath prov'd;
Far worſe, then that in which
The holy men their Tents did pitch:
For ſtill ſhe had in ſight
Much of their Cloud, but little of their light

7.

The Sun about the aged world
Three thousand years was hurl'd,
When Greece *both young, and weak,*
Learnt first to speak;
And we can tell,
When she began to spell;
For all her pride, and learned Crew,
We knew her Alpha, and Omega too.
Phenician Cadmus, *when he* Thebes *did raise*
(*'Tis his humilities, or Fortunes praise*)
Resolv'd to see
His Alphabet,
Towards the left began,
And so it always ran;
Leaving to Ancient Hebrews still the Right hand space.
For Reve'rend Age the Place.
And if we scan their letters All,
Some are Rough Guttural,
Some Dentals hissing far,
Some Palatins, and Linguists are,
And Others they are murmuring Labial.
When these with their great train of Vowels move,
Which at the others feet do stand,
Yet them command,
They do so comprehensive prove,
They read each Sound and Note that Nature can
Expresse by Man.
This Holy Language was for Natures Empire fit,
But Sin *and* Babel *ruin'd it.*
So pure, and of so Universal sense,
God thought it best for Innocence.
Others her Daughters be,
The Rev'rend Mother she.
Though Tongues, *like men, are fraile,*
And both must faile:
Her Universal Empire to maintain,
She in her Num'rous off-spring o'r the World doth reign.

8.

Arabia *the happy made the World so*
Preserving Arts from Overthrow. Mecha

Mecha *did the great* Stagirit *admit,*
Mahomet *Prince of Armes, but him of Wit:*
The Saracens *and he*
Did joyn in Monarchie.
Long had Philoſophy in that great School
Maintain'd her Intellectual Rule;
Had ſhe not fled from Ruines of the Eaſt,
To ſhelter with the Eagle in the Weſt.
She longer would have liv'd ſo near her ancient ſeat,
Her long conſumption there to cure, to get
Her youthful vigor, and her health repair,
By breathing in ſo ſweet an air.
She with the Roman Eagle, as ſhe flew,
Would fain her Age renew,
Be made a Chriſtian too:
But to her, and the Holy Dove
The Eagle did too cruel prove;
Both in the Fright
Fled out of ſight,
And neither found an Ark, or Reſting place;
So Barbarous was then of things, and Men the Face.

9.

Great Bochart *did the Exile trace, ne're made to ſtray*
(Mens Errors hers encreas'd throughout her way)
The barren wilderneſſe he paſt,
And Canaan *found at laſt.*
His Canaan *too methinks does yield*
Fruits of a pleaſant Field.
But chiefly when this Learned Author's found
The Trees to prune, and cultivate the Ground:
The plenty ſhed
With Care is gathered,
The Vintage great, ſo Rich the ſtore,
The Preſſes ſure muſt needs run ore:
Yet theſe firſt Fruits but earneſt are of more:
Theſe pleaſe our Taſte, and ſight,
But ſtill increaſe our Appetite:
Who as on Jordan's Banks now ſtand
Expecting t'ſee the other part of the bleſt Promis'd Land,

On

On the Subject of this Book.

1.

AS *Wards, who long ſuppoſe*
All, that they ſpend, to be
Their Guardians Liberality,
Not what Inheritance beſtows,
Their thanks to others ignorantly pay
For that, which they
At laſt perceive to be their own,
To their rich Anceſtors oblig'd alone.
So we as vainly thought,
Our ſelve, to Greece much bound,
For Arts, which we have found,
To be from higher Ages brought;
By their, as well as our fore-Fathers taught.

2.

Inſatiate Greeks! who not content
With the Worlds Continent,
Affect an Intellectual Regiment.
Why ſhould you learned Jews deſpiſe,
Of whom you learnt thereto to riſe?
And with their Detriment
Promove your Gain?
To brighten your own Glory, theirs diſtain?
So as we ſee the Sun
Obſcur'd by his own exhalation:
And vexed water boyling o're
(How'er Sedate before)
Put out that Fire,
By which it did aſpire.
Nay you have got the Wile
The Jews to wrong, and the whole World beguile;
While thoſe your Maſters you Barbarians ſtyle.

Your

Your learned Stagirite
Did Plato's Nipple ne'er ſo bite;
As your Platonicks thoſe Breaſts do,
With purer Milk which freelier flow.
But ſome to ſhew their skill are proud to hit.
Thoſe Fencers, who firſt taught them it.
And Knave, and Rogue are Parrats pay
To him, who taught them Language to eſſay.

3.

Should all you grand Impoſtors now awake,
Small pleaſure you would take,
To ſee your Country you ſo dearly priz'd,
And with ſtoln Arts ſo Civiliz'd,
Grown Barbarous again:
Sure ſuch Relapſe you would confeſſe a Curſe;
For wronging Hebrews thus:
How well might you complain,
The Jewiſh Doctors you had rob'd in vain?
In all your great Deſigns thus croſt,
And Voyages to Canaan loſt:
Since that Arts plunder'd Golden Fleece
Was or reſtol'n, or ſtole away, from Greece.

(4)

Yet ſhould you Greece call learned now,
I would believe you ſpake as true,
As when you ſay 'twas ſo before,
You ſayl'd from the Phenician Shore;
I ſhould as ſoon believe it too,
That all ev'n now are Poets there,
As that you Poets were,
Before your Linus had great Moſes read,
And Sacred Scripture pillaged.
But though w' allow ye not to be
Thoſe, who invented Poeſy;
Yet this you muſt neer be deny'd,
YOU ARE TH' FIRST OF POETS THAT ERE LY'D.

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A Memorandum for the Reader.

Whereas the Author *of this* Discourse, *making frequent* references *unto* Plato's *works, has, for thy more speedy recourse thereto, oft cited the Page; thou art to take notice, that he makes use of* Hen: Stephanus's *Edition,* Paris 1578.

Some greater Errata.

Page.

18. *line* 26. *blot out* lastly
62. *l.* 7. *after* name, *insert* is
81. *l.* 21. *for* writers, *read* witnesse
82. *l.* 19. *dele* Or to the Hebr. אמן he is firme, or strong.
103. *l. last. for* צדך, *read* צדיק
115. *l.* 20. *read* צדיק Saddik
124. *l.* 8. *read* Goddesse.
124. *l.* 31. *for* 1 Kings *read* 1 Sam.
132. *l.* 15. *for* thou art, *read* he is
133. *l.* 21. *for* יהיה *read* יהוה
138. *l.* 16. *for* Νεϐρώδης, *read* Νεϐρώδι
140. *l.* 5. *for* פחך *read* פחד
158. *l.* 2. *after* Cham, *adde* 2

Page

165. *l.* 2. *place the* &c. *after* Apollo.
177. *l.* 10. *for* עזוז *read* עזיז aziz
188. *l.* 10. *for* לופת *read* ליפת
191. *l.* 6. *for* Gen. 29. *read* Gen. 9.
191. *l.* 27. Niobe *is misplaced amongst the Goddesses.*
191. *l.* 32. Sirenes *misplaced.*
206. *l.* 27. *for* 1 Sam. 5.1. *read* 1 Sam. 5.2
234. *l.* 1. *for* we, *read* were; *and after* Persians *insert* Magi
266. *l.* 21. *after* taken, *adde* hence as it appears

Reader,

Thou wilt find in the 3*d. Book, especially the* 4. 5. *and* 6. *Chapters, a considerable number of lesser* Errata, *which being occasioned by reason of the Authors absence from the Presse, require thy more candid construction.*

Part I. Of Philologie.

Book I. A general account touching the Traduction of Human Literature from the Scriptures, Particularly of Languages.

Chap. I. The Original of all Arts and Sciences from God.

That there is one first Being *God. His infinite perfections and incomprehensibility. His Understanding, and* eternal Ideas, *which are the great* Exemplar *of all his Creatures. The Divine Wisdom* impresseth *some* created Ideas *on the creature, conteined in the* Law of Nature, *whereby all things are* governed *and* directed *to their respective* ends. *This* Light of Nature, *is the* objective Idea *or* matter *of all* Arts *and* Sciences; *which are but* reflexe Images *of those* natural Ideas *which God has impresst on things. The Light of Nature being darkened, God gave a* Divine revealed Light, *whence* Arts *sprung.*

§. 1. THat there is *one*, *first*, *eternal*, *simple*, and absolutely *necessary Being*, whom we call *God*, is evidently manifest both by *sensible* and *rational Demonstration*. For were there not a *first Being*, nothing else could be. We may as well, or better doubt of our own *beings* than of *Gods*. In things *That there is a God.*

subordi-

Subordinate, take away the *first*, and you take away all the rest: as in *motions &c.* Neither is it possible to conceive, that a *finite*, *subordinate* Being should be *independent*, or eternal: infinite *Contradictions* would attend such a position. Therefore this Proposition *God is*, is the *first truth*; whence all other truths flow: & were not this true, nothing else could be *true* or *false*, *affirmed* or *denyed*. So that *Speculative Atheisme* is not only *unnatural*, and *monstrous*; but very difficult, if not impossible, to be impress on a human spirit. For though some have been sufficiently willing, yet have they not been able to raze out those *connate*, and *essential* Ideas of a Deity so deeply stampt on their natures. See *Derodon L' Atheisme convaincu.*

The Infinite perfection of God.

§. 2. God is the most *pure*, *independent*, and *perfect Act*, comprehending all *Divine perfection*, in his nature, without the least *composition* of *matter*, or *power*, to receive farther *degrees* of *perfection*. This *Grandeur* and sovereign *Perfection* of God consists principally in his being the *first principle* and *last end* of all things: from whom all things at first flow as from the *Plenitude of Being:* to whom they again have their *refluxe*, as rivers to the Ocean. So that every thing is more or lesse perfect, as it draws near to God τὸ πρῶτον καλὸν, the *first beauty* and *light*; the great *Archetype* and original *Idea* of all good; as *Plato* stiles him, μέγα ταγαθὸν. Those Glorious *Eminences*, and singular *excellences* of God, are all comprized in, and drawn from that *essential* name יהוה *Exod. 6. 3.* as *being* of himself, and giving *being* to all things else out of nothing; and able, when he pleases, to reduce all things to nothing: which bespeaks him also *infinite*, *eternal*, and *immutable* in all his perfections. For to make *something* out of *nothing*, requires an *active power* infinitely high, because the *passive power* is *infinitely* low, or rather none at all. Again, where there are no bounds to the *essence*, there can be no bounds to the *duration*: whence result *eternity* and *immutability*.

St Cyran lettres chrestiennes.

Exod. 6. 3.

Sect. 3.

§. 3. God Being *one*, *pure Act*, a *simple*, *infinite Being*, cannot be *comprehended* by a *finite compound* capacity; neither can he be truly *apprehended* but in his own *light* and workes. *Indeed*, the knowledge of *causes* by their *effects*, does comprehend the beſt, and moſt certain part of our *Philoſophy*: how much leſſe then may we preſume to contemplate the *firſt cauſe*; the *Father of lights* ſave in his own light, ſhining in the *book of Nature* or *Divine Revelation*? That our natural underſtanding ſufficeth not to *penetrate* the *Divine eſſence*, is evident: becauſe all knowledge ſuppoſeth ſome *proportion* betwixt the *faculty* and the *object*, in order to the *reception* of its *Idea*, and image: but the diſproportion 'twixt our natural apprehenſions and the Divine perfection, is infinite. Yet are we not left deſtitute of all means for the apprehending the *Divine perfections*, by way of *cauſality*, *negation*, and *eminence*; as he is the *firſt cauſe* of all things, and infinitely diſtant from all things *cauſed* by him: beſides his own immediate revelation by his word.

The incomprehenſibility of God.

Derodon L' Atheiſme convaincu pag. 4.

§. 4. God being the *firſt*, *living*, *moving*, *Being* and *Act*, void of all *matter*, or *paſſive power*, he muſt of neceſſity alſo be the *firſt Intelligent*. For every thing is by ſo much the more perfect in Knowledge, by how much the more it partakes of *immateriality*. In God (who is a pure Act) the *intelligent*, *intellect*, *intelligible ſpecies*, the *act* of *underſtanding*, and the thing *underſtood* are but one and the *ſame*. For God underſtandeth himſelf, and all things *without himſelf*, which *were*, or *are*, or *ſhall be*, or may be, under any *hypotheſis*; as alſo the ſeveral *ideas*, *modes*, *orders*, and *reſpects* of all things among themſelves; and that not by *ſpecies* or *abſtract images* received from the *objects*, but in the *glaſſe* of his own *Divine Eſſence*; not *ſucceſſively*, but by one *intuition*, without diſcourſe: and laſtly not in time but in his own eternity. God contemplating himſelf beholds in his *Divine Eſſence* or ſufficience, by an act of *ſimple intelligence*, the eternal Archetype and Ideas of all things *poſſible*: as alſo by an act of *viſion* he contemplates all things *future* in

God the firſt intelligent and his Divine eſſence the firſt intelligible or original idea of all things.

his will, their *efficient* cause: as if we could suppose a body full of eyes, it should see all things about it in a moment.

Divine wisdom and Decrees the universal idea or exemplar of all things made.

§. 5. God being the *first intelligent*, and his *Divine Essence* the *universal idea* of all things *intelligible*; it necessarily follows, that the *Divine understanding* and *Decrees* be the first, great *Exemplar* or *original idea* of all things made. For look, as in every *Artificer*, who works judiciously, there is an idea preexisting in his mind, according to which he *frames* and *formes* his work: so with much greater reason must we conceive in God (who produceth all things in the most perfect *measure*, *weight*, *order*, and wisdom) *some preexistent Idea*, as the *Archetype* or *original pattern* of all things made. This is that which *Plato* (receiving it by Tradition from the Jews) understood by his *Universal Ideas*, which he makes to be the παράδειγμα καὶ εἰκών, the great *Exemplar* and *image* of all singulars. These *eternal increated ideas*, *Plato*, in his *Parmenides*, and else where, termes *the Intelligible*, *ideal world &c.* whence it is apparent that these *original ideas* of *Divine wisdom* are the *platforme* and *measure* of all that *beauty*, *light*, *truth*, and *wisdom* which is lodged in the creature.

Plato in Timæo.

Divine wisdom and Will the effective cause of all that wisdom and truth which is brancht forth in the Creation.

§ 6. Neither are the *Divine Decrees*, and wisdom only the *ideal cause* or *exemplar*, but also the *effective*, *productive principle* of all that *wisdom*, and *truth* which is *impressed* on the creatures. God being an *increated*, *infinite Sun* of light and wisdom, has shed some raies thereof on all the works of his creation. This whole *Machine* has some *prints* and footsteps of the wisdom and skill of this *great Architect*. There is not the most inconsiderable part of this *great Universe*, but has some beams of Divine Wisdom shining in it. The world is an *universal Temple*, wherein man may contemplate *natural images* and *pictures* of *Divine Wisdom* and *goodnes*. The Sun, Moon and Stars, yea this dul element of the earth, furnisheth us with some *Divine Characters*, *ideas*, and *representations* of *eternal Wisdom*. Notwithstanding the many *monstrous defects* of Nature, which

ſin has brought upon it, there are a great quantity of *productions*, which give us almoſt infinite *Marques* of that *increated wiſdom*, whereby they were produced. But nothing affords more *ſparkling ideas* and *images* of the *Divine Sapience*; than the human ſoul; eſpecially when 'tis clothed with thoſe Divine glorious raies of *ſaving light* and *wiſdom*.

§. 7. As the *Wiſdom* of God diſcovers it ſelf in the *framing* and *compoſing* all things, ſo likewiſe in the *ordering* and *governing* of all. This is greatly manifeſt from the *order*, *harmony*, *beauty* and *ſubordination* of things. You ſee how the more *imperfect* ſubſerve the *perfect*; the *inanimate* the *animate*; as the earth the plant: the *animate* ſerves the *animal*; as the plant is fruitful for the beaſt: and the *animal* the *rational creature*. Now where there are many things void of underſtanding, and yet keeping a *regular motion* and due *ſubordination*, there muſt needs be an *infinite wiſdom* that *frames*, *orders*, and *diſpoſeth* theſe things. The ordering variety of things to one common end, cannot proceed but from a *Divine Diſpoſition*. An eſtabliſhed *order*, and *harmony* among *multiplicity* of things void of underſtanding, cannot flow from any, but *infinite underſtanding*. The ordering the world is a work of *Intelligence*: for *order* being nothing elſe but an *agreeable diſpoſition* of things, according to their *dignity* and *uſages*; it is neceſſary for the right *diſpoſing* of them, to compare them together, and underſtand their *natures*, *dignity* and *uſes*; and then to order them accordingly: which preſuppoſeth moſt *ſovereign intelligence* and *infinite wiſdom*.

Divine wiſdom ſhining in the ordering and governing things.

Derodon l. 1. Atheiſm convinc.

§. 8. This Divine wiſdom which beams forth it ſelf thus in the *compoſing* and *ordering* all things, leaves ſome *created emanations* of *wiſdom* and *order* upon the things themſelves, whereby they are *directed* and *diſpoſed* to thoſe *ends* and *uſages*, for which they were appointed. This we uſually terme the *Law of Nature* which is (as a ſtatute law) that *Ordinance* of God, whereby *every creature* is *governed* and *guided* to its *reſpective*

Habituat ideas of Divine wiſdom ſtampt on the creature, which we call the Light of Nature.

end. This *Law of Nature*, which is deeply *engraven* on the *natures* of things, is but the *counterpart*, or *transcript* of that *Eternal Law* lodged in the bosom of *Divine Wisdom.* 'Tis a *created Idea*, *objective light*, and order stampt on the beings of things; whereby they resemble and answer unto their *Archetype*, that *increated idea*, and are directed to their several ends answerably thereto. For as God, at his first creation, produced all things by his *fiat*, or *command*, so he continues to governe his Creatures to their appointed *ends* by this *Ordinance*, *Rule* or *Law of Nature* imprest upon their Beings.

Human Arts & Sciences are reflexe ideas of those objective ideas and images of Divine Wisdom that lye hid in the Creature,

§. 9. As this *Light of Nature* or created Wisdom, which the *Father of Lights* has imprest upon the *natures* of things, is but the *reflexe irradiation* or shine of his *eternal increated Wisdom*; so all *human Arts* and *Sciences*, as *gathered* up into *systems*, or *inherent* in mens minds, are but the *reflexe ideas* or *images* of that *objective light*, or *internal law* engraven upon the beings of things. For all *Arts* and *Sciences* (whether *active* or *contemplative*) are but *general ideas* or *notions*: and all *notions* are but εἴδωλα καὶ μιμήματα τῶν πραγμάτων, *pictures* and *imitations* of things: whence the *regular* use of all Arts, is to be εἰκόνες, δηλώματα, or σύμβολα, *images*, *manifestations*, or *notices* of things to the glasse of our understandings. So that look as those *created ideas* of light and wisdom which lie hid in the creature, are but the *parelius* or *reflexe image* of *Divine wisdom*, *that eternal law*, and *original idea* of all truth: So all *Arts* and *Sciences* are but the image or likenes of the things they relate unto.

παρήλιος.

Human Arts originally beams of Divine Wisdom.

§. 10. Whence it follows, that all *human Arts* and *Sciences* are but *beams* and *derivations* from the *Fountain* of *Lights*, *created ideas* flowing from, and answering unto that *one simple increated eternal idea* of *Divine wisdom*; which shining forth in things, created, receive several *forms*, *shapes*, & *denominations* according to their *respective natures* & *Operations*: & thence being gathered up, by the *inquisitive* mind of man, under certain general rules and *order*, they become *universal ideas* or *notions*; and

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passe under the denomination of *Arts* and *Sciences*.. So that an Art may be well defined to be an *universal idea or image of that statute Law or order, which the Divine eternal Wisdom has stampt upon things; whereby he governs them unto those ends, for which they were appointed.*

§. 11. But now man by reason of his fall being greatly *wounded* in his *Intellectuals*; and thereby disenabled to *contemplate* that *natural Wisdom* or *objective light*, which shines in the *book of Nature*; it pleased Divine Wisdom to send forth a book of Grace, a more resplendent and bright beam of *Scripture Divine Revelation*; which as the *greater light*, *irradiates* and *enlightens* the world, not only in the more *sublime mysteries* of Salvation, but also in many *natural*, *historical*, *moral* and *civil Truths*; which the *faint glimmerings* of *Natures light*, burning so dimly in human understanding, could not discover, without the assistant raies of this glorious heavenly Revelation.

The book of Nature being defaced by sin God sends forth a book of Grace.

§. 12. Hence the scope and *tendence* of this Discourse, is to *Demonstrate*, that most of those *Arts* and *Sciences* which shone among the *Gentile Philologers* and *Philosophers*, were indeed but *Traditional beams* of *Scripture-Revelation*. The wisest of the Heathens were fain to light their candles at the *fire of the Sanctuary*; to derive their Knowledge from the *Oracles* of God, seated in the *Jewish Church*; as it will evidently appear by what ensues.

Whence Arts & Sciences sprung.

CHAP. II.

A general Demonstration of the Traduction of human Literature from the Scripture, *and* Jewish Church.

The Traduction of human learning *from the Jews proved* by the Testimonie of Jews, Christians, *and* Heathens. Plato's λόγος θεῖος, γνῶσις ἐπίκτητος, *referring to sacred Scriptures. His*

ἐν ᾧ πάντα *a Tradition of the* Divine Eſſence *and* decrees *or* ideas. *His* τὸ ὄν *from* Exod. 3. 14. *His* νὸς & λόγος *from* Gen 1. 1 2. *&c. His* ἐπότε μῦθοι *of the worlds beginning.* Mythologick Traditions *of the* firſt chap: *of* Geneſis. *Why* Plato *diſguiſed his* Jewiſh Traditions *with* Fables? *How he mentions the Jews under the names of* Phœnicians, Barbarians, Syrians, Chaldeans, Egyptians. *The Teſtimonies of Modern Criticks.* Philologie, *and* Philoſophie *of Heathens from the* Jewiſh Church. *The proof thereof in an abſtract both of* Philologie *and* Philoſophie.

The original of human Literature from the Scripture and Jewiſh Church.

§. 1. THat the greateſt part of *Human Literature* owes its original to the *ſacred Scripture*, and *Jewiſh Church*, is an Aſſertion which wants not *Antiquity*, nor yet *Reaſon* for the *Demonſtration* thereof. The ancient *Jews* and *Chriſtians* made much uſe of this *Poſition*, in their *Diſputes* againſt the *Heatheas*; and *Apologies* for their own *Religion*. Neither are we without evident *acknowledgments* and proofs from the *Heathen Philoſophers* themſelves, touching the verity of this Aſſertion: beſides the *manifeſt Demonſtration* which may be collected from *matter of fact*: namely, thoſe evident *Characters* of *Scriptural* or *Jewiſh Tradition*, which are to be ſeen in the ſeveral pieces of Pagan *Philologie* and *Philoſophie*.

Jewiſh Teſtimonies.

§. 2. Touching the *Traduction* of *Human Wiſdom*, and *Philoſophie* from the *Scriptures* and *Jewiſh Church*, we have firſt the *Teſtimony* of the *Jews*. *Clemens Alexandrinus Strom: a.* makes mention of *Ariſtobulus* a *Jew*, who affirmed this of *Plato*: *He followed* (ſaies he) *our inſtitutes variouſly, and diligently examined the ſeveral parts thereof.* We find the like affirmation of *Ariſtobulus* in *Euſebius Præpar. Evang. lib. 9. c. 6.* This *Ariſtobulus* lived about 200 years after *Plato*. He affirmes the ſame alſo of *Pythagoras*: *who* (ſaies he) *tranſlated many things out of our Diſcipline into the opinions of his own Sect &c.* And *Joſephus* in his Diſpute againſt *Appion lib.* 1. ſaies poſitively, that *Pythagoras did not only underſtand the Jewiſh Diſcipline, but alſo greedily embraced many things therein conteined.* See *Selden de jure nat. Hebr. l.* 1, *c.* 2.

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§. 3. The *Primitive Christians* also much insisted upon this *Argument*, in their *Disputes* and *Apologies* for the *Christian Religion*. *Tertullian* in his *Apologie* for the Christians (Cap. 45.) speaks thus: *Truth is more ancient then all. and if I am not deceived, the Antiquity of Divine writ has in this profited me, that I am fully persuaded it was the treasury of all following Wisdom. VVhich of the Poets, which of the Sophists, who did not drink altogether of the Prophets fountain? Thence also the Philosophers quenched their thirst: so that what they had from our Scriptures, that we receive again from them.* Thus *Tertullian*. So again, *cap.* 47. he treats professedly of the same Argument, and thence proves the *Antiquity* and *Dignity* of the *Scriptures*. So *Tertullian* Apol. *cap.* 18. saies: *That the Philosopher Menedemus, who was a great Patron of the Opinion of Divine Providence, admired that which the* LXX *related, and was in this point of the same opinion.* Thus also *Clemens Alexandr: Strom.* 1. 5. speaking of *Plato*, calls him the *Hebrew Philosopher*: and in several places, saies: *that the Grecians stole their chiefest opinions out of the books of Moses and the Prophets.* The like *Justin Martyr* Apol: 2. affirmes of *Plato* viz: *That he drew many things from the Hebrew fountains; especially his pious conceptions of God and his VVorship.* The same is affirmed by *Theodoret*, *Johannes Grammaticus*, *Ambros* and *Augustin de civit. Dei lib* 8. *cap* 11. as hereafter.

The Testimonie of the fathers.

Tertullians own words see in the in the Title page

§. 4. But we have a more *full*, and *convictive evidence* of this *Assertion* from the *sayings* and *writings* of the learned *Heathens*. *Hermippus*, an ancient, and diligent Writer of *Pythagoras*'s life, saies in expresse words: that *Pythagoras transferred many things out of the Jewish Institutions, into his own Philosophie*. Thence he stiles him: τὸν ἀπὸ Ἰουδαίων δόξας μιμούμενον. *The Imitator of the Jewish Dogmes.* Whence *Grotius* (in his votum pag: 124.) saies: *that according to the Testimonie of Hermippus, Pythagoras lived among the Jews.* As for *Plato*, there is a common saying of *Numenius* the *Pythagorean*: τί γάρ ἐστι Πλάτων ἢ Μωσῆς ἀττικίζων;

The Testimonie of Philosophers.

Selden. de Jure Nat. Hebr. l. 1 *c.* 2.

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What is Plato but Moses Atticizing? And that *Plato* derived hence the best, and choicest part of his *Contemplations* touching God, his *Nature*, and *VVorship*, the *Production* of the *Universe*, the fall &c. will be most evident to any who shall examine his own *words* and *writings*.

Plato, Edit. Hen. Steph. fol. 85.

§. 5. *Plato* in his *Phædo*, treating of the *Immortality of the Soul*, tels us: *that we must search out the strongest and best arguments to prove it, unles any can, by a more safe and certain way, namely by a more firme conveiance, that is to say some Divine word or Tradition, transmit it to us.* His own words are: εἰ μή τις δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιοτέρου ὀχήματος ἢ λόγου θείου τινὸς διαπορευθῆναι. Now what this λόγος θεῖος, *Divine VVord*, should signify, if not a *Divine Tradition*, either *Scriptural*, or *Jewish*, I cannot imagine. So, else where, *Plato* makes the like mention of an ἐπίκτητος γνῶσις a *Knowledge of God by Tradition*. Which *Plutarch* cals παλαιὰν πίστιν, the *old faith* or *Tradition*, whereby in all likelyhood, they understood no other than those old *scriptural Traditions*, their *Ancestors*, and they themselves received from the Jews, by the *Phænicians* or *Egyptians*; if not immediatly.

Plato's λόγος θεῖος γνῶσις ἐπίκτητος.

Nisi quis potest tutiore ac certiore modo firmiore videlicet vehiculo i. e. Divino quodam verbo traduci atque transmitti Serranus.

Plat. Phileb. fol. 17.

§. 6. This will farther appear, if we consider *Plato*'s own confession, as we find it, in his *Philebus*, where he acknowledgeth: *That the Knowledge of the one, infinite Being was from the Gods, who did communicate this Knowledge to us by a certain Prometheus together with a bright fire*: & then he addes: καὶ οἱ μὲν παλαιοὶ κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες, ταῦτα ἡμῖν παρέδοσαν ὡς ἐξ ἑνὸς μὲν καὶ πολλῶν &c. *This story of one and many, is a Tradition which the Ancients who were better, and dwelt nearer the Gods than we, transmitted to us.* This Tradition of ἓν καὶ πολλὰ *One* and *Many*, was a point of great discourse amongst the *Ancients*. It was the great *Principle* on which *Parmenides* founded his *Divine Ideas*, delivered by *Plato* in his *Parmenides*: the summe whereof is this; that *All is One, and Many*: *One* in the *Archetype idea* God; *Many* in their *individual natures*. It may relate otherwise, to the

Plato's ἓν καὶ πολλὰ an old Jewish Tradition touching the Unity of the Divine Essence & Plurality of Decrees, persons, or creatures.

Platonicæ ideæ ortum habuerunt ex Parmenide cujus magnum principium fuit ἓν καὶ πολλὰ.

the *Unity* of the *Divine Eſſence*, and the *Plurality* of *Perſons*: for the *Platoniſts* ſpeak much of τριὰς *a Trinity*. Whatever they meant by it, it ſeems moſt certain to me, that this *Tradition* was originally no other thⁿ ſome corrupt broken *derivation* from the Scriptures relation of *God*. Which indeed *Plato* does more then hint, in ſaying: *that they received it from the Ancients who were better, and nearer the Gods than they themſelves.* Who theſe *Ancients* were, that lived ſo near the Gods, if not the *Patriarchs*, and ancient *Jews*, I cannot conceive. Theſe he elſe where calls, *Barbarians*, *Phœnicians* &c.

§. 7. That *Plato* received his *notions* of τὸ ὄν, the *firſt Being*, which he calls ἄυτοον, ὄντως ὄν &c, by ſome *Jewiſh Tradition* from *Exod: 3. 14. I am*: is ſufficiently evident from the *cognation* of the *notions*, as alſo from the common conſent of the *Learned*. See *Auguſt: de civitat. Dei l. 8. c. 11. & Lud. Vives's* notes thereon. The like may be ſaid touching *Plato's notions* of τὸν and λόγον, and ψυχὴ τῷ κόσμῳ: which ſeem all to refer to *Gen: 1. 1, 2.* as in its place. But more expreſſely *Plato* in his *Timæus*, treating firſt of the *Body* of the *Univerſe*; its *viſible* part; he then ſpeaks of its *Soul*; and concludes: *that after the Father of the Univerſe had beheld his workmanſhip, he was delighted therein &c. anſwerable to* Gen. 1. 31. *And God ſaw every thing that he had made &c.* and in the ſame *Timæus*, treating *of the beginning of the Univerſe*, he concludes thus. *It is equal that both I that diſcourſe, and you that judge, ſhould remember, that we have but human nature, & therefore receiving* τὸν εἰκότα μῦθον, *the probable Fable, or Mythologick Tradition concerning theſe things, it is meet that we inquire no farther into them.* That this *Probable Fable* was no other than ſome *Jewiſh Tradition*, is in ſelf evident, and will be more manifeſt by what followes. Touching his τὸν, the *Divine Spirit* and Providence of God, which governeth the world, he ſaies expreſſely, that he received it by Tradition from the *VViſe men*: as hereafter.

Plato's τὸ ὄν *from Exod. 3. 14.*

Plato's ψυχὴ τῷ κόσμῳ *from Gen 1. 2.*

Plat. Timæo. fol. 36. 37.

Gen. 1. 31. Plat. Tim. fol. 29.

Plato's custome to disguise the Traditions he received from the Jews; and why?

§. 8. That this was *Plato*'s usual way (as *Pythagoras* before him) to wrap up those *Jewish Traditions* in *Fables* and *enigmatick Parables*, is asserted by *Origen Contra Celsum. lib.* 4. where he affirmes: *that it was Plato's Custome to hide his choicest opinions under the figure of some Fable; because of the vulgar sort, lest he should too much displease the fabulous people by making mention of the Jews, who were so infamous amongst them.* Thus much also *Plato* himself seems ingenuously to acknowledge in his *Epinom*; where he saies: *that what the Greeks receive from the Barbarians*, (meaning the *Jews*) *they put it into a better forme or garbe*: *i. e.* they cloth those *Jewish Traditions* with *Greek Fables* and *Emblems*. Without peradventure, *Plato* being in *Egypt* about the same time the *Jews* resorted thither, could not but be very *inquisitive* into their *Opinions*; and as it is very probable, receive the most of his sublime and clearest *contemplations* of *God*, the *Creation*, *Fall &c.* from them, by some *immediate* or *mediate Traditions*; which he wraps up in *enigmatick*, *parabolick*, *metaphorick*, and *Allegorick notions*; thereby to concele their original; for these Reasons. 1. To avoid the *odium* he should contract, by making any Honorable mention of the *Jews*. Thus *Serranus* in his *Preface* to *Plato*: *These Symbols* (saies he) *Plato drew from the doctrine of the Jews, as all the learned Ancients of Christians assert; but he industriously abstained from making any mention of the Jews, because their name was odious among all Nations*. 2. Hereby to gain the more credit to himself, in seeming to be the *Author* of these *Contemplations*, which he borrowed from others. 3. To gratify the *itching Humor* of the Grecians; who were so greatly taken with *fabulous narrations &c.*

How Plato makes mention of the Jews under other names? as Phœnicians.

§. 9. Though *Plato* thus *discolored*, and *disfigured* the *habit* of his *Jewish Traditions*, and *conceled* their *original*; yet we are not without some evident *notices* and *discoveries* that he owned the *Jews* under other *Names*, as the *Authors* of them: for.

1. *Plato*

1. *Plato* acknowledgeth that he received the beſt, and choiceſt of his *Divinity* from the *Phœnicians*: So *Plato de Repub. lib.* 3. makes mention *of a* Phœnician *Fable touching the Fraternity of all men made out of the Earth; which relates to Adams formation out of the Earth*, as *Serranus* on this place: *This Fable* (ſaith he) *is a footſtep of that primitive truth; noting by the name of the* Phœnician, *the Jewiſh Doctrine*: and indeed *Plato* oft mentions his Θεῖος καὶ φοινικικὸς μῦθος; which he calleth ἀπόῤῥητος, and were no other than *Jewiſh Traditions*. This ſeems *evident* by what *Herodotus* mentions of the *Jews* whom he calls *Phœnicians*: as great *Bochart. Phaleg. lib.* 4. *c.* 34. And learned *Hammond* on *Mat.* 15. 22. ſaies expreſſely *that when the Heathens ſpeak of the original of Literature from the* Phœnicians *they thereby mean the Hebrews* ſee this more fully *chap.* 4. §. 2. hereafter. *Plato de Repub. l.* 3. *fol.* 44.

2. Again *Plato* (in his *Cratylus*) tels us plainly: *that they* [the Grecians] *received Letters from the Gods, by certain Barbarians* [ἀπὸ βαρβάρων τινῶν] *more ancient then themſelves.* That by theſe *Barbarians*, can be meant no other than the *Jews*, is moſt evident from *matter of fact*: namely the deduction of the *Greek Letters* from the *Hebrew*; as alſo from the concurring Teſtimonies of *Juſtin Martyr*, *Clemens Alexandrinus*, *Epiphanius*, and *Nicephorus*; who by Barbarians under ſtand the *Jews*: as *Serranus*. *Plat. Cratyl. fol.* 426.

3. Sometimes *Plato* ſpeakes of the *Jews* as the *Authors* of his Traditions, under the name of *Egyptians*; becauſe at that time, when *Plato* was in *Egypt*, the Jews reſorted thither. *Egyptians.*

4. For the ſame cauſe he alſo cals them *Syrians*, and *Chaldeans*: becauſe they were then *ſubjects* and *ſlaves* under the *Chaldeans* Empire and Dominion. *Xenophon* tells us that *Cyrus* in his decree for reſtoring the Jews, calls them *Syrians*. See *chap.* 4. §. 2. *Chaldeans. Syrians.*

§. 10. Beſides *Philoſophers*, we have the *Confeſſions* of *Pagan Hiſtorians* and *Legiſlators*. *Strabo lib.* 16. makes honorable *Strabo lib.* 16. *fol.* 761. *Ed. Caſ.*

mention of *Moſes* in this regard; as alſo *Diodorus Siculus*, who acknowledgeth *Moſes* to be the firſt *Legiſlator*, from whom all *Laws* had their *riſe*: of which in its place. To conclude, we have the *univerſal concurrence* of *Moderne Criticks* and *Learned* men to confirme this *Poſition*, touching *the Traduction of human Literature from the Scriptures and Jewiſh Church*. As *Ludovicus Vives*, *Steuchus Eugubinus*, *Julius* and *Joſeph Scaliger*, *Serranus*, *Heinſius*, *Selden*, *Preſton*, *Parker*, *Jackſon*, *Hammond*, *Cudworth*, *Stillingfleet*, *Uſher*, *Bochart*, *Voſſius* and *Grotius*. The Teſtimony of *Grotius* we have on *Mat.* 24. 38. *That which the ancient Philoſophers* (ſaies he) *drew from the Theologie of the Phœnicians, and the Poets from them, the Phœnicians drew from the Hebrews*. The like *Grotius* on *Mat.* 8.22. *That the dead bury the dead*] *This alſo* (ſaith he) *Pythagoras brought from the Philoſophie of the Eaſt*. Thus alſo *Hammond* on *Mat.* 15.22. *A woman of Canaan*] *This woman of Canaan Mark.* 7. 36. *is called a Syro-Phœnician: That which is ſaid by the Heathens of the original of Letters and Literature by Cadmus from the Phœnicians confirmeth the ſame; by the Phœnicians meaning the Hebrews: from whom* (*according to Clemens's obſervation that* Ἕλληνες ἀεὶ παῖδες) *the Grecians ſtole all they had*. Alſo *Bochart: Phaleg. lib.* 1. *cap.* 1. ſpeakes expreſſely thus: *Among the Characters, and Criteria of the heavenly Doctrine, its Antiquity deſervedly has its place; ſo that from hence much of Dignity and Authority amongſt men is given unto it. Moreover this Antiquity of Doctrine cannot be better confirmed, than if we teach; that whatſoever was moſt ancient amongſt the Heathens, the ſame was fetcht or wreſted from our Scriptures. As for example the ancient Fable of Saturne and his three ſons dividing the government of the world amongſt themſelves, was taken from Noah and his three ſons peopling the Earth. &c.* The like *Jackſon* frequently on the Scripture: as *fol.* 49, he ſaies: *that Poets have borrowed their beſt ſtage-attire from the Glorious Wardrobe of Iſrael*. The ſame (*fol.* 56.) *&c.* of which hereafter.

Teſtimonies from Modern Criticks.

Parker

Parker ſpeaks thus: *Origen demonſtrates that we receive not what we believe of the holy land from Plato or other Grecians, but they rather have borrowed from Moſes and other prophets whatever they have tranſlated into their own commentaries touching this land &c.* The other Learned mens Teſtimonies will follow in this, and the following Diſcourſe of Philoſophie. Parker de deſcenſu Chriſti ad inferios lib. 2 §. 83.

§. 11. The *greateſt* and *beſt Demonſtration* of our *Poſition*, will ariſe from *matter of fact*; by running through the parts of *human Literature*; and finding their *Parallel* in the *Scriptures*, or ſome *Jewiſh Tradition*. *The ſeveral parts of Gentile wiſdom from the Jews and Scriptures.*

As for *Philologie*, we no way doubt but to *demonſtrate* 1. That all *Languages* and *Letters* had their *derivation* from the *Hebrew*. 2. That *Pagan Theologie*, both *Mythick*, (which takes in the θεολογια) and *Politick*, (which refers to *Pagan Rites* and *Inſtitutes* about *Sacrifices &c.*) as alſo their *Phyſick*, or *Natural Theologie*, (*aſſumed* by the *Philoſophers*) had all its *riſe*, and *improvement* from ſome *Scriptural*, or *Jewiſh Names*, *Perſons*, *Inſtitutes*, *Stories*, or *Traditions*. 3. As for *Pagan Poeſie*, we ſuppoſe, there are *evident Notices* of its *Traduction* (and that both as to *matter* and *forme*) from *Divine miraculous events*, *ſacred Hymnes*, and *Poems lodged* in, and *traduced* from the boſom of the *Jewiſh Church*. 4. The like we endeavour to prove touching *Pagan Stories* (both *Mythologick* and *ſimple*) of the *Origine* of the *Univerſe*, the *Golden* and *Iron Ages*, *Deucalions floud*, the *Giants war &c.* which are evident, though but corrupt *fragments* of *ſacred Stories*. 5. Alſo it ſeems very *evident* that *Pagan Laws* had their *Traduction* from *Divine* and *Jewiſh Inſtitutes*. 6. Beſides ſome conjectures of *Pagan Oratory* from *ſacred* will be given. *Philologie.*

§. 12. Touching *Philoſophie*, we make no queſtion (σὺν θεῷ) but to give very conſiderable *Diſcoveries* of its *derivation* from *ſacred Oracles*, or *Jewiſh Inſtitutes*; and that not only by *Inquiſition* into the ſeveral *Sects*, their chief *Founders*, and their *Converſations*, or *Correſpondences* with the *Jews*; but alſo by an *exa-* *Philoſophie.*

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men of their choicest *Dogmes*, and *Institutes*; with their several *Modes* of *Philosophizing*, both *Symbolick*, and *Dialectick*: as in like manner by taking a cursory view of the several parts of their *Philosophie*; both *Physick*, *Ethick*, *Metaphysick*, and *Mathematick*. All which will afford us great, and more than *opinionative Conjectures* of their *Traduction originally*, if not *immediately* from the *Jewish Church*, & *sacred Scriptures* lodged therein. Particularly.

Pagan Physicks. 1. *Pagan Physicks*, or *Natural Philosophie*, (at first broached by *Sanchoniathon* & *Mochus* those great *Phænician Physiologists*; and afterward transported into *Greece* by *Thales* the *Founder* of the *Ionick Schole*, and much improved by *Plato* in his *Timæus*) seems evidently traduced from the first chapter of *Genesis*, and some *Physick Contemplations* of *Job*; as it is in part evinced in the following *Discourse*, of the *Historie of the Creation*, *Book* 3. *chap.* 3. but more fully in *Plato's Physicks*: of which hereafter.

Ethicks. 2. As for the *Grecian Ethicks*, or *Moral Philosophie* (began by *Socrates*, and *promoted* by *Plato*, and *Aristotle*, with the *Stoicks*) we have very strong *conjectures*, inducing us to believe that it received its *first lines*, and conformation from the *Mosaick Institutes*, *Davids Psalms*, *Solomons Proverbs*, with other sacred precepts.

Metaphysicks. 3. Touching *Grecian Metaphysicks* or *Natural Theologie*, (began by *Pherecides*, but mostly improved by his Scholar *Pythagoras Founder* of the *Italick Schole*, and *Plato Institutor* of the *old Academie*) we have *Reason* enough to persuade our selves, that the choicest parts thereof, received their first *lineaments*, and *configuration* from *Scripture-Relations* or *Jewish Traditions* of *God*, *Angels*, and the *human Soul*. Whence had *Pythagoras* and *Plato* (who delighted themselves much in *Jewish Mysteries*) their *Metaphysick Contemplations* of τὸ ὄν, αὐτον, & πρῶτον ὄν, *Being*, *very Being*, and the *first Being*, but from *Gods Description Exod.* 3. 14. *I am*. Hence also *Aristotle* following his *master Plato*, (so far as his reason guided him) makes τὸ ὄν, *Ens*, *i. e.*

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Being the *Object* of his *Metaphysicks*; and *Unity*, *Verity*, and *Bonity*, the *Affections* of this *Object*; which are all but *corrupt imitations* of *Scriptural Descriptions* of *God*. The like may be argued of *Pythagoras*, and *Plato* their *Metaphysick* notions of νὸς, λόγ☉, Δαίμονες, ψυχὴ τῦ κόσμυ, & ψυχὴ τῦ ἀνθρώπυ &c. of which in their proper place.

§. 13. 4. Touching the *Mathematicks*, we find very considerable *conjectures*, such as seem cogent to persuade us, that they received great *advantages*, as well for their first *Production*, as after *advance*, from the *Church of God*. *Mathematicks.*

1. For, not to mention *Seth's*, and *Enoch's* skill in *Astronomie*, which is more dubious, it's generally concluded among the *Learned*, that *Abraham* was well skilled in *Astronomie*; and 'tis maintained by several, that he was the first that brought *Astronomie* from *Chaldea*, into *Canaan* and *Egypt*. We need not doubt but the ancient *Patriarchs*, *Noah* and his *holy Seed*, were much in the *contemplation* of those *Celestial Bodies*, the Sun, Moon, and Stars; and thence made many great *observations*, touching their excellent *Constitutions*, *Natures*, *Order*, *Situation*, *Conjunctions*, *Aspects*, *Eclipses*, *Motions*, and admirable *Influences*, (which takes in the main of *Astronomie*) whereby their minds were *elevated* and raised up to a *spiritual Contemplation*, and *admiration* of their *Creator*: albeit the *degenerate seed* of *Noah*, had their hearts hereby *enticed* and *inveagled* into an *Idolatrous adoration* of those *Celestial Bodies*. *Astronomie.*

2. As for *Geometrie*, another part of *Mathematicks*, it is supposed to have had its *rise* in *Egypt*, and that upon occasion of the overflowing of *Nilus*, which required a *Geometrick Art*, for the *Division* of their lands, when the floud was over. This being granted, we need not doubt but that *Geometrie* received a good *advance* from the *Church of God*: for of *Moses* it is said that *he was learned in all the Learning of the Egyptians. Act.* 7. 22. But I am more apt to persuade my self, (and that from *Geometrie.*

ſome conjectures of the *Learned*) that *Geometrie* received its firſt great *advance*, if not riſe, from the *Children* of *Iſrael's* firſt *Diviſion* of the Land of *Canaan*, which was made by *Rules Artificial* and *Geometrick*, as *Joſhua* 13. *&c.*

Arithmetick. 3. Somewhat alſo may be ſaid for *Arithmetick*, which is ſuppoſed to have been firſt invented by the *Phenicians*, in order to their *Navigation*; but yet, as we may preſume, had a great *advance*, if not its firſt *original*, among the *Jews*. Yea it's evident, that the firſt *Arithmetick* had its *foundation* from *God* himſelf: for the firſt *computation* of time is made by God. *Gen.* 1. 5. *&c.* Beſides; we read of no *computation* more ancient than that of *Moſes*, by Gods appointment, touching the *diſtribution* of *Times* and *Seaſons*; as the *New Moons*, *Sabbaths &c.*

Navigation. 4. As for *Navigation*, (another part of *Mathematicks*) though ſome aſcribe it to the *Phenicians*, as the firſt *Inventors* thereof; yet it ſeems manifeſt, that the *firſt Idea* thereof was taken from *Noahs Ark* appointed by God.

Architecture. 5. The like may be proved of *Architecture* (which refers alſo to *Mathematicks*) that the *exact Idea* thereof, both among the *Greeks* and *Romans*, received its *original* from the *proportions* in *Solomons Temple* and other of his *Structures*, as *Villalpandus* in *Ezech. Tom.* 2. *part.* 2. *l.* 5. *Diſp.* 1. *c.* 13. obſerves.

Geographie. 6. That *Geographie* traduced its *firſt lines* from the *Moſaick Deſcription* of the ſeveral *Plantations* of *Noahs poſterity*, we have proved *Book* 3. *chap.* 2. §. 7. of this *Diſcourſe*.

Muſick. 7. Laſtly that *Muſick* had its *main Traduction* from the *Muſick* in the *Jewiſh Scholes* and worſhip is eaſy to prove.

The forme of Grecian Philoſophie originally Jewiſh. §. 14. Laſtly, we conceive it not difficult to prove, that not only the *matter*, but alſo much of the *forme* or *mode* of *Grecian Philoſophie* received its *Origination* from the *Scriptural* and *Jewiſh mode* of *Diſcourſe* and *Ratiocination*. Fo 1. May we not *rationally* conclude, that the ancient *mode* of *Philoſophizing* by *Symbols*, *Allegories*, *Fables*, *Enigmes*, and *Parables* (brought into *Greece* by *Pythagoras* and *Plato*) received its

its *original* Idea and *Traduction* from the *Jewish Symbols* Allegogories, *Types* and *Parables?* This we doubt not but to prove in its place. 2. As for the more *simple mode* of *philosophizing* by *Dialogues*, or *Interrogations* and *Answers*, (whence *Dialectick* had its name; which was the main *Logick* used in all the *Grecian* as well as *Italian Scholes*, before *Aristotle* brought in the *syllogistick forme* of *mode* and *Figure*) it seems exactly *conformable* unto, and therefore, as we may presume, received its *derivation* from the *Scripture*, and *Jewish mode* of *Reasoning* by *Diologues*, or *Interrogations* and *Answers*; whereof we have a great *quantity* of *instances*, both in the *Old* and *New Testament*; especially in *Christ* his *Disputes* with the *Scribes*, and *Pharisees*; which were usually managed and carried on by *Questions*, and *Answers*: as we hereafter prove. Thus briefly, and in sum, touching the *Traduction* of human *Literature* from the *Scriptures* and *Church* of *God*.

Thus Grotius on Mat. 7 6. Chaldæi, Hebræi, Ægyptii, vetustissimi sapientiæ professores, præcepta sua tradebant, ἐν συμβόλοις, ut docet Clem: Alexandrinus, Pythagoras hunc morem in Græciam attulit, sive ex Ægypto, ubi vixit aliquandiu, sive ex Syria, unde erat magister ejus Pherecides, sed & Judæos adierat, ut plures de eo scriptores prodiderunt. &c.

CHAP. III.

The Original *of the* Phenicians *from the* Cananites.

The Phenicians cognation *with the* Cananites, *and their* identity *in name*. Phenicians *the posterity of* Anak. *The* Anakims *their fame for* strength *and* learning. Josh. 15. 15, 49. *The* Phenicians original *from those* Cananites, *which were expelled* Canaan *by* Joshua; *who retreating unto* Phenicia, *thence sent forth Colonies into all parts that bordered on the* Midland Sea, *as* Africa, Greece &c. *Thence the* Phenicians *were stiled by the* Grecians Χηναι *and* Phenicia Χηνα, & Χηνᾶ *from* Canaan; *as also* Σύροι *from* צורים Surim. *Why the* Cananites *changed their name into* Phenicians, Syrians &c. *The* Phenician Gods *the same*

with the Idols *of* Canaan Pſal. 106. 37, 38. *Farther evidence from Antiquity that the* Phenicians *were* Cananites.

The original of the Phenicians from the Cananites.

§. 1. HAving mentioned the Phenicians, as the chiefeſt inſtruments by whom the *Jewiſh Doctrine* and *Traditions*, were conveyed into *Greece* and other parts; it will greatly conduce to the *confirmation* of our *Aſſertion*, to *treat* a little of the *original* of the *Phenicians*; their *cognation* with the *Jews*; the *advantages* they had to informe themſelves more fully touching the *Jewiſh Doctrines*; their *Art* and skill in *imitating* and *improving* the ſame; as alſo their *opportunities* and *induſtry* to convey the ſame to other *Nations*. Firſt, touching the *original* of the *Phenicians*; that they were the ſame with the *Cananites*, is ſufficiently proved by learned *Bochart*, whoſe Arguments ſeem more then *conjectural*; being drawn from the *Identity* of their *Names*, *Situations*, *Languages*, *Inſtitutes*, *Manners*, and *Arts*. That the *Phenicians* and *Cananites* have the ſame *Names* promiſcuouſly given them, is apparent from the LXX, who call the *Land of Canaan*, the land of the *Phenicians*, and the *Cananites* *Phenicians*. So the ſame *Shaul* is by the LXX called the Son of a *Phenician Exod.* 6. 15. and the Son of a *Cananite* *Gen.* 46. 10. as in the *Hebrew*. So *Exod.* 16. 35. and *Joſ.* 5. 12, That which the *Hebrew* calls the *Region of Canaan*, the LXX interpret the *Region of* *Phenicia*, and *Phenicians*. So in like manner, ſhe who is called a *Cananite* *Mathew* 15. 26. is by *Mark* the *Evangeliſt* (a faithful interpreter of *Matthew*) called a *Syrophenician*. *Mark.* 7. 26.

Bochart's Phaleg. lib. 4. cap. 34.

The Phenicians and Cananites have the ſame name.

The Origination of Φοινικη from בני ענק the ſons of Anak.

§. 2. That the *Phenicians* were originally *Cananites*, may be farther *evinced* from the *Origination* of the *Name*. Touching the *Etymologie* of the *Greek* Φοινικη, *Critticks* are exceeding various; ſome deriving it from φοινικον the abundance of *palme trees* that grow there: others from the *color of the red ſea*: So *Voſſius de Idololatr. lib.* 1. *cap.* 34. Φοινιξ (ſaith he) *is the ſame with* ερυθρος *red, thence the* Latins *from* φοινικη *made* Puniceus *and*

from

from φοῖνιξ Pænus. *That the* Tyrians *came from the* Idumean ſea *he proves out of* Pliny, Solinus, Herodotus, *and* Procopius. Whence he concludes, *that from the Idumeans* Eſau's *poſterity the red ſea was ſtiled* erythræum mare; *from whence the Tyrians tranſplanted thence were ſtiled* φοίνικες *Phenicians.* Others derive this name from the *purple color*: others from φόνος *ſlaughter.* All theſe make its *original* to be purely *Greek.* But others who have been more exact in the comparing the *Greek* with the *Hebrew*, give it an *Hebrew origination*: ſo *Joſeph Scaliger* derives it from פנחם: and *Fuller* from פנק: *Chald.* פנג. Thus *Fuller* (*Miſcel. Sacr. l. 5. cap. 16.*) *the Tyrians being delicate Merchants, the ancient Punicks were ſo ſtiled from* פנג *chald. to live delicately, whence* φοίνικων *the name of the Phenicians q. d.* τρυφερὸς *delicate, as* Glaſs. *Grammat. S. l. 4. tract. 3. obſerv. 15.* But that which carries moſt of likelyhood in it, and ſuites beſt with our deſigne is the *Etymologie* which Great *Bochart* gives it, who derives the *Greek* word φοῖνιξ from the *Hebrew* בני ענק or בן the *ſon* or *ſons of Anak.* From this *Cananitiſh* name *Ben Anak*, or contracted *Beanak* the *Grecians* at firſt formed φοανακ (it being very uſual with them to turne ב into φ, as from ערבה ἄρραβο *arrhabo*) thence φοῖνιξ and φοινίκη *Phenicia.* ● *Bocharts Canaan lib. 1. cap. 1.*

§. 3. And that theſe *Phenicians* were indeed the *ſons* of *Anak*, according to the forgoing *Etymologie*, is yet farther *evident* by their own *confeſſions.* For when a *Colonie* of them had ſeated themſelves at *Carthage*, they call it *Chadre-Anak* that is in the *Hebrew* or *Cananitiſh* tongue חדרי ענק the *ſeat of Anak* or the *Anakims*, as *Plautus in penulo Act. 5. Scena 2.* gives it unto us. *The Phenicians ſons of Anak.*

Theſe *Anakims* or ſons of *Anak*, were the moſt Noble and renowned amongſt all the *Cananites.* They had two Cities which were the chief *ſeat* of their *Family*; the one called *Hebron*, where their main *Fortreſſe* and *ſtrength* for War lay: the other *Debir*, the ſeat of their *Learning*, which was therefore called *Kirjath-Sepher the City of bookes* and *Kirjath Sanna* the *City of Learning* or *the Law.* *Joſh.* 15. 15, 49. The ſtrength of theſe *Anakims* *Deut.* 9. 2. *The* Anakims *their* ſtrength *and Learning.*

was stupendous, *Numb.* 13. 34. Hence they are usually called *Giants*: yet they were overcome by *Joshua*, and forced to retreat to the Western part of *Canaan*, thence called *Phenicia*, and the country of the *Philistins*, 1 *Chron.* 20. 4. where some *reliques* of them continued unto the time of *David*. For *Goliah* as the *Hebrews* prove, was an *Anakim*. See *Bochart Can. lib.* 1. *cap.* 1.

That the Phenicians *were the posterity of the old* Cananites.

§. 4. A farther proof of this Assertion, that the *Phenicians* were the *posterity* of the old *Cananites*, may be gathered from the *Grecian account* and *relations*. For though the *Greeks* make but small and obscure mention of the *Cananites*, yet were they not altogether ignorant of the *Phenicians original* from *Canaan*. So in *Austin*'s age the *Carthaginians* called themselves *Cananites*. see *chap.* 5. §. 7. *Bochart* (in his *Phaleg. lib.* 4. *cap.* 34.) gives us a *famous place* of *Eupolemus*, where 'tis said that *from Saturne Belus sprung: and also Canaan, and that this Canaan begat the Father of the* Phenicians: his words are τοῦτον δὲ τὸν Χαναὰν γεννῆσαι τὸν πατέρα τῶν φοινίκων. *Alexander* the *Polyhistorian* cites this out of *Eupolemus*, and out of him *Eusebius præpar. lib.* 9. has it also. This is also confirmed by what *Eusebius* (*præpar. lib.* 1.) quotes out of *Philo Biblius* the *interpreter* of *Sanchoniathon* (that most ancient and famous *Phenician* Writer) where we find mention of a certain XNA τοῦ πρώτου μετονομασθέντος φοίνικος XHNA, *being first stiled* among *the Phenicians* XHNA. Now it is very evident that the name XHNA is but the *contract* of *Canaan*. So in *Stephanus Byzantinus* περὶ πόλεων *Phenicia* is called XHNA, and the *Phenicians* XHNAI. His words are XNA; οὕτως ἡ φοινίκη καλεῖτο, and a little after τὸ ἐθνικὸν ταύτης χνάος. *Bochart. l.* 4. *c.* 3.

Why the Cananites changed their name and were called Phenicians, Syrians, *Assyrians*.

§. 5. If there be required a *Reason* why these *Cananites* should change their ancient *name*, and *assume* that of *Phenicians*, the said *Bochart* gives us this account thereof. The *Cananites* were ashamed of their ancient name by reason of that curse which was pronounced against their father *Canaan*; especially when they saw themselves so fiercely persecuted by the *Jews*, meerly upon

upon this account, becauſe they were *Cananites*: Wherefore they choſe rather to be called *Phenicians*, *Syrians*, *Aſſyrians*, *Sidonians*, *Syrophenicians*. The name *Syrians* was common to them and their neighbouring Nations, coming from צור *Tyre* the *Metropolis* of *Phenicia*; whence the Inhabitants are called צורים *Syrim*, thence Σύροι *Syri*, and by *prefixing* the *article Haſſyrim i. e. Aſſyrians*, as 1 *Chron* 22. 4. *Neh.* 13. 16. by which name the *Phenicians* and *Tyrians* are often called, though differing much from אשורים thoſe *Aſſyrians* which came from *Aſhur* and inhabited beyond *Euphrates*. *Heſychius* cals theſe *Phenicians Sidonians &c. Bochart. Phaleg. l.4.c.34.*

§. 6. That theſe *Phenicians* were really *Cananites*; may be farther argued from their agreement in *Cuſtomes*, *Rites*, *Arts*, and *Gods*. That the *Phenicians* had the ſame kind of *Worſhip*, and *Gods* with the *Cananites*, is very apparent from *Pſalme* 106. 37, 38. where *v.* 37 it is ſaid the *Jews ſacrificed their ſons and daughters unto Devils*: that is, as it is elſe where interpreted unto *Moloch*, which was the *chief God* of the *Phenicians*, or *Syrians*: now in the following verſe 38. Theſe *Phenician Gods* are ſtiled the *Gods of Canaan*: and we have ſufficient evidence that theſe *Idols of Canaan* were none other, than thoſe that the *Phenicians* worſhipped as *Gods*: for *Moloch*, the *Idol* of the *Ammonites*, was the ſame with *Baal*, the *Phenicians* worſhipped. Thence *Jer.* 7. 31. They are ſaid, to *ſacrifice their children to Baal*. So 2 *Kings* 23. 5. They are called, the *ſacrifices of Baal*. And indeed, all the *Baalim* were but *Phenician Idols*, from *Belus* one of their *Kings*. So *Baalzebub* was the *God* of *Ekron*, a *City in* Phenicia; and *Baalſemes*, *Baal-peor*, the *Gods* of the *Moabites* and *Mideanites*. were alſo *Phenician* Idols. See more of this in *Selden de Diis Syrûm*, *Owen de ortu Idololat. lib.* 5. *c.* 2. *&c.*

The Phenicians and Cananites agreement in Gods.

The Cananites expelled by Joſhua retreat to Phenicia and thence tranſplant Colonies into all parts.

§. 7. Laſtly, that the *Phenicians* were originally *Cananites*, is manifeſt from the *Identity* of their *Languages*, (of which hereafter, *chap.* 11. §. 2.) as alſo from the moſt ancient pieces of *Antiquity*

tiquity we have. *Procopius*, in his *Vandalicis*, makes mention of certain *pillars*, erected in *Africa*, with an *Inſcription* in the *Phenician tongue*, which he renders thus Ἡμεῖς ἐσμὲν οἱ φυγόντες ἀπὸ προσώπου Ἰησοῦ τοῦ λῃστοῦ τοῦ Ναυη. *We are they who fled from Joſhua the ſon of Naue* (i.e. *Nun*) *the Robber.* How ancient this *Inſcription* is, we cannot ſay; but thus much we may collect, that thoſe *Africans*, who were *Phenicians* originally, reckoned themſelves amongſt the *Cananites* expelled by *Joſhua*. And we have the *Teſtimonie* of *Euſebius* (in his *Chronicon fol.* 11.) coincident herewith: ἔφυγον ἀπὸ προσώπου τῶν υἱῶν Ισραὴλ, καὶ κατῴκισαν τὴν πόλιν τὴν Ἀφρικήν; *where they* (*that is the* Phenicians) *fled from the face of the children of Iſrael, and built Tripolis in Africa.* Neither is it, at all improbable, that theſe *Cananites*, who were expelled by *Joſhua* out of *Canaan*, ſhould firſt retreat to *Phenicia* the Weſt part of *Canaan*, which lying on the *Midland-ſea* gave them great *Advantages* to tranſport their *Supernumerary Colonies* into *Africa*, *Greece*, and all thoſe Iſlands or Territories which bordered on the *Midland-ſea*; and together with them, to tranſport all *Letters* and *Learning* into thoſe parts, where they came: as it will appear by what follows.

Bochart. *Chanan. Præf.*

CHAP. IV.

The Correſpondenc' betwixt the Jews and Phenicians.

The mutual Agreement *betwixt the* Jews *and* Phenicians. *The* Jews *ſtiled* Phenicians, *and* Syrians. *The* Phenician Language, *and* Letters *from the* Jews. Grecian Learning *from the* Phenicians *and* Jews; *which would have been more evident by thoſe Ancient* Phenician Monuments *of* Learning, *written by* Sanchoniathon *and* Mochus, *which are loſt. That which made*

made the Phenicians *ſo famous for communicating* Jewiſh Traditions, *was their* Navigation, *which at firſt* Neceſſity *taught them, being furniſhed with* Conveniences. *This* Art *of* Navigation *improved their* Deſire *of* Gain, Ambition, *and* Curioſity. *Whence their* firſt Undertakers *in* Navigation Saturne, Aſtarte, *and* Hercules *were reputed* Gods. *The* Grecians *learnt* Navigation, *and* Geographie *from the* Phenicians. *The* Ark, *the* original Idea *of* Ships.

§. 1. HAving diſcourſed at large of the *Original* of the *Phenicians*, and their *Identity* with the *Cananites*: we now proceed to treat of their *Cognation*, *Correſpondence*, and *agreement* with the *Jews*; which will not a little conduce to the *confirmation* of our firſt *Poſition*. *The Correſpondence betwixt the Jews and Phenicians.*

The *Cananites* had no ſmall *Advantage* to acquaint themſelves with the *Hebrew Religion*, and Worſhip, even from *Abraham* his long abode amongſt them; who built *Altars*, and places for the *publick worſhip of God*; and, as we may preſume, did what he could to *propagate*, and *promulgate* the *knowledge*, and *worſhip* of the *great God* among his *Neighbours*, and *Kindred* the *Cananites*. And that which gave him a conſiderable *Advantage* to promote ſuch a *glorious deſigne*, was his *Potence*, *prevalence* and *Intereſt* amongſt the *Cananites*; which he obtained partly by his *kindneſſes* towards them, but eſpecially by the *Conqueſt* he made over the *Kings* of the *Eaſt Gen.* 14. Thus *Brentius* on *Eſa.* 41. 2. gave the Nations before him *&c.* *God*, ſaith he, *gave to* Abraham *this favor, that whereſoever he came he was* formidable *to the* Nations. *This ſprang hence that* Abraham *erected unto the Lord* Altars *in the Land of* Canaan, *and* publiſhed, *without control, amongſt the* Nations, *the true* Doctrine *of* Religion. *Gen.* 12. *&c.* Thus he. That *Abraham* was in great *veneration* amongſt the *Cananites*, and in following Ages worſhipt under the name of *Saturn*: and *Iſrael*, is evident from the account which *Sanchoniathon* and *Porphyry* give of *Saturne*: *What advantage* Abraham *had for the propagating the* Knowledge *and* Worſhip *of God amongſt the* Cananites. Eſa. 41. 2.

of which ſee what follows *Book 2. chap.* 1. §. 3. of *Saturnes parallel* with *Abraham.*

As for the Correſpondence 'twixt the *Cananites* and *Jews* after their returne to *Canaan*; 'tis true, there was at firſt as well by *Divine Conſtitution*, as their differing *Inclinations*, *Intereſts*, and *Rites*, a vaſt *diſtance* and *feud* betwixt the *Jews*, and *Cananites*, or *Phenicians.* But in proceſſe of time, the *Iſraelites* affecting an *imitation* of their *neighbours* the *Phenicians*, eſpecially in point of *Religious Rites*, and *Idols*, the *Phenicians* alſo began to incline unto a *Correſpondence* with them, and an *Affectation* of their *Myſterious Doctrine*, *Rites*, and *Ceremonies.* Thus they, by frequent *Commerce*, and *Correſpondences*, *barter*, and exchange *commodities* each with other. The *Jews* they aſſume the *Name*, *Cuſtomes*, and *Idolatrous Worſhip* of the *Phenicians*: and theſe, the *Myſteries*, *Rites*, *Laws*, and *Traditions* of the *Jews.* This *Correſpondence* betwixt the *Jews*, and the *Phenicians* began early, even in the time of the *Judges*, as it is evident by *Scripture*, as alſo by the *Storie* of *Sanchoniathon*, who is ſuppoſed to have lived about the time of *Gideon*, & *to have had conference with the Prieſt of the God of Iſrael*, from whom he received the *foundation* of his *Mythologie*, which gave *Being* and *Motion* to the *Grecian Fables.* But yet this familiar *commerce* 'twixt theſe neighbours, came not to its *perfection* till *Solomon*'s time; who entred into a near *League* with the *Phenicians*, and ſo gave them, & their *Idolatrous Cuſtomes* free *Admiſſion.*

The Jews ſtiled Phenicians.

§. 2. That the *Jews* agreed with the *Phenicians* in *Names*, has been already hinted, and is farther evident, by the *Stories* of *Herodotus*, *Trogus*, and *Diodorus Siculus*; who derive the Original of the *Phenicians* from the *Red Sea*, which relates to the coming up of the *Iſraelites* out of *Egypt*, and paſſing through the *Red Sea.* And *Herodotus* elſe where under the name of the *Phenicians*, treats of the *Jews*, whence *Joſephus* (*contra Apion. lib.* 1.) rightly collects, that *Herodotus* writing of certain *Phenicians* in *Paleſtine*, who were *circumciſed*, means thereby the

the *Jews*. For its certain that *circumciſion* was not uſed by any *Inhabitants* of *Paleſtine* beſides the *Jews Gen.* 34. 14. if we may credit Learned *Bochart. Phal. l.* 4. *c.* 34. Hence all were the Jews called *Syrians*. So *Preſton* on *Gods Attributes Serm.* 3. tells us: *that when* Cyrus *did reſtore the Kingdom of the* Jews, Xenophon *reports this, that when he came into* Babylon *he gave commandment that no* Syrian *ſhould be hurt. Now* Syria *lies upon* Judea *as one* Shire *doth upon another; ſo that they were all called* Syrians. Thus their *vicinity*, and *mutual enterconrſes*, made the *Jews* paſſe, under their neighbours *names*, for *Phenicians*, and *Syrians &c.* So *Diodorus l.* 5. tells us; *that the Syrians firſt found out Letters; meaning the Jews*: as hereafter. *The Jews called Syrians.*

§. 3. Hence it is apparent, that the *Phenicians* received their *Language* and *Letters* from the *Hebrews*. That the *Phenician Language* was but a *Dialect* of the *Hebrew* is aſſerted and proved by the moſt learned of this age. So *G. Voſſius de Hiſtor. Grec. lib.* 3. *cap.* 16. *Bochart. Phaleg. lib.* 1. *cap.* 15. and in his *Canaan lib.* 2. *cap.* 1. unto the 6. And it is evident by the *Punick Language*, which was the ſame with the *Phenician*, as well as with the *Hebrew*; as it appears by many *Fragments* of the *Punick Tongue*, found in *Plautus*, *Auguſtin &c.* of which in its place. And, as the *Phenicians Language*, ſo their *Letters* alſo owe their *original* to the *Hebrew*; as it will appear hereafter, *chap.* 11. §. 2. Which, at preſent, we only mention, to ſhew the great *Affinity*, and *Correſpondence* 'twixt theſe two *Nations*: whence it came to paſſe, that moſt of the *Grecians Learning*, and *Letters*, which they acknowledge to have been derived to them by the *Phenicians*, ſprang *originally* from the *Jews*: as *chap.* 11. §. 3. *The Phenician Language and Letters from the Jewiſh.*

§. 4. As the *Phenicians* were very emulous of *Affinity* with the *Jews*, thereby the better to informe themſelves touching their *myſterious Doctrines*, *Rites*, and *Cuſtomes*; ſo were they not leſſe *Artificial* and *Induſtrious*, in the *improving* and *propagating* *Grecian Learning from the Phenicians.*

the ſame. And indeed, had we but thoſe ancient *Phenician Monuments* written by the Mythologiſt *Sanchoniathon*, *Mochus* the *Phyſiologiſt*, and others, it is moſt likely, that we might therein find the *Original* of the *Grecian Philologie* and *Philoſophie*, as well as many *footſteps* of *Jewiſh Traditions*, and *Antiquity*. Learned *Bochart* in his *Preface to his Canaan*, ſaies: *That if thoſe antient Monuments of the* Phenicians *were yet extant, we ſhould thence receive a great light, both as to* ſacred, *and* prophane Hiſtorie; *and that great* hiatus *or gap betwixt* Moſes *and the* Grecians, *would be filled up: and we ſhould learne much touching the ancient* Inhabitants *of the* Earth, *and their* Peregrinations *&c.* I think it will be ſufficiently evident, by what follows, that *Pythagoras*, *Plato*, *Zeno*, and the reſt of the *Grecian Philoſophers* owe their *choiceſt Notions* touching *God*, the *Human Soul*, the *Creation &c.* unto the *skill* and *induſtry* of the *Phenicians*, and *Hebrew Traditions* by them, if not immediately to the *Jews*.

The Phenicians the firſt Inventors of Navigation. Why, and how?

§. 5. That which made the *Phenicians* moſt famous, and gave them the greateſt *advantage* for the *tranſporting* and communicating their *Jewiſh Traditions* and *Learning* unto other *Nations*, was their *Navigation* and *Tranſplantation* of *Colonies* into other parts. That which at firſt put them upon this undertaking was their own *Neceſſity*. For the *Iſraelites*, under the *Conduct* of *Joſhua*, being poſſeſſed of almoſt the whole of *Canaan*; the whole body of the *Cananites* expelled thence, were *crouded* up in that narrow skirt of *Phenicia*, which being too *ſtrait* for ſo numerous a people, they were fain to commit themſelves to the *Sea*, and ſeek out for ſome larger *habitations*. And for ſuch a *deſigne*, they had all the *advantages* that might be. For they had the *Midland Sea* open to them, with convenient *Ports* to ſet out from & put into. As for *Materials* for *ſhipping*, they might eaſily furniſh themſelves from *Libanus*: neither wanted they men, *skilful*, *induſtrious* and *couragious*; or any thing elſe *requiſite* for ſuch an *undertaking*. Hence, if we

we may give credit to *Tibullus.*

Prima ratem ventis credere docta Tyrus.

That the *Phenicians* were the firſt, that found out *Navigation*, and by reaſon of their *skill*, and *ſtrength* at Sea, for a long time kept a *ſovereign Dominion* over the *Midland Sea*, is, not without *probability*, *aſſerted*, and *proved* by the Learned *Bochart*: *Can. l.* 1. *c.* 2. Thence *Lucian in Toxari*, aſſerts, *that there were none* θειοτέρους ἐμπόρους *more divine Merchants than the Phenicians*: in as much as they did yearly ſail, almoſt, into all parts of the *Midland Sea*, as elſe where, returning at ſpring. See more *Bochart. Can. l.* 1. *c.* 2. Where he largely proves this out of *Curtius Saluſt &c.* Thus *Eſa.* 23. 8. *Tyre* (the chief City of *Phenicia*) is ſtiled the *Crowning Citie*, *whoſe Merchants are Princes whoſe traffiquers are the honorable of the Earth.* *Eſa.* 23. 8.

§. 6. As *Neceſsity* was the *Phenicians* firſt *Maſter* in their *Art* of *Navigation*; ſo in after times, *Curioſity*, *Gain*, *Ambition*, and *Deſire* of *Empire*, with other *motives*, did greatly provoke them to continue *induſtrious* in this their *Art*, and *Trade*; which gave them continued *opportunities* for the *propagating* their *Jewiſh Myſteries* and *Traditions*. Indeed this *deſire* of *Navigation* found a kind of *natural implantation* in theſe *Phenicians*, even from their firſt ſettlement; which was much *greatned* by thoſe *inconveniences*, they found in their own Country; their *unſatiable deſire* of riches; their *itch* of vain glory; their *inquiſitive humor*, and *curioſity*, to acquaint themſelves with the *Cuſtomes* and *Affairs* of other Nations. Theſe, and ſuch like *conſiderations*, made them ſo famous for *Navigation*. In ſo much, that thoſe who firſt were bold to venture in ſuch Sea voiages, got ſo far the *Admiration* of their *Poſterity*, as that they obtained, for this their daring *exploit*, the *reputation* of *Gods*. In this number were *Saturne*, and *Aſtarte*, whom *Sanchoniathon* deſcribes as ſuch *who compaſſed the world* (by *Saturne*, if we conſider him hiſtorically, we may underſtand *Noah*, who by Gods appointment made the *Ark*, and ſailed therein, which

what moved the Phenicians to improve themſelues in this Art of Navigation.

gave the *original* Idea to all *Navigaiton*) alſo *Hercules*, who having overcome *Antæus*, in the utmoſt part of *Africa*, is ſuppoſed to have dyed at *Gades*, whence the ſtory of *Hercules's Pillars*. Neither was this inclination of *Navigation* quenched in *Jeroms* time, who writing of theſe *Phenicians* on *Ezech.* 27. ſaies, that *even unto this very day there remains in the Syrians an ingenite ardor of Negotiation; who for gain traverſe the whole world.* From theſe *Phenicians* it was that the *Grecians* got their skill in *Navigation*, as alſo in *Geographie*. For 'tis manifeſt that the *Phenicians* had viſited the chiefeſt parts bordering on the *Midland Sea*, long before the *Grecians* durſt look abroad to view forreign Countries; as learned *Bochart* obſerves in his *Canaan.* The full demonſtration whereof will reſult from the following chapter.

Bochart Can. Præf.

CHAP. V.

Of Phenician Expeditions into Spain, and Africa.

The Phenicians Navigation *into* Spain *and* Africa *under* Hercules. Conjectures, *from* Euſebius, *that the* Phenicians *were in* Africa *about* Moſes's *time. The* Phenicians *poſſeſſed in* Spain, Gadir, Malaca, Audera, *and the* Baleares. *The ſeveral* names *of* Spain, Iberia, Tarſhiſh Ezek. 27. 12. *and* Elyſian fields *of* Phenician, *or* Hebrew origination. Phenician Colonies *in* Africa. *The name* Africa Phenician *from* אפריכה. Carthage *received its* name *and* people *from the* Phenicians. *The* Carthaginians *call themſelves* Cananites. *Their* Magiſtrates *called* Suffetes *from* שופטים, *the name of the* Hebrew Judges. Utica *and* Tangier *peopled by* Phenician Colonies.

§. 1. The

§. 1. THe *Head* of our *deſigne* is to prove *the Traduction of humane Literature from the Jewiſh Church.* The *Medium* we have inſiſted on, is the *Phenicians Correſpndence with the Jews*; with their *Motives* and *Advantages* for the *tranſporting Jewiſh Traditions, and Myſteries into Greece, and other parts.* To ſtrengthen this *Medium*, we ſhall endeavour to ſhew, how theſe *Phenicians* tranſplanted *Colonies*, or viſited, at leaſt, the chiefeſt places in *Europe*, and *Africa*; eſpecially ſuch as border on the *Midland ſea*; beſides ſome parts in *Aſia*: which gave them all the *Advantages*, that could be expected, to *propagate* the *Hebrew Language*, and *Traditions.* In which undertaking we ſhall follow the *learned Bochart* (χαναάν) who in his *Geographia Sacra*, has given us an *incomparable Demonſtration* hereof: which he alſo mentions in his late elaborate piece, *De Animalibus Sacris parte* 1ª. *Præf:* His words are theſe: *Some years ſince*, ſaies he, *we treated of the firſt inhabitants of the Earth, chiefly out of the writings of* Moſes, *who in one chapter of* Geneſis, *has more, and more certain account of this Argument, than all the* Grecian *or* Roman *Monuments, that are extant. To theſe we ſubjoyned the ancient Navigations of the* Phenicians, *who, ſome centuries of years before* Jaſon, *and the Argonauts began to* diffuſe *themſelves throughout the* whole *of the* Midland Sea &c. *The Phenicians Navigations.*

§. 2. The firſt great *Expedition* the *Phenicians* made, was under *Hercules*, whom, ſome make to be *contemporary* with *Moſes*, but others upon ſurer grounds place him in *Joſhua's* time: ſo learned *Bochart* (*Phaleg. lib. 3. cap. 7.*) The *Phenicians* (ſaies he) ſailed, as it is thought, ſo far as the *Gades* in *Spain*, under *Hercules* the *Tyrian* Commander, whom ſome make *contemporary* with *Moſes*, but I rather think 'twas in that age wherein the *Jews* having poſſeſſed *Canaan*, drove out the old inhabitants, the *Cananites*; whereof one part tranſported themſelves into *Bæotia* in *Greece*; the other into *Spain* and *Africa*. *The Phenicians expedition under Hercules.*

ca. This truly appears from the *two pillars* anciently to be seen at *Tangiers* with this *Phenician inscription. We are they that fled fom the face of Joshua the Robber, the son of Naue.* As *Procopius lib. 2. Vandalicorum.* 'Tis true, the *Poets* attribute this Expedition to their Grecian *Hercules:* but this Fable of theirs, is sufficiently confuted by the *Temple* at *Gades*; wherein *Hercules* is worshipped according to the *Phenician*, not the *Grecian Rites.* So *Appianus* in his *Ibericis: The Temple of Hercules, which is at his Pillars, was built, as it seems to me, by the Phenicians. For he is worshipped at this very day with Phenician Rites. And their God, is not to them a Theban, but Tyrian.* Thence *Diodorus* writes, that *the Phenicians built this Temple, and in it instituted* θυσίας μεγαλοπρεπεῖς τοῖς τῶν φοινίκων ἔθεσι διοικουμένας *Splendid Sacrifices which were administred after the Phenician Rites.*

Conjectures from Eusebius, that Phenicians were in Africa in Moses's time.

§. 3. This was done, as is supposed, in *Joshua*'s time; yet *Bochart* in his *Preface* to *Canaan* tels us, that there is more than light suspicion that the *Phenicians* sent forth some *Colonies* into *Africa*, before *Joshua*'s conquest of *Canaan.* For *Eusebius*, in his *Chronicon*, to the number 498. which was the 73 year of *Moses* life, saies Ἡρακλέα τινὲς φασὶν ἐν φοινίκῃ γνωρίζεσθαι Διωδᾶν ὀπιλεγόμενον. So *Jerom. Hercules, Sirnamed Desanaus, is reputed famous in Phenicia.* Moreover, this *Phenician Hercules*, sirnamed *Diodas*, or *Desanaus* seems to be altogether the same with that first *Hercules* who at the number 442, is reported to have overcome *Antæus*, in the utmost part of *Libya*, about *Zilis* and *Tingis*, now called *Tangier*; for there *Anteus* reigned. Whence it follows, that the utmost part of *Africa*, began to be frequented by the *Phenicians* 287 years before *Carthage* was built.

Phenicians in Spain.

Bochart. Phaleg. lib. 3. cap. 7. & Canaan lib. 1. cap. 34. 35.

§. 4. That the *Phenicians*, in their first *Expedition* under *Hercules*, possessed themselves of several considerable townes on the *Spanish*, as well as the *African Shore*, *Bochart* proves at large, both in his *Phaleg*, and *Canaan. Strabo* (saies he) *addes, that the* Phenicians *possessed many places of* Spain *abont* Tartessum

ſum, *and* Turdetania; *and built* Gadir, *and* Malaca, *and* Audera, *and* New Carthage; *and the* Gymneſian Ilands *being poſſeſſed by them, received the name of the* Baleares. That theſe names are purely *Phenician*, is evident: For *Gadir*, is by *Pliny*, and *Solinus* interpreted an *hedge*. So *Heſychius* Γάδειρα τὰ περιφράγματα *ſolinus*. Now the Hebrew גדר *gader*, as the *Syrian*, and *Arabian* גדיר *gadir*, ſignifies the ſame. So *Malaca*, in the *Phenician* or *Hebrew* מלחא *Malacha*, ſignifies the *town of ſalt meats*: thence τάριχος μαλακικὸν. And *Audera* in the *Phenician tongue*, אודר *Audar* a *fortreſſe*. As the *Inhabitants* of the *Gymneſian Ilands*, by the *Phenicians* were called *Baleares*; which *Polibius* and *Stephanus Byzantinus* expound, and that rightly, σφενδονήτας. for *Baleares*, in the *Hebrew* בעלי הראה *Baale harca*, ſignifies, word for word, *maſters of projection*, i.e: *skilful in the Art of caſting ſtones*. So *Bochart*.

§. 5. Yea that the very names of *Spain* it ſelf were of *Phenician*, or *Hebrew origination*, *Bochart* proves. For שפניה *Spanija*, coming from שפן a *Conie*, ſignifies the *Region of Conies*; by which *Epithet*, *Catullus* noted that part of *Spain*, which is called *Celtiberia*; but the *Phenicians* called the whole *Region* of *Spain* by this name, by reaſon of the multitude of *Conies* there. So the name *Iberia* is in the *Phenician* tongue עברין *Termes* or *bounds*, becauſe, according to the *Phenicians* eſtimation, the *Spaniards* poſſeſſed the *ultimate bounds* of the earth: thence they affixed on *Hercules's pillars* a *ne plus ultra*. So in like manner *Tarſis*, which is taken for *Spain*, or that part of it which was called *Bætica*, is derived from the *Hebrew* תרשיש. This part of *Spain* called *Bætica* (which takes in the *Gades*, now *Cades*, and *Tarteſſum*) was greatly frequented by the *Tyrians*, as we have it *Ezek.* 27. 12. *Tarſhiſh was thy Merchant by reaſon of the multitude of all kind of riches, with Silver, iron, tin, and lead.* That *Spain* abounded with theſe *metals*, which attracted the *greedy Tyrians* into theſe parts, and in a ſhort time furniſhed them with ſuch vaſt treaſures, ſee *Bochart Phaleg. lib.* 3. *cap.* 7. and in his

Bochart Phaleg. lib. 3. *cap.* 7.

The ſundry names of Spain of Phenician origination.

Ezek. 27. 12.

Canaan lib. 1. *cap.* 34. In this part of *Spain* called *Tarsis*, and since *Bætica*, were seated the *Elysian fields*, so stiled by the *Phenicians* from עלם to *rejoice*: thence *Virgil* calls them *læta arva*. That *Lusitania* is also of a *Phenician origination* see *Bochart Can. l.* 1. *c.* 35.

Phenicians Navigation and Colonies in Africa.

§. 6. As the *Phenicians* seated themselves in *Spain*, especially on the *Maritime Coasts*, so likewise in the chiefest parts of *Africa* opposite thereto. This has been already in part demonstrated out of *Bochart* his *Phaleg*: which he does more fully prove in his *Canaan lib.* 1. *cap.* 34, 35, 36. where he tels us: *that the very name* Africa *comes from the* Syrian, *and* Arabian פריך or פריך an *ear of corne*; whence the *Phenicians* called it אפריכה *Africa* in the same signification; neither does the *mutation* want the like instances: and the country of *Africa* is called, γῆ εὔσταχυς, *a land fertile for ears of corne.* The same it signifies in the *Punick phrase*: and such indeed is *Africa* properly so called, *i. e.* that part of *Lybia* which lies next *Carthage*, as all men know. And touching the *Phenicians* Navigation into *Africa*, nothing is more *notorious* in *Antiquity*; nothing more common in *history*, than that the *Carthaginians* were *originally Phenicians*: the very *names* Puni and Pæni import so much. Thus much the *Carthaginians* made *annual commemoration* of, by paying yearly *Tithes* to the *Tyrian Hercules*: of which *Tertullian* in his *Apologie*, makes mention. And so when *Tyrus* was besieged by *Alexander*, the *Tyrians* (as *Polybius* observes) *did chiefly confide* τοῖς ἀπογόνοις αὐτῶν καρχηδονίοις *in their nephews the Carthaginians.* Yea the *Grecians* affirme, that *Cadmus* himself; who was the chief *conductor* of the *Phenician Colonies* into *Greece*, & *Founder* of the *Theban* fortresse (which was about *Joshua*'s time also) after many victories obtained over the *Africans*, built there several Cities: as *Bochart Can. lib.* 1. *cap.* 24.

Carthage built and peopled by Phenicians.

§. 7. That *Carthage* was built, and peopled by a *Phenician Colonie*, is universally acknowledged: and the very *name* imports so much. For the original name of *Carthage* was *Carthada*

thada, as *Solinus* and *Stephanus Byzantinus* write it, which signifies in the *Phenician* tongue, a *new city*, from קרתא חדת *Kartha-hadath*; and it was so stiled by them, because it was built after *Utica &c.* See *Bochart Can. lib.* 1. *c.* 25. And that *Carthage* was indeed builded, and planted by the *Phenicians*, and *Cananites*, is manifest by the common *confessions* of the *Inhabitants* of those parts, according to *Traditions* continued amongst them even till *Austins* time: for he, upon the *Epistle* to the *Romans*, tels us, *that if any of the common people about Hippo, or Carthage, were asked who he was, or what Country man; he presenty replyed* that he was כנעני *Chanani* a *Cananite*; and so *Livy*, *lib.* 34. saies of *Annibal*, *that when he came to Tyre he was received of the Founders of Carthage as into his own Country.* Hence saies *Bochart Can. l.* 1. *c.* 24. *it appears that* Dido *did not build* Carthage, *but restored it, & added* Byrsa; she being dead the *Kingly government* was changed into a *popular* or *Aristocratical*; (as *Livy lib.* 33.) for the *government of affairs* was in the hands of a few *Judges*, whom the *Roman* writers call *suffetes i. e.* in the *Phenician* שופטים, as they were called among the *Jews*.

The old name Carthada i. e. the new city.

The Carthaginians call themselves Cananites see Chap. 3. §. 2. 34.

The Carthaginian Magistrates called Suffetes from the Phenicians and Jews.

§. 8. Among the *African* Cities, excepting *Carthage*, there was none more famous than *Utica*, according to the *Greeks* Ἰτύκη, which in regard of Antiquity, had the *Preeminence* of *Carthage* (as before) and is thence by Learned *Bochart*, as to its origination, derived from the *Phenician name* עתיקא *atica*, which signifies *ancient*, so that its *Antiquity*, when *Carthage* was built (which signifies the *new City*) gave it this name. That it was built by the *Phenicians*, *Stephanus* περὶ τόλεων tels us, saying, that it was τυρίων ἄποικον a *Colony of Tyrians*: *and Velleius Paterculus* relates unto us: *that the Tyrians built Utica a few years after* Gades, *about the time of* Codrus, *who was equal with* Saul. See *Bochart Can. lib.* 1. *cap.* 25. That *Tingis* (now called *Tangar* or *Tangier*) received its name from the *Phenician* תגר *tagger*, to *negotiate*, it being a town of much trade, also that it had a Colony of *Phenicians*, see *Bochart Phal. l.* 3. *c.* 7. and *Can. lib.* 1. *cap.* 25.

Utica i. e. the old city peopled by Phenicians.

Tingis or Tangier peopled by Phenicians.

CHAP. VI.

Phenician Navigations into Greece under Cadmus.

The Phenicians *expedition into* Greece *under* Cadmus. *That* Cadmus *was a* Cananite, *and* Hivite. *The* Cadmonites *mentioned* Gen. 15. 19. *the same with the* Hivites Josh. 11. 3. Κάδμων *from* קדמוני Cadmoni i.e. orientals, *and* Harmonia *from* Hermon, *the* Seat *of the* Hivites. *The* Fable *of* Cadmus's being changed into a serpent, Phenician. Cadmus's sowing *the* teeth *of a* Serpent &c. *from a mistake of the* Phenician *words. Of* Cadmus's *being the* Kings Cook, *or* Steward &c. *whence this mistake?* Cadmus *a name common to several.* Letters *brought into* Greece *by* Cadmus. *The story of* Cadmus's *causing the* Ismen river &c. *from the* Phenician דגלא.

The Phenicians send Colonies into Greece under Cadmus &c.

§. 1. THe *Cananites* having been driven out of *Canaan* by the *Israelites*, first sit down upon the Shore of the *Midland Sea*, which they call *Phenicia*: but that being too narrow for such a numerous multitude, they thence transplant *Colonies*, throughout all Coasts on the *Midland Sea*; and so disperse themselves into several parts of *Africa*, *Europe*, and *Asia*. We have already shewen how *they sent Colonies into Spain, and Africa, under the Conduct of Hercules, about Joshua's time.* We are now to *manifest how these* Phenicians, *or Cananites, about the same time of their expulsion from Canaan by Joshua, sent forth Colonies into Greece, and the parts adjacent, under the command of Cadmus, and other* Phenician *Commanders*. So *Eusebius* tells us: *that about the time of* Joshua *and Othoniel, lived* Cadmus, *and* Phœnix; *two brothers, or two sons of* Agenor *King of* Phenicia; *of whom the first* i.e. Cadmus *seated himself, first in* Bœotia, *and after-*

afterward in Illyricum: *this latter* Phenix *fixed his ſeat in* Thracia, *and* Bithynia. The like *Carion*, in his *Chronicon lib.* 2. *de Græcis, acquaints us, that Cadmus ſailed from Phenicia into Bæotia &c.* And learned *Bochart* in his Preface to *Canaan*, addes, *that if we believe* Mythologiſts, *there ſprung from the ſame family of* Agenor, Cilix, *who gave original to* Cilicia; *and* Thaſus, *who gave name to the Iland* Thaſus, *and* Membliarus, *kinſman of* Cadmus, *who reigned in* Thera, *near* Crete &c. Touching the original of the Grecians we find this general account in *Carion* of *Greece l.* 2. *The name* Japet, ſaies he, *was well known to the Greeks, but whence it came they knew not. From* Japhet *deſcended* Javan, *from whom the Grecians ſprang, as the name* Jonia *ſhews.* Hellas *deſcended from* Hellus, *who reigned amongſt the* Dononæi *the offſpring of* Dodanim *the ſon of* Japhet. *The latter name* Græcia *was from* Græcus *the ſon of* Theſſalus. Thus *Carion.*

§. 2. As for *Cadmus*, that he was a *Phenician Cananite*, of the poſterity of the *Hivites*, who were ſeated near the *Hill Hermon*, we have very ſtrong *preſumptions* from learned *Bochart*, and others. 'Tis true *Apollodorus*, and others, too much addicted to the *fabulous narrations* of Poets, make *Phœnix* to be the ſon of *Belus*, and father of *Cadmus*, and both *Phœnix* and *Cadmus* to be born in *Ægypt.* Whence *Euſebius* in his *Chronicon lib.* 2. on the year 1062, ſaies: *that Phœnix, and Cadmus coming from the Ægyptian Thebes into Syria, reigned at Tyre and Sidon.* But this fable is ſufficiently refuted by the names of *Belus, Phœnix* and *Cadmus*, which are purely *Phenician*, and not *Ægyptian*; and the ancient *Phenician Annals*, compoſed by *Sanchoniathon*, prove thus much. Where χνᾶ, the *Sirname* of *Phœnix*, is ſaid to ariſe out of *Phenicia:* now *Chna* (as has been proved) is but the *Contract* of *Canaan.* And that *Cadmus* was no other than a *Phenician*, deſcended from that part of the *Cananites* called *Hivites* near *Hermon*, we have good evidence from the *Origination* of the name *&c.*

That Cadmus was a Phenician Cananite.

Concerning Cadmus, ſee Stillingf. Orig. Sacr chap. 1. Sect. 19.

Cadmus from the Kadmonites Gen. 15. 19. which were Hivites Josh. 11. 3.

§. 3. We read in *Gen.* 15. 19: of *Kadmonites* which are the same with the *Hivites* mentioned *Josh.* 11. 2. where the *Hivites under Hermon* are reckoned amongst the *Cananites on the east.* This mount *Hermon* was the most easterne part of all *Canaan*: thence in *Psal.* 87. 13. *Hermon* is put for the *East*, as *Thabor* for the *West*, whence these *Hivites* were called *Kadmonites*, *i:e:* the *eastern people.* Hence *Cadmus* received his *Origination* and *Denomination.* For the *Greek* Κάδμον answers exactly to the *Phenician* or *Hebrew* קדמוני *Cadmoni i: e:* a *Cadmonite* descending from the *Cadmonites*, or *Hivites.* Thus *Carion Chron. l.* 2. *Cadmus sailed from* Phenicia *into* Bœotia: *and his name discovers his original. For Cadmus in the* Phenician *tongue signifies Oriental.* This is farther evident, from the name of *Cadmus*'s *Wife*, who is called *Harmonia*, or *Hermione*, from the mountain *Hermon*, whence they both had their original. So *Psal.* 42. 6. These *Hivites* or *Cadmonites* are called *Hermonites* as *Judg.* 3. 3. See *Bochart* his Preface to *Phaleg*: also his *Canaan lib.* 1. *cap.* 19, 20.

The Greek Κάδμον *from* קדמוני

Psal. 42. 6. *Judg.* 3. 3.

The Fable of Cadmus's being changed into a Serpent from a Phenician word.

§. 4. That both *Cadmus*, and his Wife *Harmonia* were *Cadmonites*, or *Hivites*, receives farther appearance from that ancient *Fable* of *their being both changed into a Serpent*, which seems to have its original from the near *cognation* betwixt the name *Hivite* and *Serpent* in the *Syrian* or *Hebrew* tongue: for חויא, which signifies a *Serpent*, is of the same sound with *Hivite*: whence the *Greeks*, who frequently coined Fables from the imitation of sounds, raised this *fiction.* "So *Boch. Phal. lib.* 4. *cap.* 36. *The habitation of the Hivites* (saies he) *was on the* mount Hermon; *deservedly therefore were the* Hivites *called* Cadmonites, *Gen.* 15. 19. i: e: orientals Gen. 15. 19. *From* Cadmon, *and* Hermon, *is* Cadmus (*Græcè* Κάδμος) *and his Wifes name* Harmonia *plainly drawen. That they were both* Hivites *is from thence manifest, that they are both said to be turned into a* Serpent: *for the name* Hivites *sounds* Serpents. *The* Gibeonites, *and* Sichemites *were Colonies of these* Hivites Josh. 11. 19. *Thus Bochart.*

§. 5. We

§. 5. We have farther illuſtration hereof, from that old *Grecian* Fable touching *Cadmus's ſowing the teeth of a Serpent, whence ſprung up a numerous company of Soldiers, who deſtroying each other, there remained only five which ſubjected the whole of* Bœotia *to their Empire.* This Fable, though ridiculous enough, yet is it much to diſcover its original to be from the *Phenician tongue:* Learned *Bochart* in his *Canaan lib.* 1. *cap.* 19. does thus decipher this riddle: firſt, (ſaies he) *Cadmus* in the *Hebrew* phraſe, is ſaid *to make Soldiers which he liſted:* So 1 *Sam.* 14. 48. ויעש חיל and he *made forces i.e.* liſted. But *why of the teeth of a Serpent?* In the *Phenician tongue*, which is partly *Syrian*, partly *Hebrew*, שני נחש *teeth of a Serpent*, ſignifies alſo *ſpears of braſſe*, with which *Cadmus* firſt armed his Soldiers in *Greece:* for he was the firſt finder out of braſſe: ſo *Hyginus cap.* 274. *Cadmus, the ſon of Agenor firſt purifyed braſſe found at* Thebes. Thence *Pliny lib.* 34. *c.* 1. ſaies: *that the ſtone or mineral of which Cadmus made braſſe was even to his time called Cadmia.* Now that *the Soldiers are ſaid to be reduced to five*; was occaſioned from the *ambiguity* of the word חמש, which, according to its variety of ſound, may ſignify either *five*, or *him who is prepared for war. Exod.* 13. 18. to ſumme up the whole: it is moſt likely the *Phenicians* writ thus of *Cadmus*, in their own Language עשה חיל חמש, אנשים נושקים בשני נחש, which words the Grecians, not underſtanding the Phenician tongue, thus rendred: *He made an army of five men armed with the teeth of a Serpent:* whereas it ſhould have been rendred thus: *he gathered an army furniſhed with the ſpears of warlike men: i.e.* with ſpears made of braſſe; ſuch were the ſpears of the old Grecians, who uſed *braſſe* in ſtead of *iron.*

The Fable of Cadmus's ſowing Serpents teeth &c. from Phenician ſounds.

§. 6. We have another *Grecian Fable* touching *Cadmus*, which argues his original to be *Phenician.* *Athenæus lib.* 14. makes mention of *Cadmus, being the Kings* μάγειρος, *he fled with his wife* Harmonia: μάγειρος, is uſually rendred *Cook*, but here it ſignifies *Steward* anſwering to the *Hebrew* שר קשבחים, ſuch were

Cadmus commander of the Phenician Colonies.

were *Potiphar* & *Nebuzaradan*, which the LXX render ἀρχιμάγειρον, but the *Chaldee* better רב קטוליא the *master of the Guard*; and *Jerom*, the *master of the Soldiers*, or *the General of the Army*: and the mistake was easy because טבח, in its common *signification*, imports both to *play the Cook*, and *to kill*: for that indeed *Cadmus*, being *General* of the *Phenician Colonies*, went with his Wife *Harmonia*, into *Greece &c.* See *Bochart Can. lib.* 1. *cap.* 19.

Cadmus a name common not proper.

§. 7. Some make *Cadmus* a *Tyrian*; others a *Sidonian*; but the latter seems most probable: because *Tyre* was not built in *Cadmus's age*. Though I am apt to think, the name *Cadmus* was not appropriated to any single person, but common to several of those *Phenician Hivites*, or *Cadmonites*, which setled in *Greece*. For *Suidas* makes two *milesian Cadmus's*; whereof the one he makes to be *Pandonians* son; the other the son of *Archelaus*. The former he counts more ancient; whom he makes to live betwen *Eumelus* and *Pherecydes* the *Syrian*. *Strabo*, *lib.* 1. makes mention of the same, affirming: *that there were three that began to write in prose*, *Cadmus*, *Pherecydes*, and *Hecataus*. This *Clemens Alexandr. l.* 6. cals Κάδμον τὸν πρεσβύτερον, *Cadmus Senior*: yet was he far *younger* than our *Phenician Cadmus*, who seems to be *contemporary* with *Joshua*. *Voss. Hist. Græc. lib.* 4. *C.* 1.

Cadmus's bringing Letters into Greece.

§. 8. *Cadmus* transported into *Greece*, together with his *Phenician Colonies*, the *Hebrew Alphabet*, at least *sixteen Letters* thereof; which by an *inversion* and change of the manner of writing, from left to right, received a *Grecian forme*. To these *Pythagoras* added one; and *Simonides*, or *Epicharmus* four more, of which hereafter. Neither did the *Grecians* receive their *Letters* only, but also much of their *Mythologie* or Fables and other *Learning* from *Cadmus*, and the *Phenicians*. I shall at present only mention that one *Fable* of *Cadmus*, who at his landing is said: *to have made more than ordinary impression with his foot on the mud*; *and so to have caused the* Ismen River,

ver; *thence ſtiled the* foot of Cadmus. Which Fable aroſe hence; becauſe the *Phenician* רגלא, according to the various appoſition of the letters, may ſignifie either a *foot* or a *river*: therefore for the *river of Cadmus*, *Iſmenus* is called the *foot of Cadmus*; *and thence the Fable.* See *Bochart præf. ad Canaan.*

CHAP. VII.

Phenician Colonies in Greece.

Cadmus *firſt ſeated himſelf in* Bœotia, Thebes &c. *The* Phenicians *poſſeſſed the* Cyclades, *as* Syra &c. *The* Invention *of the* Heliotrope *taken from* Ahaz's dial, *and communicated to the* Syrans, *by the* Syrians. Delos *had its name*, God, Temple, *and* Oblations *from the* Jews, *by the* Phenicians. *Of* Anius Apollo's Prieſt, *his* Name, *and* Oblations *of* Corne, Wine, *and* Oyl, Jewiſh: *as* Deut. 14. 23. *and* 18. 3, 4. Phenicians *at* Athens, *and* Salamine. Phenicians *in* Laconia, Cythera. &c. *Of the old* Pelaſgi, *and that they were not the ſole Authors of the* Hebrew Letters, Names, Fables, *and* Traditions *found in* Greece. Phenicians *in parts adjacent to* Greece.

§. 1. *Cadmus* firſt ſeated himſelf in *Bœotia*, as *Euſebius*, *Carion*, and *Bochart* aſſure us, and built the upper part of *Thebes*, which was from him called *Cadmia*; and the whole City of *Thebes*, was by the *Phenicians* named תבץ *Thebes*, from *dirt*: for it had much dirt in it, being all watery. We read of the ſame name *Judg.* 9. 50. *Then went Abimelech to Thebez &c.* which *Joſephus* renders Θήβας. And that *Thebes*, was really built, and peopled by the *Phenicians*, is evident from one of its *ſeven Gates* called, *Oncea*, *i. e.* from *Onca*, the name the *Cadmus's building Thebes.*

Phenicians gave *Minerva*, to whom *Cadmus* erected an *altar* in that place. So *Stephanus*; Ὄγκα ἡ Ἀθηνᾶ παρὰ Φοίνιξιν. The *Phenicians* ſtiled *Minerva Onca*, from אנה to *move war*: ſee *Selden de Diis Syriâm Syntag. 2. cap. 4.* From *Bœotia*, the name of *Cadmus* was transferred into *Ionia*, where the City *Priene* was called *Cadme*, becauſe founded by *Philota* the *Beotian*. So *Bochart Canaan lib. 1. cap. 16.*

The Phenicians poſſeſſors of moſt of the Cyclades, as Cea, Naxus, Aſtypalea, Jos, Syra &c.

§. 2. The *Phenicians* poſſeſſed moſt of the Ilands in the *Egean Sea*, commonly called the *Cyclades*, as it is ſufficiently manifeſt, both from the *Founders*, and *Names* of the *Places*. In *Cea* reigned *Ariſtæus*, the ſon in law of *Cadmus*. *Bacchus* the *nephew* of *Cadmus* poſſeſſed *Naxus*. *Aſtypalæa* had its *name* from *Aſtypalæa*, the daughter of *Phœnix*, and mother of *Ancæus*, who held *Samus*. *Oliarus* was Σιδωνίων ἀποικία a *Colonie of Sidonians*; as *Stephanus*. Who tels us alſo, that *Jos* was formerly called *Phenice*. Yea ſeveral of the names, *which* the *Phenicians* impoſed on thoſe places, continued a long time after; as *Syra*, where the *Syrians*, or *Phenicians* arriving, planted a Colonie, and called the place from their own name. This is farther evident from the Knowledge and uſe of the *Heliotrope*, which is ſuppoſed to have been firſt invented by theſe *Syrans*, but was indeed communicated to them by the *Phenicians*, who who received it (as *Bochart* conceives) from the original patterne of *Ahaz's dial* 2 *King.* 20. 11. This was improved by *Pherecydes*, *Pythagoras*'s maſter, who was a *Syran*, not a *Syrian* immediately, as moſt think, but upon a miſtake; as *Bochart*, from his own mouth, informed me: ſee more *Bochart Canaan l. 1. c. 14.*

Phenicians in Syra where they communicated the knowledge of the Heliotrope taken from Ahaz's dial. King. 20. 11.

Delos from the Phenicians.

§. 3. The moſt famous Iland in the *Egean Sea* is *Delos*; which received its name, with many other Fables touching *Apollo*, from the *Phenicians*, and *Jews*. The figment *of Delos's receiving its name from* דלה, *becauſe* Latona *lying hid in the Sea, at the time of her bringing forth, was made* manifeſt *by* Jupiter, *is not more ancient, than fabulous. Bochart's* conjecture, that

that *Delus* had its origination from דחל *Deel* (as *Belus* from בעל) fear, according, to that: *Primus in orbe Deos timor fecit*, is more *probable*. Thence דחלן is oft uſed, in the *Chaldæe Paraphraſts*, for the *Gentile Gods*: ſo *Exod.* 20. 23. wherefore the *Phenicians* called *Delus* דחל *Deel*: that is, *the Iland of the God Apollo*: or in the plural דחלן *of the Gods* viz. *Diana*, and *Apollo*: for the birth of whom this place was famous. Thence *Inopus* was called by the *Phenicians* עין אוב the *fountain of* Python; being a river in the ſame Iland, derived by ſecret paſſages under the earth from *Nilus*, as 'tis ſuppoſed. And *Cynthus* the mountain of *Delos*, where *Latona* brought forth *Apollo*, from חנט *to bring forth*: whence the *Phenician* רנטא, and the *Greek* Κυνθος; ט being put for θ, as in *Cadmus's Alphabet Boch. Can. l. 1. c. 24.* *Exod. 20. 23.* *Inopus.* *Cynthus.*

§. 4. That the ſeveral names of *Apollo, his Temple*, and *Idolatrous Worſhip* at *Delus*, were all but corrupt degenerate derivations from *Jewiſh Traditions*, conveyed thither by the *Phenicians* will hereafter, I hope, be manifeſt. See *Dickinſons Delphi Phanizantes.* I ſhall at preſent only mention the *ſtorie* of *Anius*, who is ſaid, by *Virgil Æneid.* 3. to be *both King of Delos, and Prieſt of Apollo about the time of the Trojan war.* This *Anius*, is ſuppoſed to be of the race of *Cadmus*: His Mother *Rhæo*, from *Staphulus* the ſon of *Bacchus*. He was called *Anius* ἀπὸ τῶν ἀνιᾶν from his *Mothers ſorrow*, ſaies the *Etymologiſt*: for being with child by *Apollo*, as the Fable goes, and driven from her fathers houſe, after many wandrings, ſhe brings forth *Anius*, in the den *Eubæa*. "Now Ἀνία, in the *Phenician tongue*, is עני *ani*; which ſignifies alſo affliction: ſo that the name *Anius* is *Phenician*, as well as *Grecian*. And that this whole *ſtorie* of *Anius*, and his *Prieſthood*, was but an imitation of the *Jewiſh Rites*, traduced to *Delus* by the *Phenicians*, is apparent from *his offerings*: for it's ſaid, that this *Anius, in the time of the Trojan war, brought to the Grecian tents, ſtore of wine, oyl, and bread corne*: which were but the *Reliques* of thoſe *Offerings* he had received in *Apollo's Temple*. For the *Devil*, who delights *Of Anius King and prieſt at Delus.* *Anius's Offerings of corne, wine and oyl, from Jewiſh Traditions.* *Deut 14. 23. & 18. 3. 4.* *Numb. 18. 12.*

to imitate *Divine Rites*, required of his worshippers, out of all the *fruits* of the *earth*, the *Tenths*, and *first fruits* of *wine*, *oyl*, and *corne*, in *imitation* of *Gods Institution*, who laid a special obligation upon *Israel*, to *offer* the *first fruits*, and *Tenths* of their *wine*, *oyl*, and *corne*. *Deut.* 18. 3. 4. *Numb.* 18. 12. *Deut.* 14. 23. See more *Bochart. Can. l.* 1. *c.* 14.

Phenicians at Athens

§. 5. That the *Athenians* were, originally, *Phenicians*, *Bochart Can. l.* 1. *c.* 21. Thus proves; *Aristogiton*, and *Harmodius*, who killing *Hipparchus*, delivered the *Athenians* from Tyranny, were of the stock of the *Gephyreans*: Now the *Gephyreans*, according to the testimonie of *Herodotus*, were *Phenicians*, of those who came into *Bœotia*, with *Cadmus*, and first seated themselves at *Tanagra*: but being beaten thence by the *Beotians*, they turned away to *Athens*, where, upon certain conditions, having obtained the power of the *City*, they built *Temples* to *Ceres &c.* The *Phenicians*, which were in *Bœotia*, near *Asopus*, betook themselves unto *Salamin* the *Attick Iland*, as we may gather (saies *Bochart*) from this, that the Iland סלאמין *Salamin*, is the *Iland* τῶν ὀφιοδήκτων. The *Arab.* סלאם ὀφιόδηκτος, which, from the biting of the Serpent was thence called *Salamis*, anciently possessed by the *Dragon* which *Cycraus killed &c.*

Phenicians in Laconia.

Cythera.

§. 6. Although that *Fable*, of *the Spartans being brethren to the Jews, and of the posterity of Abraham, be of little credit*; yet are we not without probable *conjectures* that *Laconia* was frequented by the *Phenicians*. That *Cithera*, a *Laconick Iland*, was possessed by them, *Bochart* makes evident: whence *Venus*, the *Phenician Goddesse*, was called *Cytherea*: because passing from *Phenicia*, she landed here at *Cythera*: thence that *poetick figment*, *of Venus's arising out of the sea, and landing at Cythera*. *Stephanus* takes the origination of *Cythera* ἀπὸ Κυθήρου τοῦ Φοίνικος, *from Cytherus the Phenician*: but *Bochart* will have it derived from קתרי *Cethare* i. e. *stones*; for, as the *Beotian Citheron*, so this Iland *Cithera* abounded much with *rocks*. And hence, as *Pliny lib.* 14. *c.* 15. tells us, it was also called *Porphyris*, or *Porphyrusa*

rusa, by reason of the many *Purples* (which delight mostly in rocky places) hereabouts. *Boch. Can. l. 1. c. 22.*

§. 7. But here we may not passe over an objection, which a learned person of this age and Countrey, has cast in our way: namely, *that the ground of the affinity between the* Jews *and* Lacedemonians, *was from the* Pelasgi, *whose chief seat was in* Arcadia; *to which adjoynes* Laconia. *That these* Pelasgi *sprang from* Phaleg *the son of* Eber, *from whom* Abraham *and the* Jews *came.* Gen. 11, 17, 20. *That the* Hellenes *were not the first inhabitants of* Greece, *but these* Pelasgi, *who spread themselves over* Greece, *and brought with them the* Hebrew *language*; *whence an account may be given of many* Hebrew *words in the* Greek *tongue, which came not from the* Phenicians, *as* Bochartus, *but the old* Pelasgi. *This is the objection.* *Stilling. f. Orig Sacr. lib. 3. chap. 4. Sect. 11. Of the old Pelasgi.*

Answ. 1. How far the *Pelasgi* prevailed in *Greece*, is not *material* as to our present *designe.* 2. Neither do I see how it would overthrow *Bocharts Assertion*, should it be granted, that many *Greek words* owe their origination to them. 3. Yet cannot I see sufficient ground to make any reasonable conjecture, that these old *Pelasgi* brought the *Hebrew tongue*, or left any considerable footsteps thereof in *Greece.* 4. Whether they did, or did not; yet this is certain, that many, if not all those names of places, mentioned by *Bochart*, will not admit of any but a *Phenician* origination: as *Oncea*, *Cadmia*, *Cadme*, *Astypalæa*, *Phænice*, *Syra &c.* are manifest *Derivations* from the *Phenician tongue.* 5. We have the common consent of learned Antiquity, for the *Transportation* of *Phenician Colonies*, *Letters*, and *Words*, into *Greece* by *Cadmus*, and others. But of this more hereafter. *The old Pelasgi not the sole Authors of the Hebrew letters and names found in Greece.*

§. 8. That the *Phenicians* sent *Colonies* into, or at least frequented *Cilicia*, *Pisidia*, *Caria*, *Rhodes* and *Samus* see learned *Bochart Can. lib. 1. cap. 5, 6, 7, 8.* Also that the Iland *Icarus*, or *Icaria*, received its name from אִיכָר *Icar*, an *Iland for pasture*, not from that fabulous *Icarus.* And *Patmos* from the *Syrian* בַּטְמָא. *Phenician Colonies in Cilicia, Pisidia, Caria, Rhodes &c.*

That *Phœnix* led a Colonie into *Bithynia*; and that *Thracia*, *Thasus*, and *Samothracia* were all frequented by *Phenicians*, *Bochart* *Can.lib.*1.*cap.*10,11,12. proves. Also that the *Phenicians* proceeded *Northward* so far as *Illyricum*, see the same *Bochart* *Can.lib.*1.*cap.*23. By all which, we may easily guesse, how the *Jewish Mysteries*, and *Traditions* were traduced into *Greece* and the parts *adjacent*, by these *Phenicians*.

CAP VIII.

Phenicians in the Ilands of the Midland Sea.

Phenicians *in* Cyprus. Cinyras, Myrrha, Adonis, Phenician *names.* Cyprus *from* כופר Cant.1.14. Belus, Pygmalion Citium Phenician *appellations*; *also* Urania, Idalium. Phenicians *in* Crete. *The story of* Europa's *being carryed away by* Jupiter, *under the forme of a* Bull, *from the mistake of the* Phenician אלפא, *which signifies both a* ship *and a* bull. Phenicians *in* Melita. Phenicians *in* Sicilie. Lilybe, Eryx, Scylla, Charybdis, Ætna, Cyclopes, *and* Sicilie Phenician *names.* Phenicians *in* Italie. *The original of the* Tyrrhenians. *The* Cimmerians, *as* Italie, *and* Latium Phenician *Titles.* Phenicians *in* Sardinia, *and* Corsica; *which* Ezek. 27.6. *is called* Citthim.

§.1. AS the *Phœnicians* dispersed *Colonies* into *Greece*, and the *Northerne parts* adjacent thereto, so in like manner *Westward*, throughout all parts of the *Midland Sea*; for which they had all the advantages that might be, both from their *skill* in Navigation, and the *situation* of their Countrey *Phœnicia*, as before. We shall begin with *Cyprus*, which lay next to *Phenicia*

cia, and mighty *commodious* for their *Trade*. This *Iland* Cyprus seems to be one of the first, that came under the *Dominion* of these *Phenicians*. *Eusebius* in his *Chronicon*, on the number 1089 observes, *that* Paphos *a* Phenician *City in* Cyprus, *was built when* Cadmus *reigned at* Thebes. *Bochart* also *Præf. ad Canaan*, tels us: *that before the time of the* Trojan war Cinyras *King of* Phenicia, *possessed this* Iland *of* Cyprus, *by vertue of right received from his Ancestors*. This *Cinyras* by *Myrrha* begot *Adonis*, *Venus's sweet heart*. *Cinyras* by the *Phenicians*, was called כנור, *Myrrha* מור, *Adonis* ארוני. כנור *Cinnor*, by the *Greeks* is rendred κινύρα a *kind of harpe*; whence *Cinyras* had his name given him; the reason whereof you may find in *Suidas* on κινύρα. This is that *Cinyras*, by whom *Agamemnon* had his breast plate given him, as *Hom. Iliad* λ. *Boch. Can. l.* 1. *c.* 3. Yea the very name Cyprus, shews its *origination* to be *Phenician*. For in *Stephanus* and *Eustathius*, Cyprus is so called ἀπὸ ἐκεῖ φυομένης ἄνθους Κύπρου, *from the flour* Cyprus *which grows there*, which in the *Hebrew* is called כופר *Copher Cant.* 1. 14. Neither are we without likelyhood, that the Iland Cyprus received its name from this Plant Cyprus, which grows in such abundance there, though elsewhere it be more rare. *Plin. lib.* 12. *cap* 24.

Phenicians in Cyprus.

Cynyras, *Myrrha*, *Adonis Phenicians.*

Cyprus from כופר *Cant.* 1. 14.

§. 2. That the *Phenicians* enjoyed, even from their first *Navigations*, the possession of Cyprus, is also apparent from the common *fame* of *Belus's reigning* over Cyprus, and *founding* the Cities of *Citium* and *Lapethus*. This *Belus* was one of the ancient *Kings* of *Phenicia*, (though not the first of that name) whose son *Pygmalion* reigned after him in Cyprus. *Belus* reigned 32 *years*, and *Pygmalion* 40 *years*. *Belus* comes from בעל *Baal Lord*, because he was *King* of *Phenicia*; from whom all the *Phenician* Baalim had their *denomination*. *Pygmalion*, in the *Hebrew* is פגמע לין *Pygmeelion*, *i.e.*: *rest from the most high God*: in *Greek* Παυσίθεος. *Elion* was one of the *Phenician* Gods, as it appears out of *Sanchoniathon*. *Melchisedec King of* Canaan wor ship-

Belus.

Pygmalion.

worſhipped the true *God* under this name *Gen.*14. 18,19.. Unto *Pygmalion*, ſucceeded *Paphus*, who built *Paphum* in *Cyprus*, where ſtood that *famous Temple* dedicated to *Paphia Venus*, of which *Tacitus* ſpeaks much *Hiſt. lib.*2. At this place it is ſaid that *Venus ariſing out of the ſea firſt arrived &c.*

*Gen.*14.18.19. *Elion.*

Citium.

§.3. Alſo that *Citium*, a famous City in *Cyprus*, was poſſeſſed by the *Phenicians*, *Laertius*, and *Suidas* write, on the life of *Zeno*: the like *Grotius*: and *Voſſius*, out of *Cicero*, proves that the *Citicans* ſprang from the *Phenicians*. *Citium*, ſaith he, *a town of* Cyprus *where* Zeno *was borne*, *had* Phenician Inhabitants: *So* Cicero lib.4. de finibus, *know that the* Citieans, *thy clients ſprang from* Phenicia: *Voſſius de Philoſ. Sectis l.*2.*cap.*1. *Citium*, as *Bochart* tels us, was ſo called from כתים *Cethim*, (not *Cethis* the ſon of *Javan Gen.* 10.4.) and was *famous* for nothing more, than for the birth of that famous *Philoſopher Zeno*, who was thence ſtiled *Citienſis*.

Urania.

Urania, another City of *Cyprus*, received its name from *Urania Venus*, whoſe worſhip was tranſlated from *Aſcalon* into *Cyprus*, by the *Phenicians*, as *Herodotus* writes.

Idalium.

Idalium a town of *Cyprus* ſeems to be ſo called, by the *Phenicians*, in the *Hebrew* ידאלה *Idala*. We have a town in the *Tribe* of *Zabulon*, mentioned by the ſame name *Joſ.*19.15. *jad-ela verbatim* the *place of the* Goddeſſe, *i.e.* dedicated to *Venus*: whence *Idalia Venus*. *Bochart Can. l.* 1. *cap.* 3.

Phenicians in Crete.

§ 4. That *Crete* alſo received both its *name*, & *Inhabitants* from the *Phenicians*, is not improbable. For the *name Cretes*, ſeems to be taken from כרתי *Crethi i.e. darters*; from *their fame for darting*: thence the *Cretian bow*, and the *Cretian arrow*. So the *Inhabitants of Paleſtine*, the *Phenicians*, are called כרתי *Cherethims Ezek.* 25.16. *Zeph.* 2.5. which the *LXX* render Κρῆτες (and the *Vulgar Cerethi*) *i.e. Cretians*. Alſo in *Gortyna*, a City of *Crete* near the river *Lethæus*, *Atymnus*, the brother of *Europa*, was worſhipped; whoſe *Phenician* name was תימן *Thexan*: and the whole ſtorie, of *Jupiter King of Crete*, *his ſtealing*

*Ezek.*25.16. *Zeph.*2.5.

ling Europa a Phenician, and bringing of her into Crete on a bull, arrieth neerly from a mistake of the *Phenician words.* For the *Phenician* אלפא signifying either a *bull*, or a *ship*; when in the Historie it ran thus: that, *Jupiter carried away Europa* באלפא *in a ship*; the *Grecians* had rather understand it of a *Bull*, to render the storie *more fabulous*: so from the *equivocation* of the word, the *Fable* sprang: as *Bochart Can. l.1.c.15.* or it may be, the ship had (παράσημον) the *signe of a Bull*; as the Ship *Paul* sailed in, had the *signe* of *Castor* and *Pollux*: it being usual to call their *Ships* by the *names* of the *signes* they carried, so *Stillingfleet orig. sacr. l.3.c.5. sect.5. Europa* in the *Phenician Tongue*, *is* חור אפא λευκοπρόσωπος, from the *whitenes of her face*; whose *beauty* was greatly esteemed: whence *Europe* borrows its name, *Crete* (where *Europa* was) being the utmost *extent* thereof.

The fable of Europa's being carried away by Jupiter, under the forme of a bull, from a mistake of the Phenician word.

Europe whence so called.

§. 5. *Melita*, an *Iland* in the *Midland Sea*, famous for the *shipwrack* of *Paul*, & the chief *fortresse* of the *Knights of Rhodes*, now called the *Knights of Maltha*, was also possessed by the *Phenicians.* So *Diodorus lib.* 5. Ἔστι δὲ ἡ νῆσος αὕτη Φοινίκων ἄποικος &c. *This Iland is a Colonie of the Phenicians.* Hence it is that to this very day, the *dialect* of the Countrey people in this *Iland*, is thought to be *half Punick*; or rather, as *Bochart* will have it, *Arabick.* As for the *Etymologie* of the name *Melita*, *Bochart* draws it either from מלט *to free*: thence מליטה *Melita* a *Refuge*; because standing in the midst of the Sea, and having commodious *ports*; as also being in the midst of the way from *Tyre* to *Gades*, it was a mighty *shelter* to the *Phenicians* in their yearly *Navigations* to *Gades*. So *Diodorus lib.* 5. *Melita is a Colonie of the Phenicians, who extending their Negotiations even unto the Ocean* Καταφύγην εἶχον ταύτην *made this Iland their refuge.* Such indeed it was to *Paul. Bochart* gives it another origination; from מלט, which signifies *morter made of lime and sand*, which the *Romans* call *Maltha*; whence the Iland is called *Calicata*; this kind of *morter* being much used here, as *Diodo-*

Melita the seat of the Phenicians.

rus l.5. About the lower part of this Iland, *Ptolemy* placeth the *Temple of Juno* on the one side, and the *Temple of Hercules* on the other, both *Phenician Gods*, whereof there remain some *reliques* to this day. In that of *Juno*, there were *ivory teeth* of an incredible *Magnitude*, with this *Punick inscription*: MASI NISSÆ: *Bochart Can. l. 1. c. 26.*

Phenicians in Sicilie.

§. 6. The *Phenicians* from *Tyre*, or else from *Carthage*, possessed the Shores of *Sicilie*, long before the *Greeks*. So *Thucydides lib. 6.* and it is most probable that the *Phenicians* setled themselves in these parts, about the same time they invaded *Africa*: which *Bochart* proves from many *ancient Fables*, and *names of places*, which have a note of the *Phenician Dialect*:

Lilybe.

So *Lilybe*, or *Lilybæum*, which lies over against *Africa*, in the *Punick tongue*, is called לילוב *to Libya*; or ללובאי *Lelybae, to the Lybians*; *because over against them.* Near *Drepanum* stands

Eryx.

the most high mountain *Eryx*, inferior to none but *Ætna*: its name is purely *Punick*. So the Hebrew הרוכם *Harucas*, signifies an *high place*, as *Esa.* 40. 4. On the top of *Eryx*, stood the Temple dedicated by the *Phenicians* to *Venus*, who was thence

Scylla. Charybdis.

stiled *Erycina*. In the *Sicilian strait*, near *Pelorus*, lies *Scylla*, and *Charybdis*. *Scylla*, according to the *Punick* סקול *Scol*; signifies *destruction Levit.* 10. 19. as the *Chaldee*: in which sense σκῶλος is used by the *Greeks*. Again, *Charybdis*, in the *Phenician*

Ætna.

חור-אובדן *Chor-obdan* signifies a *gulf of perdition*: So *Seneca, hiatu magno forbet navigia.* The mountain *Ætna*, was called by the *Phenicians* אתונא *Atuna*, a *furnace* or *chimney*; or *Ætuna darknes*, *Bochart Can. lib. 1. cap.* 28.

The Cyclopes.

§. 7. The *Phenicians* inhabited, almost, all parts of *Sicilie*; having at first possessed themselves of the sea coasts, the better to carry on their *negotiation.* But in after time many of the *Grecians*, seating themselves in the same Iland, they inhabited together. The *Cyclopes*, who were *Inhabitants* of *Sicilie*, were, as *Bochart* observes, so called from the *Phenician* חיק לוב *Chek-lub, i. e.* a *sinus towards Lybia*; which the *Greeks rendred*

μονόφθαλμοι: whence their *Fable*, that *they had but one eye, and that circular.* As for the name *Sicilie*, it seems to be derived from the Phœnician שכלול *Siclul*, i.e. *the Iland of perfection*: becauſe of its *fertility*: or elſe (which *Bochart* eſteems truer) from the *Syriack* סגול a *grape*; as in *Gen.* 40.10. כנולא is uſed for *grapes*: ſo the *Phenicians* called *Sicilie*, as if it were the *Iland of Grapes*. The *Reaſon* of the name is manifeſt: for in thoſe ancient times, the *Carthaginians* had no *vines* nor *grapes*, but what they had from *Sicilie*: which *Homer* deſcribes as moſt abounding with *vines*. Whence the *Mamertine*, *Potaline*, *Taurominitane* and *Syracuſane Wines*. Thence *Sicilie* was called *Naxus*; from the plenty of *vines*. For all know that *Naxon* was an Iland dedicated to *Bacchus* by reaſon of its plenty of *vines*. *Boch. Can. lib.* 1. *c.* 30.

Sicilie ſo called from כנול *a grape.*

§. 8. That the *Phenicians* ſent their *Colonies* into, or frequented, at leaſt, ſome parts of *Italie*, is confeſſed by *Bochart*, though he differ from *Fuller*, and *Grotius* about the *Tyrrhenians*, who make them to be the poſterity of the *Tyrians*; but *Bochart* makes the *Tyrrhenians*, according to *Homer*, *Thucydides*, and *Herodotus*, the ſame with the Πελασγοι, and ſo not to deſcend from the *Tyrians*. Yet he grants, that the *Italian Shores* were very well known to, & frequented by the *Phenicians*; as it is eaſy to gather out of *Homer*; who ſeems to have drawen all his *Italian Fables* from the the relation of the *Phenicians*. As the *Aurunci* had their name from *light*, ſo the *Cimmerii* from *darknes*, becauſe, according to the *Phenicians* כמר *Cimmir* is to *waxe dark*: whence כמריר *Cimrir* ſignifies *blacknes* of *darknes* *Job.* 3.5. Thence the *Fable*, of *Cimmerian darknes*: Yea *Bochart* derives the name *Italia*, from the *Phenician* עיטריא *Itaria*; which comming from עיטר, ſignifies a *countrey abounding with pitch*; ſuch was *Italie*; whence it was anciently called the *Brutian*, *i. e.* the *pitchy Countrey*. As for the *permutation* of R into L, that was *eaſy* and *uſual*. Hence alſo the *Hebrew* קלבס ſignifying *pitch*, gave name to *Calabria*. So in like manner *Latium* is, by *Bochart*, deduced from the *Phenician*

Phenicians in Italie.

Tyrrhenians not from Tyrians.

Cimmerians.

Job. 3.5.

Italia.

Calabria. Latium & Latia.

cian לט, which in the plural is לטים *latim*, or לטין *latin*, i.e. *inchantment*. Whence that famous *Grecian Fable* of *Circe* being a Witch; and *Latium* the neighboring Countrey, its abounding with *inchanting herbs &c. Bochart Can. lib. 1. cap.* 33.

Phenicians in Sardinia.

§. 9. That *Sardinia* was anciently possessed by the *Carthaginians*, or *Phenicians*, *Bochart Can. l. 1. c. 31.* proves; 1. From its name. For *Sardinia* from *potters clay* was anciently called *Icknusa*, and *Sandaliotis*: by the *Carthaginians* צרעדו, from the *Hebrew* צער, *i.e: vestigium*, ר being inserted by the custome of the tongue. 2. That the *Phenicians* sent *Colonies* into *Sardinia*, about the same time that they invaded *Africa*, *Spain* and *Sicilie*, may be gathered out of *Diodorus lib.* 5. 3. We have mention made of *Caralis*, *Sulchi*, and *Charmis* *Phenician* Cities in *Sardinia*.

Corsica.

§. 10. That *Corsica* also was possessed by the *Phenicians*, appears. 1. From its name *Corsica*, or *Corsis*, which is the same with the *Phenician* חורשי *Chorsi*; as if one should say, a *place full of woods*. 2. *Corsica* was also called by the *Grecians* Κύρνος, from the *Phenician* קרן *horny*: that is to say, the *Horny Iland*: because of its many *Promontories*, and *angles*. 3. *Callimachus* in his *hymne* on *Delus*, cals *Corsica*, *Phænissa*. 4. We read *Ezech.* 27. 6. That the *Tyrians* made the benches of their Ships of boxe brought out of *Citthim*, that is the *Iland of Corsica*, as *Bochart* proves *Can. lib. 1. c. 32. It is*, saies he, *doubted, whether the Phenicians possessed* Corsica: *neither do the ancients make any great mention of it. Yet seeing they possessed* Sardinia *for so many ages, I can hardly believe, that they would spare an Iland so near, and so easily to be gained. This appears by what I have proved from* Ezech. 27. 6. *also because this Iland is called* Phænissa *in* Callimachi hymn. in Dedlum.

Ezech. 27. 6. Citthim Corsica.

CHAP.

CHAP. IX.

Phenicians on the VVesterne Ocean of France, *and* England, *as also in the East.*

The Greek ὠκεανὸς, *which signifies the* ocean, *from the* Phenician חוג *the* sea ambient *Esa.*40.22. Phenicians *on the* westerne ocean. Cassiterides, *the* British Ilands. Britannia *so stiled from the* Phenician ברת אנך, *thence* Βρεττανικὴ &c. *Whence it was called by the Greeks* Κασσιτερίδες, *the* Iland of Tin and Led. Hercules's *landing* Phenicians *in the* Cassiterides. Ireland *called* Ἰβερνία, *from* עבר נאה Ibernae, *i. e.* the utmost habitation. Phenicians in France. Hercules *his fight with the* Ligurians. *The* Identity *betwixt the old* Britains, *and* Gauls *in* Language, Gods, names *and* things. *Their Cognation with the* Phenicians. Brennus, Mar, Rix, *or* Rich, Patera, Druides, Bardi *of* Phenician *origination. The* Phenicians *Navigations into the* East. Solomon, *by the assistance of the* Phenicians, *sends his* Navy *unto* Ophir, *called* Tabrobana, *from* טפ פרון 2 Chron. 3. 6. *whence he had his Gold* &c. *How far these, or such like conjectures may be useful. How the* Phenicians *and* Egyptians *conveyed* Jewish Letters *and* Dogmes *unto the* Grecians.

§. 1. BEfore *Homers* time the *Phenicians* circuited the greatest part of the *habitable world*; from whom he learned some things *of the Ocean*, and *the utmost Inhabitants of the Earth. Strabo lib.* 1. speaking of the *Phenicians*, saies. *that they went beyond Hercules's pillars, and built there many Cities a little after the Trojan wars:* namely under *David* and *Solomons* reign; in which age the most conceive *Homer* to have been borne. And *Herodotus* reports *that the* Phenicians *sailed under* Neco *from* Egypt, *and the* Red Sea *into the West*; *so that they had the Sun* *Phenician Navigations West and East.*

on their right hand; whence they returned by the Gades *into* Egypt, *and their own Countrey yearly.* And that the *vast Ocean* received its name, from the *Phenicians*, seems probable, if we consider its old name, which among the *Grecians* was ὠγὴν; *Hesychius*, ὠγὴν ὠκέανος. The like in *Alexandra Lygophronis*. Now the Greek ὠγὴν in probability was derived from the *Phenician* חוג *Og*, i.e. *the sea ambient.* And indeed חוג *Og* (whence the *Greek* ὠγὴν *ocean*) according to the Scripture account, seems to be a *Cosmographical name*: so *Esa.* 40. 22. *upon the circle* חוג *of the earth*: the like *Job* 22. 14. *Prov.* 8. 27. as *Bochart Can. lib.* 1. *cap.* 35.

Ocean in Greek ὠγὴν *from* חוג *Og* i.e. *the Sea compassing.*

Esa. 40. 22.

Phenicians visit the westerne Ocean of Africa.

§. 2. Although it appears not that the *Phenicians* sailed about the *world*; yet this, I think, is evident, that, at several times, they visited most *shores* of the *Westerne Ocean.* That they sailed beyond *Hercules's pillars*, on the westerne shore of *Africa*, and there built several Cities towards the *Ocean*; we are informed by the *Periplum of Hanno*; who being commanded, by the *Decree* of the *Carthaginian Senat, to sail beyond Hercules's pillars, and to build the Lybiphenician Cities*; and furnished with a *Navy* of *sixty ships*: he dispersed thirty thousand men into several places, to build Cities, and inhabit the same. Which done, he returnes to his own Countrey, and writes his *Periplum* of *Africa*, in the *Punick tongue.* But touching the *Phenician Navigations* into *Africa* and *Spain*, we have already largely treated *(chap.* 5.*)* We are now to treat of the *Phenicians* visiting *France*, and the *British Ilands.* So *Bochart Can. lib.* 1. *cap.* 36. tels us, *That* Himilco *being sent to find out the utmost parts of* Europe, *penetrated into* Britanny, *and the* Cassiteridan Ilands, *about the same time that* Hanno *went towards the South* &c.

and England.

Phenicians in the Cassiterides that is the British Ilands.

§. 3. *Srabo lib.* 3. makes mention of, *the* Cassiterides, who *in times past, were known to the* Phenicians *only, who traded with them for* Tin, Led *and* Skins &c. *Bochart (Can. lib.* 1. *cap.* 39.) by these *Cassiterides* understands the *British Ilands*; because there

there are no other *Ilands* besides these, to which *Strabo's description* agrees, *viz: that they are situated on the Ocean beyond the Artabri Northward, abounding with Tin, and Led.* This may be farther collected from the very name *Britannie.* For in the book *de mundo*, which they attribute to *Aristotle*, νῆσοι Βρεττανικαὶ, are called *Albion and Ierne.* And *Strabo* oft cals *Britannie* Βρεττανικὴ, or with a single τ, Βρεταννικὴν, which seems to be no other than ברת-אנך *Barat-Anac, i.e.* the *field, or land of Tin and Led*, בראת בדיל, and in *Regimen* ברת, in the *Syriack* signifies a *field*, as *Dan.* 2. 38. and 4. 12. As in like manner אנך, is by the *Hebrews* rendred *Led*, or *Tin:* as *Amos* 7. 7. So Κασσίτερος, whence *Cassiterides*, is by the *Greeks* used for *Tin. Mela* renders it *Led.* And *Pliny* tels us, that the *Cassiterides were so called by the Grecks, from the abundance of Led therein found. Tin* and *Led*, according to *Pliny*, being but one and the same *Species:* and *Britannie*, as it is well known, is most plentifully furnished with both these, beyond all other Countreys. Whence we may conclude that from ברת אנך, the *Greeks* first framed Βρεττανικὴ, and thence the *contracts* Βρεττανὸς & Βρεττανία as *Bochart Can. l.* 1. *c.* 39.

Britannie so stiled from the Phenician name ברת אנך *the land of Tin or Led; thence it was called by the Greeks* Cassiterides.

§. 4. Yea, the same *Bochart* makes the *Greek* Κασσίτερος, which signifies *Tin* (whence these *British Ilands* were called *Cassiterides*) to be of a *Phenician origination*; because the *Chaldees* call *Tin* קסטירא *Kastira*: whence, saies *Pliny lib.* 7. *cap.* 56. *The first that brought Led from the Ilands Cassiterides, was Midacritus. Bochart* for *Midacritus*, reads *Melcarthus*, or *Melcarthus*, which name *Sanchoniathon* gives to the *Phenician Hercules* (to whom the *Phenicians* refer their first *Westerne Navigations*) who is supposed to have landed *Phenicians* both in *Britannie*, and *Gallia* or *France.* Farther, that the *Phenicians* frequented *Britannie*, is proved out of *Strabo lib.* 4. who mentions *that Ceres and Proserpina were worshipped in or about* Britannie, *according to the Samothracian i.e. the Phenician Rites.*

Hercules called Melicarthus landed Phenicians in Cassiterides.

That *Ireland* was not unknown to the *Phenicians*, Bochart

chart conjectures from the name, which seems altogether *Phenician*: for *Hibernia*, is no other then עבר נאה *Ibernae*, *i.e.* the *utmost habitation*; because *beyond* Ireland, towards the West, the ancients knew nothing but the vast Ocean. *Boch. Can. l.* 1. *c.* 39. Ireland by the *Greeks* was called Ἰβερνία, Βιρνία, Ὀυερνία, Ἰερνία, as by the *Latines Hibernia*, Ierna, *Juverna*. Which seem all derivations from the *Phenician* עבר נאה *Ibernae*.

Ireland called Hibernia from עבר נאה

Phenicians in France.

§. 5. As the *British Ilands*, so also *Gallia* (now called *France*) was visited by the *Phenicians*, under the conduct of *Hercules*; who is reported to have invaded the *Gauls*, about the same time he set foot in *Spain*; and that, not by the *Pyrenean Mountains*, which was too difficult a passage, but by the *Ligustick Sea*. This is made evident by that famous *battel*, fought betwixt *Hercules* and the *Ligurians*: of which, not only the *Poets* and *Historians*, but also the *Astronomers* make mention. *Hercules* might also find a way into *France*, from the *Gades*, by the *Ocean*. However it were, this is certain, that the *Gauls*, as long as *Carthage* flourished, had no small commerce with the *Carthaginians*: for *Polybius*, *Livy*, and *Appian* tell us, that *in the first & second Carthaginian war, the Gauls served them.* Whence it was that *Scipio* being *Conquerour*, gave peace to the *Carthaginians* upon this condition, *that it should not be lawful for them, for the future, to entertain any stipendiary Soldiers from Gallia, or Liguria.* Moreover, *Historie* teacheth us, that *Aquitania*, which is part of *Gallia Narbonensis*, was possessed, and long held by *Hannibal*. And, before *Hannibals* time, it is not likely, that the *Phenicians*, in their Voyages into *Britannie*, passed by the Gallick Shores unsaluted. *Bochart Can. l.* 1. *c.* 41.

Hercules's Battel with the Ligurians.

The Affinity betwixt the old Britains and and Gauls in Language, Gods and Officers.

§. 6. The great *Identity*, or, at least, *Affinity* that was betwixt the *old Britans*, and *Gauls*, both among themselves, as also with the *Phenicians* in *names*, *Gods* and *customes*, does much conduce to prove our *Assertion*; *that the Phenicians, had not a little correspondence in these parts.* Concerning the old *Lan-*

guage

guage of the *Gauls*; what it was, and whence it sprang the *Learned* dispute much: but yet it is agreed by the most, that the *British Tongue* (which at this day, is in use among the *Welch in England*, and the *Britains in France*) is but the *Reliques* of that Tongue, which both the old *Britains*, and *Gauls* used. In this opinion were *Rhenanus*, *Gesnerus*, *Hottomanus* of old, with our famous *Camden*; who has lately put it beyond doubt, that the *old Britans* and *Gauls* used one and the same Language. Wherein *Bochart* has added this: *that this common Tongue, wherein both the* Gauls *and* Britains *agreed, agrees also in many things with the* Phenician Tongue. This *Bochart Can. l.* 1. *c.* 42. proves 1. From the names of their *Gods*, which were *Taramis*, *Hesus*, *Teutates*, *Belenus*, *Onvana*, *Hogmius &c.* all of *Phenician* original, and offspring; as will hereafter appear. 2. From the names of *Officers* and *Dignities*, wherein the *Gauls*, and *Britains* agreed, as 1. *Brennus* was a name of Dignity amongst the *Gauls* and *Britains*. We read of two of this name famous for their *exploits* amongst the *Gauls*; the one was *Brennus the elder*, who sacked *Rome*; the other *Brennus the younger*, who pillaged the *Delphick Temple*. And there are some that think the name *Brennus* was common to the Emperors of those times, because the *Welch* to this day (as *Camden* observes) call their King *Brennis*: and so amongst the *Britains* in *France*, *Barne* signifies a Judge, and *Barner* is *to judge*, as amongst the *Phenicians*, פרנס *Parnas* is used for a *Prince* or *Governor*, as the *Chaldee Esd.* 3. 4. *Prov.* 14. 28. The *Radix* of פרנס signifies to *feed*; thence a *Prince*, whom *Homer* stiles ποιμένα λαῶν. 2. *Mar*, (which the *Britains* now sound *Maur*; whence the Gallick *Condomarus &c.*) is derived from the *Phenician* מר *Mar* a Lord. 3. *Rix* also was much used in the names of the *Gallick* and *British Nobles* as *Sinorix &c.* which the *French*, *English* and *Germans* at this day pronounce *Rich*; that is, *strong* or *potent*; from the *Arabick* ריק, *strength*, or *force*. 4. *Patera* a *Priest*, from the *Hebrew* פתר to *interpret*, *Gen.* 40. 41. *Cæsar* from

The old British tongue, its Affinity with the Phenicians.

The old Britains and Gauls agree with the Phenicians.

1. *In Gods.*
2. *In Officers.*
Brennus.

Mar Lord.

Rix or Rich.

from בורא: *Druides* from an Oke, as hereafter. Lastly *Bardi*, which signified *Poets*, or *Singers*, is derived from ברר to *sing*, *Amos* 6.5. as *Bochart Can. l.* 1. *c* 42.

Phenician Navigations into the East.

§. 7. Neither had the *Phenicians* their *navigations* only *Westward*, but likewise into the *Easterne parts*. So *Bochart Canaan Præf.* tels us: *that in the time of* David *and* Solomon, *the* Phenicians *sailing through the Red Sea, visited the* Asian Shores. *Yea* India *itself, for traffique sake, taking Colonies from* Elana, *the chief Mart towne of the Arabick Gulf, and sailing* even unto *Tyrus* and *Aradus*, Ilands in the *Persian Gulf*, of *Phenician* original. Whence *Solomon* entring into a *Strict League* with *Hiram King of Tyre*, by the assistance of the *Phenicians*, furnished himself with a Navy, which evry three years he sent forth, from *Elana* and *Eston Gaber*, unto *Ophir*, that is (as he proves in his *Phaleg. lib.* 2. *cap.* 27.) the Iland *Taprobana*, now called *Zeilan*; whence they brought *Gold, Silver, Ebury, pretious stones, Apes, Peacocks &c.* as 1 *Kings* 9. 26, 27, 28. and 10. 11, 12, 22. and 2 *Chron.* 8. 19. That *Ophir* was the Iland *Taprobana* is made evident from *Cant.* 5. 11. *Dan.* 10. 5. *Taprobane i.e.* in the *Phenician tongue* תפ-ברן *Taph parvan*, which signifies the *Shore of Parvan*, whence we read of the *Gold of Parvaim* 2 *Chron* 3. 6. Neither are we without strong *conjectures*, that the *Phenicians* frequented this Iland; in that we find, both in *Pliny*, and *Solinus*, *Hercules the* Phenician *God*, was worshipped here. *Boch. Can. l.* 1. *c.* 46. That *Ophir* mentioned in these places is the same with that we now call *Peru*, see *Vossius Grammat. S. lib.* 4. *Tract.* 3. *Obser.* 15. *pag.* 847 *Edit.* 2ª.

Solomon, by the assistance of Hiram, sends his Fleet unto Ophir, and has thence Gold &c.

How far these conjectures may be of use.

§. 8. Thus have we shewn how the *Phenicians* frequented most of the Sea Coasts of *Europe*, *Africa*, and *Asia*; wherein, consider though many of the *Arguments* are built on *conjectures*, yet 1. They are not conjectures of mine own framing, but of the *Learned*. 2. Some *conjectures* may amount to *moral demonstrations*, & *certainty*. 3. *Conjectures* in things so obscure, are not to be rejected altogether. 4. Take the whole

to

together, and I think, no sober judgment will deny the *conclusion viz.* That the *Phenicians frequented* the *chiefest Maritime* parts of *Europe*, *Africa*, and *Asia*.

§. 9. And that the *Phenicians* traduced their choicest *Mysteries*, and *Traditions*, which they transported into other parts, from the *Jewish Church*, will be hereafter evident. At present take the Testimonie of *Lud. Vives* in these words: *the Phenicians, for lucres sake, sailed throughout the world, where they conveyed Science and Philosophie from the Jews.* So *Grot.* on *Mat.* 24. 38. *Bochart Canaan lib. 2. c. 17. Vossius de Philosophorum Sectis lib. 2. c. 1.* of which see *Part* 2. of *Philosophie book* 1. *chap.* 3.

Phenician learning from the Jews, ut ex Hebræis ad Phœnices, ita ex Phœnicibus ad Græcos cum literis venerunt Scientiæ. Boch. Phal. l. 1 c. 15.

§. 10. To conclude this our *General account* touching the *Traduction* of human *Literature* from the *Scriptures* and *Jewish Church*. As we have shewen how the *Phenicians*, by reason of their *Navigations*, traduced *Hebrew Letters* and *Mysteries* into *Greece*, and other parts of the world; so the same might be very far *demonstrated*, touching the *Egyptians*, who gave a great vent to *Jewish Learning* and *Institutes* though in a different *mode* of *conveyance*. For, as the *Phenicians* propagated *Jewish Literature*, and *Dogmes* by *Navigation* and *transplantation* of Colonies, so the *Egyptians* promoted the same designe, by *reception* of, and dayly *conversation* with *Forreiners*, and *Travellers*. Hither it was that many of the first *Grecian Poets*, *Orpheus*, *Homer &c.* resorted, and furnished themselves with *Jewish Traditions*. Here the first *Sophists Thales* and *Solon*, as also the *Philosophers*, *Pythagoras*, *Plato &c.* gleaned up the choicest of their *Jewish Dogmes*, and *Institutes*, which they transported into *Greece*. This we have endeavored to demonstrate at large in our second part of *Philosophie*, Book 1. Chap. of *Egyptian Philosophie*, and in what follows.

How the Egyptians conveyed Jewish Dogmes and Institutes unto the Grecians.

CAP. X.

Of the Traduction of all Languages and Letters from the Hebrew.

Philologie *its* Uſe *and* Diſtribution. God *the firſt* Inſtitutor *of* Names; *which, by* Adams *Miniſterie, are impoſed on things.* Names, *at firſt, but Images of things. How* words, *and* names *are from* Nature; *and how from* Inſtitution. Gen. 2. 19. *All* Languages *originally from the* Hebrew Gen. 11. 1. Plato's *acknowledgment,* that the Greeks received their Language from the Barbarians, i.e. *the* Hebrews. Hebrew Letters *at firſt invented by* Moſes. *Teſtimonies of the Learned to prove that* Moſes *was the firſt* Inventor of Letters. Moſes *the* Egyptian Theuth *or* Mercury, *who is ſuppoſed to be the* Author of Letters. *The* Hebrews *under the name of* Syrians *are ſaid, to* convey Letters to the Phenicians.

§. 1. HAving given, in the former Chapters, a *General Demonſtration,* of the *Traduction of all Learning from the Jewiſh Church and Oracles*; with the *manner* how it was *diffuſed* throughout the world, by the *Phenicians*; we now proceed to *demonſtrate* the ſame by *Induction* of *particulars.* All *human wiſdom* may be reduced to theſe two *heads* of *Philologie* and *Philoſophie.* As for *Philologie,* according to its *original,* and *primitive* import, it implies an *univerſal love,* or *reſpect* to *human Literature.* Thus, they ſay, the name φιλόλογος & *Philologus* was firſt given unto *Ariſtophanes,* becauſe he was a perſon, according to the common *vogue,* adorned with manifold *Wiſdom* and *Learning.* Hence afterward (as *Suetonius* atteſts) *Atteius* aſſumed the *Title* of *Philologus*; and that upon the ſame *Ground.* We find the very ſame *appellation* given to a Chriſtian Convert

Of Philologie its Original.

Rom.

Rom. 16. 15. *Philologus &c. who* (as *Grotius* on this place) *probably was a Libertine, brought up in human Literature; and for his great hopefulnes therein, sirnamed by his Master Philologus.* So that *Philologie*, according to its primitive and general *notion*, imports a *comprehensive Knowledge in human Literature.* We shall not extend the *notion*, to its utmost, but only discourse of *Philologie* as distributed into these *severals.* 1. *The Knowledge of Languages.* 2. *Pagan Theologie.* 3. *Historie.* 4. *Poetrie.* 5. *Rhetorick.* 6. *Jurisprudence*, or the *knowledge of Laws*: and we shall endeavour to evince the *Traduction* of each of these from the *Jewish Church* and *sacred Oracles.* *Rom.* 16. 15.

§. 2. We shall begin with the *knowledge of Languages*, anciently stiled *Grammar*, and lately *Criticisme*; with endeavors to prove its *original* from the *Hebrew Language* and *Oracles.* That all *Languages* and *Letters* were derived originally from the *Hebrew*, or *Jewish* Tongue, is an *Assertion* generally owned, and maintained by the most learned *Philologists* of this Age; and that not without the consent of some of the *Ancients*, and learned *Heathens.* *Plato* tels us in plain termes, *that the* Gods *were the first* Authors *of* Letters, *and* words; *and that they (the Grecians) received their* Language *from certain* Barbarians *more ancient than themselves*, Who could be no other than the *Hebrews.* Take his own words (*Cratylus fol.* 426. *Edit: Steph.*) thus, τὰ πρῶτα ὀνόματα οἱ θεοὶ ἔθεσαν, καὶ διὰ ταῦτα ὀρθῶς ἔχει. The first names were appointed by the Gods *&c.* Then he addes, how these names were conveyed down from the Gods to us, παρὰ βαρβάρων τινῶν αὐτὰ παρειλήφαμεν· εἰσὶ δὲ ἡμῶν ἀρχαιότεροι βάρβαροι. *These names we received from certain Barbarians, more ancient than our selves.* Here *Plato* acknowledgeth, 1. that the first ὀνομαθεσία, or *institution of words*, and *letters* was from God. For as he at first gave *Being* unto things, and *prescribed* a certain *Law* as the *boundary* or *limits* to their *Nature*, whereby they are *differenced* each from other; so in like manner has he *instituted* certain *Names*, and affixed them as *appendents* to the things themselves;

The original of all words and languages from the Hebrew.

1. God the first Institutor of names, which by Adams ministrie are imposed on things suitable to their natures.

thereby to *represent* their proper *Natures*, Offices, *peculiar Respects* unto, and *Differences* from each other. For look as our *Conceptions* are ὁμοιώματα καὶ εἰκόνες τῶν πραγμάτων, the *resemblances* and *images* of things; so *names* and *words* are the *images* both of our *conceptions*, and also of the *things* themselves. Thus much *Plato* frequently hints unto us, especially in his *Cratylus*, as *fol.* 430. Ἔστι δέ γε τὸ ὄνομα εἰμιτικὸν ὥσπερ τὸ ζωγράφημα. *A name but the Ape*, or, as it were, the *picture of a thing*: so *fol* 433. ἔστι τὸ ὄνομα δήλωμα τοῦ πράγματος, *a name is but the manifestation of a thing*. Again, he saies, ὄνομά ἐστιν ὀργανον διδασκαλικὸν καὶ διακριτικὸν τῆς οὐσίας, *a name is an instructive* and *discretive instrument of the essence*. Whence that of *Aristotle*, *Rhet. lib.* 3. *cap.* 3. τὰ δ' ὀνόματα μιμήματα ἐστίν. Names are *imitates*. So *Arist.* περὶ ἑρμην. *cap.* 1. ἔστι μὲν τὰ ἐν τῇ φωνῇ καὶ ἐν τῇ ψυχῇ παθημάτων σύμβολα, καὶ τὰ γραφόμενα καὶ ἐν τῇ φωνῇ. *There are in speech certain Symbols or notices of the Souls passions, as in Scripture of things spoken. i. e.* Look as in the *mind*, there is a a certain ἀπεικόνισμα *Character* or *Idea* of things; so likewise in *oration* or speech, there is a *Character* or Idea of the *Mind*; as also *Scripture* ἀπεικονίζεται does *characterize*, and *represent* our *speech*. So that as the Mind gives us an Idea of the thing; so *speech* of the mind, and *Scripture* of *speech*. Whence *speech* also gives some adumbration of the thing it self. Answerable whereto is that of *Democritus*, λόγος ἔργου σκιὰ, *Speech is the shadow of a work*: as also that of *Damascene* λόγος προφορικὸς ἄγγελος τοῦ νοήματος *external speech is the Messenger of the mind*. By all which it appears, that *names* are but *pictures*, *shadows*, or *resemblances* of things; so that as the *Natures* of things are determined, and limited, so must the *names* likewise, by which their *Natures* are *exprest* and *represented*, be: not as though the *essences* of things should be *pictured*, or *drawn to the life in words* and *names*, which is impossible; but that the χάριτες καὶ πάθη, the sundry *Respects* and *Affections* of things, should be expressed in their *names*. For, as it is observed, things have a kind of φωνὴ, χρῶμα and χρῶμα *speech*, *figure*, and *color*, which ought to be expressed by

Names are but pictures or images of things.

by their *names*; which has made some conceive that *words* and *names* are appointed *vi Naturæ*, even from the *Institution* and *Law of Nature*: not, as *words* and *names* are now confusedly used by several *Nations*, but according to *Gods first Institution*, when all *Languages* were but one, and *names* were by *Adam*, according to *Divine appointment*, given unto *things proportionable* to their *respective Natures*, and operations; so that the *image*, *picture*, and *face* of the thing, might be discovered in the *name*. This is, or should be the aim of all such as impose *names* on things. So *Ammonius* on the *Categor. pag.* 16. οἱ γὰρ ἄνθρωποι κοινῇ συνελθόντες ἔθεντο πρὸς ἀλλήλους ἑκάστῳ πράγματι οἰκεῖον ὄνομα, τούτου μόνου προντίσαντες τοῦ διὰ φωνῶν σημαίνειν ἀλλήλοις τὰ πράγματα. *Men agreeing together by common accord amongst themselves, impose a proper name on every thing; having regard to this only, how they may by speech, represent things to others.* Thus we see how, according to *Plato*'s mind, *words* and *names* had their *original*, both from, at least conformable unto, *Nature*; as also by *Institution*. Hence likewise it appears, how God may be said to be the first ὀνομαθέτης *Institutor of names*; namely as *Adam*, by his *appointment*, and special *inspiration*, gave *names*, *suitable* to the *Natures* of things: according to *Gen.* 2. 19. This is the first ὀρθότης, *rectitude of words*, which (as *Plato* here observes) God *instituted by the ministerie* of *Adam*, that great *Naturalist*, who imposed *names* on things, *proper* and fitted to their *Natures*. But 2. *Plato* in the forementioned citation, expressly [illegible] that *they* (the *Grecians*) *received their names and language from certain* Barbarians, *more ancient than themselves*. He affirmed, that the first ὀνομαθέτης *Institutor of names* was God; but he also affirmes, that the *conveyance* of those names and words to them, was by certain *Barbarians &c.* That these *ancient Barbarians* were no other than the *Hebrews*, will seem more than probable, if we consider what *Moses* testifies of the whole earth *Gen.* 11. 1. *And the whole earth was of one language, and of one speech.* This *Language* was,

How words and names are from nature? and how from Institution?

Gen. 2. 19.

That all languages were derived from the Hebrews called by Plato Barbarians.

Gen. 11. 1.

was, without doubt, the *Hebrew*; whence the *Greek*, and all other *Languages* received their *derivation*; as we shall hereafter prove. And that *Plato* refers hereto, is affirmed by *Serranus*, on these words of *Plato fol.* 380. *By the appellatio of one language* (saies he) *is signified the Hebrew tongue, as* Plato *seems to acknowledge, who conceling the name of the* Jews, *does yet ingenuously deny the primitive antiquity to his* Grecians: (*as in his* Timæus *he openly confesseth that all the* Grecians *were children.*) *And this he does here now & then inculcate, that the right account of names or words is to be fetcht from the* Barbarians, *as the more ancient. Now by the name of* Barbarians, Justin Martyr, Clemens Alexandrinus, Epiphanius *and* Nicephorus *understand the* Jews. Thus *Serranus*. So that, this second rule which *Plato* gives for the right *interpretation* of names or words, is, that *they be derived from the Barbarian language more ancient than their own*; whereby we cannot, rationally, understand any other than the *Hebrew*; as it will farther appear when we come to particulars.

That the Hebrew was the first unick language.

§. 3. That the *Hebrew* was, according to *Gen.* 11. 1. The *original language*, whence all others were derived, is excellently demonstrated to us by learned *Bochart*, in his *Phaleg. lib.* 1. *cap.* 15. where he proves 1. That before the building of *Babel* there was but one language, and that according to the acknowledgment of *Heathens*, as *Abydenus* in *Eusebius*, and *Cyrillus*, and the *Sibylle* in *Josephus*. 2. That this *one original language* was the *Hebrew*; as we are taught by the *Chaldee Interpreter*, *R. Selomo*, *Aben Ezra*, and the *Cabalists* in Gematria, as amongst the Fathers by *Jerom* and *Austin*. Farther that the *Hebrew tongue* was of all most *ancient*, he proves from the *Etymologie* of the *names* extant in the *Historie* of *Moses*, from the *Creation* of the world to the *Dispersion* of the *Nations*. So the *Garden of Eden* עדן, signifies with the *Hebrews* a *garden of pleasures* or *delights*. The land of *Nod*, is called by the *Hebrews* נוד *i. e.* a *land of banishment*; because *Cain* was banished thither. So *Babel* בבל *Confusion*, אדם *Adam*, חוה *Eva*, קין *Cain &c.* thus

Gen. 11. 1.

Bo-

Bochart fol. 57. 3. Hence he proceeds to ſhew us, how God, at firſt, *inſtituted* the *Hebrew Tongue*, as alſo the ſeveral *derivations* thence. *In the Creation* (ſaies he) *God inſpired into* Adam *and* Eve, *the firſt moment in which they were created, the knowledge of the* Hebrew Tongue; *that ſo they might underſtand the Language of God converſing with them, as alſo enjoy mutual conference and converſation amongſt themſelves. This ſame power of God ſhone forth alſo in the confuſion of Languages, which God only introduced.* Gen. 11. 7. *confound their Language.* Thus *Bochart Phaleg. l.* 1. *c.* 15. *fol.* 59. This Aſſertion, touching the *Traduction* of all *Languages* from the *Hebrew*, I find again laid down by *Bochart*, in his Preface to his ſecond part called *Canaan*, *fol.* 11. thus: *Moreover, according to the writings of the Prophets, there is nothing that will bring more Autority and Majeſty to the Hebrew Tongue, than if it be taught, that from it* [*ſprang*], *almoſt what ever was any where moſt ancient, even amongſt the nations moſt remote from the Jews &c.* Thus *Foſterus in Præfat. Lex*: It *is*, ſaies he, *the huge glory and felicity of this* (Hebrew) *Tongue beyond others, that it begges or borrows nothing from other tongues, but other tongues borrow many words from this.* ſee *Collatio linguarum quatuor principalium à Crucigero.*

Gen. 11. 7.

ut noſſe poſſimus, linguam Hebraicam omnium linguarum eſſe matricem. Hieronym. Comment. in Sophon. 3. 18.

§. 4. Having demonſtrated the *priority* of the *Hebrew Tongue*, and the *derivation* of all other *Languages* thence; we now proceed to the *original* of the *Hebrew Letters*, and *Scripture*, with the Traductions thence. Concerning this, we have this good account in *Auſtin*, and *Ludovicus Vives* on him. *Auguſt: de civit: Dei lib.* 18. *cap.* 39. ſpeaks thus. *There is no nation therefore, that may boaſt it ſelf touching the Antiquity of its wiſdom, beyond our Patriarchs, and Prophets; in whom there was a Divine wiſdom— But the Hebrew Letters began from the Law given by* Moſes &c. *Lud: Vives* on theſe words [the Hebrew Letters] ſpeaks thus: *The vulgar opinion, both of our Chriſtians, and the Hebrews is; that the Hebrew Letters, had* Moſes *for*

The original of Hebrew Letters and the derivations thence from Moſes.

their Author: *which* Eupolemus, *and* Artapanus, *and other profane writers do aſſert*; *who deliver*, *that* Moſes *was the moſt wiſe of men, and the Inventor of Letters, which he delivered over to the* Jews, *from whom the neighboring* Phenicians *received them, and the* Grecians, *by* Cadmus, *from the* Phenicians. *Moreover the ſame* Artapanus *believes*, *that* Moſes *gave Letters to the* Egyptians; *and that* Moſes *was that* Mercurie, (*for ſo the* Egyptians *call him*) *who, as it is manifeſt amongſt all the* Latin *and* Greek *Authors, taught the* Egyptians Letters. *But if any inquire*, *in what Letters that wiſdom of the* Egyptians, *wherein we read* Moſes *was inſtituted, was contained, he ſhall peradventure, find that it was delivered by vocal Tradition, and was preſerved in the memorie of Teachers and Learners. If there were at that time any Letters, they were no other than formes, or images of beaſts, which they called* ἱερογλυφικὰ γράμματα, Hyeroglyphick *Letters*, i.e. *Letters engraven in ſacreds.* Philo *the* Jew *refers the Invention of the Hebrew Letters to* Abraham, *but theſe Letters, ſeem to have been many years before* Abraham *for* Joſephus Antiquit. 1. *declares, that by the ſons of* Seth, *the ſon of* Adam, *there were erected two pillars, the one of ſtone, the other of brick whereon they engraved the Arts by them invented, and that the columne of ſtone remained in* Syria, *even unto his time.* Thus touching the ſeveral opinions about the Invention of *Letters*: whereof the firſt ſeems moſt *probable*; namely, that their *original* was from *Moſes.* The Teſtimonie of *Eupolemus*, we find in *Clemens Alexandrinus*, *Strom: lib.* 1. τὸν Μωσῆν φησὶ πρῶτον σοφὸν γενέσθαι καὶ γραμματικὸν πρῶτον τοῖς Ἰουδαίοις παραδοῦναι καὶ τοὺς Ἰουδαίους φοινίκων παραλαβεῖν Ἕλληνας δὲ φοινίκων : *They ſay*, *that* Moſes *was the firſt wiſe man*; *and that he firſt delivered Grammer or Letters to the* Jews; *and that from the* Jews *the* Phenicians *received them*; *as the* Grecians *from the* Phenicians. *Plato* in his *Philebus*, and *Phedrus*, contends, *that the firſt Invention of Letters was in* Egypt, *by* Theuth: *who whether he were a God or man, is doubtful, that this Theuth*, who by the Ancients, is ſuppoſed to have been

Moſes under the name of Mercury is ſaid to give Letters to the Egyptians.

been the *Inventor* of *Letters*, was the same with the *Egyptian Mercury*, I conceive, will not be doubted by any versed in *Antiquity*. So *Cicero de natur. Deor: lib. 3.* *whom the Grecians call Mercurie, the Egyptians call Thoith*: that is *Theuth*. So *Euseb: præpar. Evang: lib. 1. cap. 6.* produceth out of *Philo Byblius*, *that Mercury was called by the Egyptians Thoith*; *who also was the Inventor of Letters*. Now that *Mercurie*, or, as the *Egyptians* stile him, *Thoith*, or *Theuth* was the same with *Moses*, is affirmed by *Artapanus*, in *Eusebius, præpar: Evang: lib. 9. c. 4. Whom the Hebrews call Moses, the Greeks stile Musæus, and the Egyptians Mercurie*: I am not ignorant, that many apply the name of *Mercurie*, or *Theuth* unto *Joseph*, who was esteemed as a God amongst the *Egyptians*, and worshipped under the *Hieroglyphick* of *Apis &c.* But yet we must *remember*, that the same names were, upon *differing accounts*, attributed to *differing persons*: as the name of *Saturne was*, by some attributed to *Adam*, and by others to *Noah*; they being both, in some respect, the *first Heads* and *Parents* of mankind. So the name *Mercurie* or *Theuth*, was given to *Joseph*, as he was a person *divinely inspired* for the *interpreting* of *dreams &c.* and the same name was given unto *Moses*, as the *Inventor* of *Letters &c.* Hence *Mercurie* passed for the God of *Learning*; because he was supposed to have been the *Author* of *Letters*. *Cyrillus lib. 1.* against *Julian*, relates out of *Artapanus*, "that there was a rod preserved in the Temple of "*Isis*, and worshipped as a monument of *Moses*. The same is testified by *Eusebius lib. 9. de præpar. Evang. cap. 4.* To which agrees that of *Pliny lib. 7. cap. 56.* "I judge (saies he) that Letters were of an *Assyrian* (*i.e. Jewish*) origination: but others "conceive that they were found out amongst the *Egyptians* by "*Mercurie*, as *Gellius*; others amongst the *Syrians*. Howe-"ver, they were brought into *Greece* out of *Phænicia* by *Cad-"mus*, being in number at first but sixteen. Hence *Eusebius, de præpar. Evang: lib. 10. cap.* cals them φοινικικὰ γράμματα *Phenician Letters*, as hereafter. Whereas it is said, that the *Syrians*

The Hebrews under the name of Syrians are said to convey Letters to the Phenicians.

were the first *Inventors* of *Letters*; that hereby we must understand, not the *Syrians* properly so stiled or *Phenicians*, but the *Hebrews*, is evident from what we find to this purpose in *Diodorus Siculus lib.* 5. Σύροι μὲν εὑρεταὶ γραμμάτων εἰσι, παρὰ δὲ τούτων φόνικες μαθόντες. "The *Syrians* are said to be the Inventors of Letters, and from "these the *Phenicians* learnt them. Where, opposing the *Phenicians* to the *Syrians*, it is manifest, that by the *Syrians* can be meant no other than the *Hebrews*; from whom the *Phenicians* received their Letters, as the *Hebrews* from *Moses*: so *Owen de Theolog. lib.* 4. *Digres.* 1. *pag.* 301. "I doubt not (saies he) "but to affirme, that it may be demonstrated by arguments "worthy of belief, that there was no use of Letters, properly "so called, more ancient than the *Mosaick* [νομοθεσία] *Institution* "*of Laws*: wherefore I do altogether acquiesce in the opinion "of *Eupolemus*, that *Moses* first delivered Letters to the *Jews* &c.. To which we may adde that of *Mariana* the *Jesuit*, in his *Preface* to his Annotations on *Genesis*; where he speaks thus: "And truely *Moses* was the first who invented Letters, notes "of prolation or discourse comprehended (even unto great "wonderment) under 22 literal characters, out of which all "words, which are innumerable, are composed. I treat not "now of *Hieroglyphick Letters*, which are notes of things: nor "of *prolation*, or words, more ancient than those Letters which "*Moses* invented. Thus *Mariana*.

CHAP. XI.

Of the Phenician, and other Oriental Languages, their Traduction from the Hebrew.

The Origination *of the* Hebrew. *Its* purity *'till after the Captivity.* *The* Phenician Language *the same, for substance, with the* Hebrew.

brew. *Which is proved, from the Names of places. From the* Hebrew, *its being called the* Language *of* Canaan *Esa.* 19. 18. *From* Phenician *words of* Hebrew origination. *From* Punick *words of* Hebrew origination. Plautus's Pœnulus *explicated. The* Phenicians *symbolizing with the* Hebrews *in* Names *and* things. Teſtimonies *proving the* Phenician *Tongue to be* Hebrew. *The* Egyptian Hieroglyphicks *from* Hebrew Types, *and* Symbols. *The old* Egyptian Language *from the* Hebrew. *The* Coptick *compoſed of the old* Egyptian *and* Greek. *The* Azotian *Tongue from the* Hebrew. *The* Chaldee *from the* Hebrew. *The* Syriack *compoſed of the* Chaldee *and* Hebrew. Syriack *words in the* N. T. *of* Hebrew origination. *The* Syriack *ſtiled* Hebrew John 5. 2. John 19. 13. Act. 21. 40 &c. *The* Arabick, *its Cognation with, and derivation from the* Hebrew. *The* Perſick *from the* Hebrew. *The original of the* Samaritans, *and their* Language *from the* Hebrew. *The* Ethiopick Language *from the* Hebrew.

§. 1. HAving given ſome *general* account of *Languages, Names*, and *Letters* with their *derivation* from the *Hebrew*; we now proceed to *particulars*. And firſt, as for the *origination* of the word *Hebrew*, whence it ſprang, its not determin'd amongſt the *Learned*. *Daillè* in his *French Sermons* on *Philip. ch.* 3. *v.* 5. *Ser.* 3. ſuppoſeth the *Hebrew* to be ſo called from *Eber he paſſed*; and ſo common, at firſt, to all ſuch who paſſed the river *Euphrates*; as hereafter. But the more probable opinion is that of *Bochart*, in his *Phaleg. lib.* 2. *cap.* 14. *fol.* 104. where he proves, *that the name Hebrew had its original from Heber Gen.* 10. 25. *the father of Phaleg, ſo called from the confuſion of Languages.* Thus alſo *Owen de Theol. lib.* 3. *cap.* 2. *pag.* 172. "The *Hebrews* (ſaies he) were ſo called becauſe they "were the *ſons of Heber*. The reaſon of the name is very eaſy "to be underſtood. All the *Nations* of the *Cananites* were di- *The origination of the Hebrew.* Gen. 10. 25.

"distinguished amongst themselves by *Sirnames*, assumed from "the most known *Authors* of their *families*, mentioned by *Mo-*
Gen. 10. 15. &c. "*ses Gen.* 10. 15. *&c.* where this is called an *Amorite*, that a "*Jebusite &c. Abraham* living amongst them from *Heber* (the "famous Head of the *Familie* whence he sprang) was called an "*Hebrew*; by which *Patronymick name*, he and his *Posterity* "were distinguished from all the *Posterity* of *Cham*. Thus *Owen*, who also addes *lib.* 4. *cap.* 2. "We have shewed that the "*Tongue* used by *Abraham*, was the same with that of the first "men, and that it was at length, from *Heber*, called *Hebrew*.

The purity of the Hebrew 'till the captivity.

"This was kept *pure* and uncorrupted by his *Posterity*; who "travelled through many parts of the *East*, where were "many *Dialects* in use, especially the *Syriack*. This appears "by the *distinction* the Scripture observes betwixt the *speech*
Gen. 31. 47. "of *Laban* the *Syrian* and *Jacob*, as *Gen.* 31. 47. where *Laban* "makes use of the *Syriack*. This *Hebrew* continued, even after the *confusion* of *Languages* at *Babel*, in its *native purity*, and *simplicity*, until the *Babylonian Captivity*. So *Bochart Phaleg lib.* 1. *cap.* 15. *fol.* 59. where shewing that *Babylon* had ever been *fatal* to the *Hebrew*, he affirmes: "that where as the *Hebrew* "*Tongue* had flourished from the *Creation* of the world even "unto the *Babylonian Captivity* almost 3040 years; it then "ceased to be *vulgar*, or at least, it much *degenerated* from its "ancient *purity*. For the *Jews*, upon their returne from the "*Captivity*, infected the *Hebrew Language* with the admistion "partly of the *Chaldee*, partly of the *Syriack*, and partly of "the *Philistin Idiom &c.* Thus also *Owen Theolog. lib.* 3. *cap.* 2. "As the *Hebrews* by little and little deflected from the true "*worship* of *God*, so by little and little they lost the *purity* of their "*Language &c.*

The Phenician Tongue the same for substance with the Hebrew.

§. 2. We shall begin with the *Phenician Language*, which endeavors to *demonstrate* its *derivation* from, and *Cognation*, yea indeed *sameness* for substance with the *Hebrew*. This I find excellently well done to my hand by Learned *Bochart*, to whom

I shall also adde the *Symbols* or *consents* of other *Learned men.* *That the Phenician Tongue was the same with the old Hebrew see Jo: Scaliger in what follows.* *Bochart Canaan lib. 2. cap. 1. fol. 776.* laies down his *Hypotheſis* thus "What I have hitherto in this whole *tractation* laid "down, that the *Phenician Tongue* is very near *akin* to the He- "*brew*; seems *demonstrable* by manifold *Reasons.* His *Argu ments* follow. His 1. *Reason*, for the *Affinity* of the *Phenician* with the *Hebrew Tongue*, is taken from the *Names* of *places* in the land of *Canaan*, which were of *Hebrew* import, and that before the *Israelites* departed from *Egypt*; as it appears by the *books* of *Moses* and *Joshua*, who lay down the same *Names* of places, as they were in use amongst the *Cananites*, only with a change of the *flexion*, as in a different *Dialect*. Thus *fol.* 776. 2. It appears from *Scripture*, that the other people, *neighbors* to the *Jews*, namely the *Egyptians*, *Syrians*, *Babylonians*, *Ammonites*, *Moabites*, *Philistines &c.* were ἑτερόγλωσσοι *differing in Lan-guage.* Thus in *Josephus* the *Amalekites* and *Midianites* are stiled. But now, no such thing is mentioned of the *Cananites*: On the contrarie, *Rahab*, a woman of *Canaan*, and the *spies* sent by *Joshua*, confer together as ὁμόγλωσσοι *of the same Language.* So *Bochart fol.* 777. 3. Neither is it a light *Argument*, that the *Hebrew Language* is called the *Language of Canaan Esa.* 19. 18. and in *Charilo*, *Josephus* supposed γλῶσσαν Φοινίσσαν the *Phenician Tongue* to be the *Hebrew.* And in *Herodotus* those *Phenicians*, who are *circumcised* after the *Egyptian* manner, are the same with the *Hebrews.* And *Lucian* useth the names *Hebrew* and *Phenician* promiscuously. 4. In the *Reliques* of the *Phenician Tongue* there are many *names* and *words* purely *Hebrew*, which sufficiently demonstrate the *Cognation* or famenes of the former with the latter. To begin with the *Reliques* of *Sanchoniathons* historie, which was turned into *Greek* by *Philo Byblius*, the *fragments* whereof are to be found in *Eusebius Præparat: Evang: lib.* 10. *cap.* 3. where we find mention of a *Chaos* ἐρεβώδης *darke Chaos* so called from ערב *Gen.* 1. 5. this *Chaos* was called also by the *Phenicians* μώτ which is the same with the *Hebrew* מות *mod*

§. 4. *The Affinity of the Phenician with the Hebrew.*

1. *From the names of places in Canaan.*

2. *The Hebrews & Cananites* ὁμόγλωσσοι.

3. *The Hebrew the Language of Canaan. Esa.* 19. 18.

Phenician words of Hebrew origination.

Gen. 1. 5.

or

or *mud*, *matter* or *ſlime*. He gives us likewiſe an account of many of their *Gods* which were evidently of *Hebrew* import, and *original*. So making the *Sun* to be *Lord* of *Heaven*, he ſtiles him Βεελσαμήν, which is the ſame with בעל שמים. *Alſo* his Λόγος is the ſame with עליון: *El* with אל: *Beel* with בעל: *Elohin* with אלהים: *Bætulia* with בהתל: *Myth* (*Greek* Μύθ) *Pluto*'s name, the ſame with מות *death*. Σεδὺκ *Sydyk* is the ſame with צדק: *Iſrael* with ישראל, as *Bochart Can. lib. 2. cap. 2.*

§. 3. To theſe *Phenician* words collected out of *Sanchoniathon*, we may adde many others to be found ſcattered up and down in other *Authors*. As in *Joſephus* the *Sun* is ſtiled at *Emeſa Elagabalus*, from the *Hebrew* אלא גבל. So in *Heſychius* Ἄδωνις is rendred *Lord*; the ſame with ארון: In *Plutarch* an *oxe* is ſtiled *Thor*, and *Alpha* which are the ſame with the *Hebrew* שור and אלף. So *Porphyrie* tels us, that his own name Μάλχος ſignifies properly in the *Phenician Tongue*, a *King*, which exactly anſwers to the *Hebrew* מלך. Farther this very great *Affinity*, and for ſubſtance *Identity* 'twixt the *Phenician* and *Hebrew* Tongue is very evident from thoſe Remainders we have of the *Punick Language*, which was originally the ſame with the *Phenician*. Thus *Grotius*, in his *Epiſt: ad Gallos Epiſt:* 114. (*pag.* 242) touching the *identity* of the *Punick* with the *Phenician*, as alſo of both with the *Hebrew*, writes thus to *Salmaſius*. "In this Letter "my *Salmaſius*, thou doſt rightly gather, that there were *Phe*- "*nician* words remaining in the *Punick* Language even unto *Au*- "*ſtins* time. This is taught us in *Jerom* by *Alma* עלמה, which "(ſaies he) ſignifies amongſt the *Phenicians* a Virgin, as alſo in "*Auſtin* by *Salus* שלש, which, he ſaies, ſignifies with the *Phe*- "*nicians Three*. Theſe things being thus, 'tis yet true that *Au*- "*ſtin*, who was skilled in the *Punick*, was ignorant of the *Hebrew*. "Without doubt, long cuſtome had foiſted many things into the "*Punick Tongue*, wch were extrinſick thereto: & thoſe very words "which agree with the radical Letters of the Hebrews, differ "ſomewhat in the ſound of the vowels and flexion; as 'tis evi- "dent

Punick words of Hebrew origination.

'dent from *Sena* in *Plautus*. Thus *Grotius*. Yea this Affinity 'twixt the *Hebrew* and *Punick* Tongue was long since observed. *Austin*, expounding those words of Christ *Mat.6.24.* saies, 'that riches amongst the Hebrews were called *Mammon*, 'conformable to the Punick name: for gain in the Punick 'Tongue is stiled *Mammon*. So again *August: Serm:* 35. 'The 'Hebrew word *Mammon* (saies he) is akin to the Punick Tongue: 'for those Tongues are joyned together, by a certain vicinity of 'signification. So *Bochart (Can.lib.2.cap.16.)* tels us, that both in the *Hebrew* and *Phenician Dialect*, ממון *Mammon*, or ממונא, often signifies *riches*; whence it is that *Psal.* 37.3. the *Greeks* render אמונה, instead of ממונה, πλοῦτον. The Radix is not, as some will, אמן, but מון, which signifies to *waxe rich*. Moreover the *Chaldees*, as well as the *Punicks*, put ממון for *gain*; which is frequently used in the *Paraphrasts*, for the *Hebrew* בצע: see an example *Gen.*37.26. Thus *Glassius (Philolog.Sacr.lib.1. Tract.4.Sect.2.can.5.)* 'μαμμῶνα *Syr.* ממונא *Mammona*, some derive from the *Hebr.* המון, which, among other things, signifies *plenty of riches &c.* Again *Austin*, on *John Tract* 15 tels us, that '*anointed* in Greek is *Christus*, & in the Hebrew *Messias*, 'whence also in the *Punick* Tongue *Messe* signifies *anointed*. *Messe* is the same with משח: whence 1 *Sam.* 16.22. משחהו *anoint him &c.* But nothing does more evidently demonstrate the *Identity* of the *Punick Language* with the *Hebrew*, than that famous *fragment* of the *Punick Tongue* in *Plautus's Pænulus*, whereof we have an excellent *explication*, and that according to the *Hebrew forme*, given us by learned *Bochart* in his *Can. lib. 2.cap. 6.fol.*801. Where we find the words of *Plautus*. *N'yth alonim Valonuth &c.* thus reduced, by *Bochart*, to the *Hebrew* נא את עליונים ועליונות *Deos Deasq; veneror, I worship the Gods and the Goddesses &c.* נא (saies he) is a particle of *Prayer*: את a note of the accusative case following. The reason why *alonim Valonuth* must signifie *Gods* and *Goddesses*, is given us by *Joseph Scaliger*, in the *Appendix* to his *Emendatio Temporum*: where

Mat.6.24. Mammon.

Plautus's Pænulus explicated.

we are told, that אלון amongst the *Phenicians* signifies *God*; as *Philo Byblius* and *Sisensa* on this place have observed; that *Alon* in the *Punick* Tongue is *God*. Thus this *fragment* of the *Punick* Tongue, mentioned by *Plautus* (which has so much tortured *Criticks* to interpret) is by *Bochart* reduced to, and explained by the *Hebrew*; which is an evident *demonstration*, that the old *Punick* differed not, in substance, from the *Hebrew*. Now that the *Punick Language* is the same originally with the *Phenician*, I conceive, no one skilled in these Tongues, can deny. And indeed the Cognation 'twixt the names *Pæni* or *Puni*, and *Phœnices* declares the same. Besides it is a General Concession, that *Carthage*, the chief seat of the *Carthaginians*, was founded by a Colonie of the *Phenicians*; from whom also they received their Language.

The Phenicians Symbolizing with the Hebrews in Tongue, and why? Phil. 3. 5.

§. 4. Farther that the *Phenician* Tongue was the same originally with the *Hebrew*, may be evidenced from the *Phenicians* their *symbolizing* with the *Hebrews* in *Names, Customes, Countrey &c.* Thus the Land of *Phœnicia* is called the *Land* of *Canaan*, as before. And the name *Hebrew* was given to the *Phenicians*, as well as to the *Jews*: so *Daillè* on *Phil. 3. 5. Serm. 2.* 'This word, *Hebrew* has been in a particular manner given to 'the people of *Israel*, although it seems, that at the beginning, 'the *Chaldeans* called all those, who dwelt in in the Land of *Ca*-'*naan*, *Hebrews*, and the *Egyptians* acknowledged them as such; 'as you may easily remarque by all those passages of *Genesis*, 'where this word is used.— But the Posterity of *Israel* having 'since occupied all this countrey of *Canaan*, whereof the Inhabi-'tants were called *Hebrews*, thence it came to passe, that the 'name *Hebrew* was appropriated to the *Israelites*. Thus *Daillè*. And *Bochart Can. lib. 2. cap. 1. fol. 779.* gives us the reason why this *sacred Hebrew Tongue* was, by God, permitted to be in use amongst the prophane *Cananites* or *Phenicians*; namely 'for the 'benefit of the *Patriarchs*, that so their Peregrination in the 'Land of *Canaan*, might be more tolerable and easie. Yet (saies 'he

'he) I will not contend, that the *Cananites Dialect* was, in all 'things, the same with the *Hebrew*: for amongst the *Hebrews* 'themselves there were diverse *Dialects*: so *Sibboleth* and *Scib-* 'boleth *Jud.* 12. 6. so the *Levite* was known by his speech, *Jud.* '18. 3. and *Peter* for a *Galilean Mat.* 27. 73. But I shall conclude this *Argument* touching the *Phenician Tongue*, its *derivation* from, and *samenes* for substance with the *Hebrew*, with some *Attestations* of the *Learned*. *Bochart*, *Phaleg. lib.* 1. *cap.* 15. speaks thus: 'The 3d is the *Language of Canaan*, or the *Phenici-* 'an or *Punick*; which was brought out of *Phenicia* into *Africa*, 'and possessed the whole Countrey, even from *Cyrene* to Gades. 'In this *Tongue Mochus* the *Sidonian* writ of *Philosophie*, and 'Sanchoniathon the *Historie* of the *Phenicians*, and that before 'the *Trojan wars*. Here it sufficeth to observe that the *He-* 'brew Tongue, is called by *Esaias* the *Language of Canaan*: *Esa.* '19. 18. not only becaus the *Jews possessed Canaan*, but also 'because the *Language of Canaan* and *Hebrew* were very near a- 'kin. Thence in our *fifth Book* we shall, if God favor us, illu- 'strate many places of Scripture thence. So *Boch. Canaan Præf. fol.* 11. 'We take (saies he) the *Phenician* and *Hebrew* tongue 'almost for the same; because the *Phenician* is an *Hebrew* Dia- 'lect, little unlike to its *Prototype*, as I prove by many particu- 'lars in a peculiar book; wherein I have collected with great 'care, and endeavored to explicate, as well from the *Hebrew* as 'from the neighboring Tongues, almost what ever there re- 'mains of *Phenicisme* in the the writings of the Ancients, with- 'out excepting *Plautus*, or the *African* names of herbs, which 'are found in *Apuleius*, and in the *Auctarie of Dioscorides*; 'which have hitherto so much vexed the most Learned. To this of *Bochart* we might add also that of the Learned *Ger: Vossius*, *de Histor. Græcis lib.* 2. *cap.* 16. where he asserts: *that the Phenician Tongue differs from the Hebrew only in some Dialect*: and he instanceth in *Porphyrie's* name *Malchus*, which, as he himself confesseth, in his own *Phenician* Tongue signifies a *King*, as the

Strabo lib. 16. *Euseb. Præpar. lib.* 1. *Esa.* 19. 18.

Hebrew מלך does. That the *Phenician Tongue* was the ſame originally with the *Hebrew*, is alſo *aſſerted* and *proved* by learned *Joſeph Scaliger Animadverſ.* in *Euſeb. Chron. (fol.* 51. *edit.* 1658) thus: *We know therefore that the* Phenicians *ſpake originally the* Language *of the* Cananites, *which was meer* Hebrew. *This is atteſted, as by other things, ſo by the Reliques of* Philo Byblius– *who ſhall deny that* Βύβλος *is the ſame with* בצרה? *&c. as in the Appendix to our book de Emend. Temporum.* The like he addes *fol.* 111. of which ſee what follows *chap* 12. §. 3. See alſo *Grotius Epiſt.* 113. *ad Gallos pag.* 237. and *Breerwoods Inquiries cap* 7. *pag.* 52–57. But more particularly, *Owen Theol. lib.* 3. *cap.* 2. tels us, 'that the *Phenician* or *Syrian* Tongue received 'its original from the *Hebrew*, and not the *Hebrew* from the '*Syrian*; as all, who underſtand any thing in their *Analogie*, ac-'knowledge; as alſo the Purity and Simplicity of the *Hebrew* 'Tongue proclaims *&c.* ſo *lib.* 4. *cap.* 2.

Of the Egyptian Hieroglyphicks.

§. 5. But to paſſe to the other *oriental Languages*, which differ little or nothing, ſave in *Dialect*, from the *Hebrew*. We ſhall begin with the *Egyptian Language*, which was twofold, *Symbolick* and *Hieroglyphick*; or *Simple*. Touching their *Symbolick mode* of *diſcourſe* and writing, we find a good account in *Clement. Alexandrin.* στρωμ. *l.* 5. *They* (ſaith he) *who are taught by the* Egyptians, *learn firſt the method of all* Egyptian Letters, *which is called,* (1.) Epiſtolographick: (2.) Hieratick, *uſed by thoſe who write of* Sacreds: (3.) *the laſt and moſt perfect is* Hieroglyphick; *whereof one is* Curiologick, *the other* Symbolick: *of the* Symbolick; *one is properly ſpoken by* imitation: *another, as it were,* tropically; *another doth* allegorize *by* Enigmes &c. Theſe ἱερογλυφικὰ γράμματα *Hieroglyphick Letters*, were *images* of beaſts *&c.* engraven principally for *ſacred uſe*. We find ſome mention hereof in the *fragments* of *Orus*, that moſt ancient writer. And indeed this ancient *mode* of ſetting forth things worthy memory, by *Hieroglyphick notes* or *Symbols*, was very common amongſt the *Ancients*, (in thoſe oriental parts, eſpecially) both

both *Poets* and *Philoſophers*; and exceeding proper for that *infant ſtate* of the world, wherein knowledge was ſo *rude* and *impolite*. And we need no way doubt, but that this *Symbolick kind* of *Diſcourſe* or Language, had its original from the *Divine Oeconomie*, which God preſcribed his Church, conſiſting of many *terrene Images* and *ſenſible formes*, for the *ſhadowing* forth *heavenly Myſteries*. Which way of *conveying*, and *preſerving* Knowledge is not only *helpful* to the Memorie, *grateful* to the *fancy*, and judgement, but alſo very *efficacious* for the moving of *Affections*. Thus were the greateſt pieces of *Jewiſh Wiſdom* couched under the covert of *Symbols* and *Types*: whence the *Egyptians* and other Nations borrowed their *Hieroglyphick* and *Symbolick Wiſdom*, and *Fables*, which *Pythagoras &c.* brought into *Greece*. But more of this *Par.* 2. *B.* 1. of *Egypt. Philos.*

As for the *ſimple Language* of the *Egyptians*, and its *Affinity* with the *Hebrew*, we have ſome *diſcoveries* thereof in Scripture *Egyptian names*. So *Joſephs Egyptian* name, given him by *Pharaoh Geneſ.* 41. 45. *Zophnat-paaneach*, ſeems evidently to evince an *Affinity* 'twixt the *Hebrew* and *Egyptian Tongue*: for *Zophnat* ſeems to have *Cognation* with the *Hebrew* צפן, which ſignifies to *concele*, or *keep ſecret*: whence this *Egyptian* name is rendred by the *Chaldee* גברא דמטמרן גלוין ליה *the man to whom ſecrets are reveled*. So *Joſephus* renders it κρυπτῶν ἐυρετὴν a *ſearcher of ſecrets*. And *Theodot.* ἀπορρήτων ἑρμηνευτὴν an *Interpreter of things ineffable*: wch agrees with the *Hebrew*, as *Glaſſius de Grammat. S. lib.* 4. *Tract.* 3. *obſer*, 14 *de Nomine proprio*. But we have a more full *Demonſtration* of the *Cognation* 'twixt the *Hebrew* and *Egyptian Language* in *Bochart*, *Phaleg lib.* 1. *cap.* 15. *The fourth*, ſaith he, *is the Egyptian Tongue*, of which *Pſal.* 81. 5. *When he went out of the Land of* Egypt, *where I heard an unknown Tongue*. And Pſ. 114. 1. *When* Iſrael *went forth of* Egypt, *and the houſe of* Jacob *from a people* לעז *barbarous*, i.e. *of a ſtrange Language*. Thence *Eſaias* propheſiet 1, that *five Cities* of *Egypt*, ſhould, for the *Egyptian*, *ſpeak the Language of*

Gen. 41. 45.

Pſ. 81. 5.

Pſ. 114. 1.

Isa. 19 18. *Canaan.* Esa. 19. 18. And *Joseph*, *dissembling* himself to be an *Egyptian*, speaks to his brethren by an *Interpreter*: Whence they, speaking among themselves, thought he understood them not. *Gen.* 42. 23. Thus by way of *objection*,

The Cognation 'twixt the Egyptian and Hebrew.

To which *Bochart* thus replyeth. Yet notwithstanding because the *Egyptians* were *neighbors* to the *Jews*, I no way doubt, but that the *Hebrew* and *Egyptian Language* had some things *common*; from the *collation* whereof, some light may arise. For example: it is demanded, why *Egypt*, or *part* of *Egypt* is, in the *Psalmes*, and *Esaias* called רחב *Raab?* Here *Interpreters* are much at a losse; being ignorant that the *Hebrew Raab* is the same with the *Egyptian Rib* or *Riph*; by which name *Delta*, or the triangular part of *Egypt*, comprehended in the mouths of *Nilus*, is at this day called, from the *forme* of a *Pear*: for that was properly *Rib*. Again *Interpreters* hesitate about the name חנה *Channa* Ps. 80. 15. Whereof I find seven *versions* at least, and those, many of them, *most remote*. I render it φυτὸν the *plant*, out of the *Egyptian Tongue*, in which the *Ivy* is called χνοῦσις, *i.e.* φυτὸν Ὀσίριδος the *plant of Osiris*; according to *Plutarch*: in *Iside*. The *Psalmist* having a little before said, that *God had transplanted a vine out of Egypt*; touching the same *vine*, he subjoyns: *O God &c. visit this vine* וכנה *Vechanna* i.e. *and the plant which thy right hand hath planted*. He useth an *Egyptian* word, because he treats of a *vine translated out of Egypt*. From the same *Tongue* is derived the name of *Joseph*, which *Pharaoh* imposed on him, צפנת פענח *Tsaphnath Paaneach* Gen. 41. 45. The *LXX*, who published their *version* in *Egypt*, write it Ψονθομφανήχ: *i.e.* the *Interpreter of secrets*, or *Reveler of futures*. Consult of this *Amama* in *Genes.* and *Kirchir. Prodr. Copt. c.* 5. Also סהר *Sohar* a *prison* Gen. 39. 20. is supposed by *Abenezra* to be an *Egyptian* word, and that from *Moses*'s Interpretation. And *Moses*, or *Movses*, if we may believe *Philo*, and *Josephus*, and *Clem. Alexandrinus*, signifies among the *Egyptians*; *one preserved out of the waters*: which answers to the

Ps. 87. 4. and 89. 10. Esa. 51. 9.

Ps. 80. 15.

Gen. 41. 45.

Hebrew

Hebrew origination. So the *Egyptian* word *Rephan*, or *Remphan*, ſtill in uſe amongſt the *Coptites*, (whoſe Language is compoſed partly of the *Greek*, and partly of the old *Egyptian &c.*) of which ſee more *Book.* 2. *chap.* 2. §. 8. To theſe we might adde many other *Egyptian names* and words, which ſeem to have evident *cognation* with, and ſo *derivation* from the *Hebrew*. As *Amun*, *Jupiters* name, whom the *Egyptians* ſo ſtiled, from *Cham*, whence the *Grecians* called him Ἄμμων, as *Voſſius. Idolatr. l.* 1. *c.* 17. So the *Egyptian Neel* (whence by the *Eliſion* of ה came *Nilus*) ſeems evidently the ſame with the *Hebrew* נחל *Naal* or *Neel*: as *Fuller* and *Glaſſius* after him have obſerved. The like might be proved of the *Egyptian Gods*: as *Horus* from אור *light*, or the *Sun*: *Apis* from אב a *Father &c.* of which hereafter. *Glaſſ. Gramm. S. l.* 4. *Tract.* 3. *Obſ.* 13.

Thus much for the *Cognation* 'twixt the *Hebrew* and *Egyptian Language*. And for a more full *Solution* of the *objection* above mentioned from *Pſ.* 81. 5. and 114. 1. *&c.* which places ſeem to imply an *Eſſential* difference 'twixt the *Hebrew* and *Egyptian Language*; it may be anſwered, 1. that a different *Dialect* in *Languages* originally the ſame, is ſufficient to *conſtitute* ſuch a difference, as that the perſons to whom each *Dialect* belongs, may not *underſtand* each other, when they *diſcourſe*. This is evident from the *Syrian* or *Chaldee Language*: which, as 'tis generally confeſſ'd among the Learned, is but a different *Dialect* of the *Hebrew*; and yet the *vulgar Jews* did not underſtand it: as it appears from 2 *Kings* 18. 26. *Then ſaid* Eliakim &c. *ſpeak, I pray thee, to thy ſervants in the* Syrian-Language, *(for we underſtand it) and talk not with us in the* Jews Language, *in the ears of the people that are on the wall.* The like may be inſtanced in other Languages, wherein different *Dialects* render their *diſcourſes unintelligible*. 2. We may grant, that the *Egyptian Language* was ſomewhat a more remote *derivation* from, and yet originally the ſame with the *Hebrew*. *whether there be an eſſential difference 'twixt the Egyptian and Hebrew?*

As for the *Coptick* or *latter Egyptian Language*, it was compoſed out of the old *Egyptian* and *Greek Tongue*. For after *The Original of the Coptick.*

Alex-

Inter Coptitas, quorum lingua partim ex Græca, partim ex veteri Ægyptia conflata est Bochart Phaleg. l. 1. c. 15.

Alexander's death, *Egypt* becoming the chief Seat of the *Grecian Empire*, this gave the first *occasion* and *rise* to the combination of the *old Egyptian* with the *Grecian Language*. But that which gave the greatest *advantages* to this *commixture* of the *Egyptian* and *Greek Tongue*, was the famous *Schole* of *Alexandria* (erected by *Ptolemy Philadelphus*) whether all the *Virtuosi* or *great Wits* of *Greece* had recourse for their *Institution* in *Philosophie*, wch flourished no where so much as in this famous Schole. Thence the *Greek Tongue* being most in fashion, not [illegible] this Schole, but throughout *Egypt*, and so by [illegible] incorporating with the old *Egyptian*, both concur to [illegible] *production* of the *Coptick* or new *Egyptian Tongue*. See more of the *Coptick Tongue*, *Kircher. Prodr. Copt.* and *Walton Introduct. ad Ling. Oriental.*

The Azotian Language from the Hebrew.

§. 6. Next unto the *Egyptian*, we shall mention the *Azotian* or *Philistine Language*, which is supposed to be a *middle* between the *Egyptian* and Hebrew. So *Bochart Phal. lib. 1. cap. 15. The fifth is the* Azotian Language *concerning which*, *see* Nehem. 13. 24. *And their children spake half in the speech of* Ashdod, *& could not speak in the* Jews Language *&c.* To this *Language* of *Ashdod* called *Azotick* (*i.e.* the Tongue of the *Philistines*, of whom the *Azotians* were part) agrees that which *Hiron.* in *Esa. l. 7.* writes of the *Cananitish Tongue*, *that it is a middle Language 'twixt the Egyptian and Hebrew.* For the *Philistines* came out of *Egypt*, & occupied part of the land of *Canaan*. Also *Dagon*, the God of the *Azotians*, derives his name from the *Hebrew* דגן *Dagan*, which signifies *bread-corne*. So *Philo Byblius*, out of *Sanchoniathon*: ὁ δὲ Δαγὼν σῖτος εὗρε σῖτον καὶ ἄροτρον καὶ διὰ τοῦτο ἐγένετο. *Dagon because he found out bread corne, and the plough, is called* Jupiter Arotrius. So the *Gazeans* God, called *Marnas* is meerly *Syrian* or *Phœnician*: for מרנש *Marnas*, among the *Syrians*, signifies the *Lord of men*. Also *Baalzebub*, the *appellation* of the *Accaronitish* Idol, is plainly *Hebrew*, signifying the *Lord of a fly*, or κύριος μυῖα. *Urania Venus* among the

Neh. 13. 24.

Asca-

Aſcalonites, concerning whom *Herodotus* in *Clio* ſpeaks, is called by the *Hebrews Aſtaroth* i. e. *Aſtarte* from the care of the *flock* 1 *Sam.* 31. 10. So in like manner *Saran* שרן, which oft occurs in the *books* of *Joſhua*, *Judges*, and *Samuel*, for the *Philiſtine Princes*, ſeems to be derived from the *Hebrew* שר *Sar*. And *Abimelec*, a name common to the ancient *Philiſtine Kings* Gen. 20. and 21. and 26. is notoriouſly *Hebrew*. Alſo many names of the *Philiſtine Cities* are apparently *Hebrew*. Whence *Bochart* concludes: *It is therefore true, what we have affirmed, that the Azotian or Philiſtine Tongue is akin to the Hebrew.*

Itaq; verum eſt quod diximus, Azotiam vel quod idem eſt Philiſtæorum linguam Hebraeæ fuiſſe affinem. Bochart Chal. l. 1. c. 15.

§. 7. As for the ancient *Chaldee* and *later Syriack*; they are both evident *derivations*, and very little different from the *Hebrew*. Touching the *old Chaldee*, we have many *fragments* of it in *Ezra*, *Jeremiah*, and *Daniel*. as Ezra 4. 7. unto *ch.* 6. 15. and 7. 12. unto 26. So *Jerem.* 10. 11. and *Dan.* 2. 4. unto *v.* 8. In the Scripture it is ſtiled the *Aramean i. e.* the *Syrian Language*; alſo לשון כשׂדים *the Tongue of the Chaldeans Dan.* 1. 4. Others ſtile it the *Aſſyriack Language*. We have an ancient *Specimen* of this *Tongue Gen.* 31. 34. where the ſame place is called by *Laban* in the *Chaldee* יגר סהדותא *Jegar Sahaduṯha*, *i. e.* a *monument of writers*; and by *Jacob* in *Hebrew* גלעד *Galed*, or, according to the common pronunciation, *Galaad*, which ſignifies the ſame. 'Tis true, the *Vulgar Jews* underſtood not this *Language* (which often happens in differing *Dialects* of the ſame *Language*) as it appears from *Jerem.* 5. 15. 2 *Kings* 18. 26. Yet the more *Literate Jews*, as *Eliakim* with the reſt 2 *Kings* 18. 26. underſtood the ſame; which argues its *Cognation* with the *Hebrew*. This is farther demonſtrable from the ſeveral *Chaldee Names* of *Gods*, *men*, *places &c.* mentioned in the *Scriptures*. As *Bel* Iſa. 46. 1. בל from אל *el*, *Gods name* (not from בעל *baal* the *Phenician God*, as many conjecture, but upon a miſtake) as *Bochart* informed me. And *Adad* from the *Hebrew* אחד *Achod* Iſa. 66. 17, if not from יחד. Likewiſe *Ur*, a City of *Chaldea*, is evidently the ſame with the *Hebrew* אור *Ur* which ſignifies

The Chaldee, its origination from the Hebrew.

Light and *fire*. Whence this City is so called *Gen*: 21.31. from the *Sun*, which was worshipped here under the *Symbol* of *sacred fire*: of which more hereafter. Touching the *Chaldee Tongue*, its original, *Affinity* with, and *difference* from the *Hebrew*, see *Walton* in *Bibl. Polyglot. Prælog*: 12. *De Lingua Chaldaica*.

The Syriack. §. 8. As for the *Syriack*, it sprang up, after the *Babylonian Captivity*, from the *complexion* or *combination* of the *Hebrew* and *Chaldee*: and though it inclines more to the *Chaldee*, yet was it derived originally from the *Hebrew*; as it appears by those many *Fragments* we find of it in the *New Testament*. So *Racha Mat*: 5.22. *Syr.* רקא, signifies either κατάπτυστον (as *Theophylact*) from *Hebr* רקק *he spues forth*; or *a vain emty fellow, one void of wit*, from the *Hebrew* ריק in *Hiphil* הריק *he makes void*: as *Frantzius de Interp*: *Scrip*: *orac*: 129. Again *Mammon Mat*. 6.24. *Luke* 16.9,16. *Gr*: μαμωνᾶς: *Syr*: ממונא *Mammona*, owes its *derivation* either to the *Hebrew* המון, which among other things, signifies *plenty of riches*; or to the *Hebr*: אמן *he is firm* or *strong*. So *Maranatha* 1 *Cor*: 16.22. μαραν ἀθά: which some read, in the *Syriack*, as one word: others read it מהרם אתא *Maharem Atiha*, *he thos curſed*: So it answers to the *Hebr*: חרם *harem* one kind of *malediction* and *excommunication*. Others, more properly, read it מרן אתא *i*:*e*: *our Lord cometh*; as *Jude* 14. ἦλθεν κύριος: which was the highest degree of *excommunication*: as if it should be said: *The Church despaireth of this mans Salvation, and therefore he is given up or remitted to the final judgment, at the Lords coming*. Both words are of *Hebrew origination*. Again, we find another *Syriack* word *John* 5.2. *Bethesda. Syr.* בית חסרא *i*:*e*: *the house of benignity*. חסרא *Esda*, in its proper *Syriack notion*, signifies *reproach*; but here, in *composition*, it imports *benignity*, from the *Hebrew* חסר *benignity*, or *mercy*. This place is supposed to be thus stiled, from the *benignity* and *mercy*, which the Lord here manifested in the curing of all diseases

Post Captivitatem ex *Hebraismi* cum *Chaldaismo* mistione natus est tertius sermo, qui ad *Hebræum* ita accedit ut *Chaldæo* sit multo propior. *Hebraicum* tamen passim appellant *Evangelistæ*, quia *Hebræorum* erat sermo: nos hodiè *Syrum* veramus. Hoc sermone *Jesum Christum*, & *Apostolos* loquutos, Constat. *Bochart Phaleg. lib.* 1. *cap.* 15.

Mat. 6.24. *Luk.* 16.9.16.

1 *Cor.* 16.22.

John 5.2.

eaſes. Others read it בית אשרא, and ſo render it *the houſe of effuſion*; from the *bloud* of the *Sacrifices effuſed* (which gave a *medicinal virtue* to theſe waters) as *Canimus, &c.* or as others, becauſe *rain* waters emptyed themſelves into it: and ſo the *Syr:* אתרא *effuſion*, is derived from the *Hebr:* אשר. See more of this *Anton: Kebriſſenſis in quinquagena ſua cap:* 5. of *Bethesda.* To theſe we might adde ſeverall other *Syriack* words uſed in the *N: T:* as *Corban, Mat:* 27.6. κορβανᾶν *Syr:* קורבנא a *gift* or *oblation*: *Hebr:* קרבן, from קרב *he drew near*, and in *Hiphil, he offered.* And *Mark* 5.41. ταλιθὰ κοῦμι *Syr:* טליתא קומי, *from* טלה, or טלי an *infant, child*, or young perſon, and קום. So *Mark* 7. 34. ἐφφαθὰ *Ephphatha*, *Syr:* אתפרח, from the *Hebrew* פתח. Thus *Apoc:* 16.16. We find ἁρμαγεδδὼν *Armageddon*; which is variouſly explained by *Interpreters*: but that of *Druſius* ſeems moſt commodious; who ſuppoſeth the name to be compoſed of ארמא *Arma*, which ſignifies *deſtruction* (by which name the *Jews* called the Citie, wherein they deſtroyed the *Cananites*, *Numb:* 21.3.) and גרון or גרון *geddon* contracted, *i: e: Their Army.* So *Act.* 1.19. Ἀκελδαμὰ *Aceldama Syr:* חקל דמא, from the *Hebrew* דם *bloud* and חקלא *a field.* Laſtly we find a whole ſentence, taken from *Pſ:* 22.1. and expreſſed in *Greek Characters Mat.* 27.46. *Mark:* 15.34. thus Ἠλωὶ Ἠλωὶ λαμμὰ σαβαχθανεί, *Eloi Eloi lamma ſabachthani*: which are all *Syriack* words of *Hebrew origination*, and very little different from the *Hebrew Text* Pſ: 22.1. for the *Syriack* אלהי anſwers to the *Hebrew* אלי: and למה is the ſame both in *Hebr:* and *Syr:* and albeit the *Syriack* שבק anſwers not, in *notion*, to the *Hebrew* עזב, yet it is evidently *Hebrew* in its *origination.* By all which, it is evident that the later *Syriack* (in uſe among the *Jews* after the *Captivity*, even unto, and ſome while after Chriſts time) though it has a *mixture* of *Chaldee* with it, yet is it, for ſubſtance, *Hebrew.* Yea the *Scripture* cals it *Hebrew*: ſo *John* 5.2. *which is called in the Hebrew Tongue Bethesda*: on which place *Glaſſius* (*Philog: ſ. l.* 1. *Tract.* 4. *Sect.* 2. *can.* 4.) obſerves; *that the Syriack Tongue*

Mat. 27.6. *Mar.* 7.11.

Mar. 5.41.

Apocal. 16.16.

Act. 1.19.

Mat. 27.46. *Mark.* 15.34.

was then vernacule to the Jewiſh Nation, and is called Hebrew by reaſon of the Cognation it has with the Hebrew, the daughter attributing to her ſelf the mothers name. The like *John* 19. 13. the *Syriack Gabbatha* is ſtiled *Hebrew*. Again *v.* 20. the *Syriack Title*, which *Pilate* wrote on the *Croſſe*, is called *Hebrew*. So *Acts* 21. 40. and 22. 2. and 26. 14. the *Syriack* is ſtiled *Hebrew*; which evidently expreſſeth the *Cognation*, yea *Identity* 'twixt thoſe two *Languages*: for indeed the *later* was but a corrupt *derivation* from the former, as commix'd with the *Chaldee*. So *Selden de Diis Syr. Prolegom.* 2. 'As many of the Hebrews '(ſaith he) did by little and little turne away from the true wor-'ſhip of God, ſo alſo proportionably from the purity of their 'Language; whence ſprang the *Chaldee* Dialect, (*i. e.* the *Syriack.*) I ſhall conclude this *Diſcourſe of the Syriack* with an excellent obſervation of *Bochart*, *Phaleg: lib.* 1. *cap.* 15. 'In this *Syri-'ack Tongue* (ſaith he) there were various *Dialects*, as we may gather from what the maid ſaid to *Peter Mark* 14. 70. ὡς καὶ Γαλι-'λαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει, for thou art a *Galilean*, and thy ſpeech 'agreeth thereto. Namely, the *Galilean Dialect* was much 'more *impure*, as learned *Buxtorf* proves at large, in his *Talmu-'dick Lexicon* on גלל. This *Tongue* is very neceſſary for *Di-'vines*, becauſe it is neer the *Hebrew*; and the *Apoſtles* borrow-'ed not a few words from it. Not to mention the *Chaldaick* '*paraphraſes* of the *Old Teſtament*, and the *Syriack verſions* 'both of Old and N. T. which are very *ancient*, and of *great* uſe, 'as dayly experience teacheth us. The *Syriack Tongue* is now no 'where *vernacule*, ſave in ſome few towns about *Libanus*. Of the *Syriack*, ſee more *Walton* in *Bib. Polyglot. Prolegm.* 13. *De Lingua Syriaca &c.*

Quotquot vocabula ex lingua tum illis vernacula citant evangeliſtæ ſunt merè Syriaca. Bochart Phal. l. 1. c. 15.

The Arabick, its cognation with and derivation from the Hebrew.

§. 9. Next follows the *Arabick*, of which we find mention *Acts* 2. 11. The *original* whereof the *Greek Fathers* refer to *Aſarmoth*, of which *Gen.* 10. 26. The *Arabes* themſelves refer its *original* to their father *Iectan*. Who ever was the firſt *Inſtitutor* of it, certain it is, that it was originally *tradaced* from the

Hebrew

Hebrew. This is evident from thoſe many *Arabiſmes*, which are found in the *Poetick* books of *Scripture*; eſpecially in *Job*. So *Hieronymus*, *Præfat*: in *Daniel* aſſerts; that *Job has much ſociety with the Arabick Tongue*. Thus alſo Great *Bochart Phaleg: lib.* 1. *cap.* 15. 'And this, if God give it me, I hope, ſome time to make manifeſt. This *Arabick Tongue* was in old times very obſcure; 'neither did it, for almoſt three thouſand years, extend it ſelf be'yond the limits of *Arabia*, until, with the *Empire* of the *Saracens* 'encreaſing about a thouſand years ſince, it began to *propagate* it'ſelf every way; ſo that now it occupies almoſt a *third part* of 'the *world* as anciently known. It confers to the Knowledge 'of the *Hebrew* much more than it is believed. Which we are 'taught by the *Hebrews Commentaries* on the *Scripture*, who, 'when they heſitate, have recourſe to this *Language*, as to their 'ſacred *Anchor*. Although they might have obſerved many 'more things out of *Arabiſme*, for the illuſtration of the *ſacred* 'text, if they had been more skilful in that *Tongue*. Out of the 'ſame *Tongue*, there might much light *accede* to many *Sciences*; 'eſpecially to *Medicine*, and *Geographie*, and the *Mathematicks*; 'if thoſe *Arabick* books, which ev'ry where throughout the *ori*'*ental* parts lye in MSS. were publiſhed. For it's well known, 'that *Arts*, and *Sciences* have flouriſhed among the *Arabians*, 'for almoſt *ſix hundred years*; whileſt amongſt us rude *Barba*'*riſme* has reigned, and *Literature* almoſt been extinct, Thus *Bochart*: who has ſince *performed* what he here modeſtly *promiſeth*, touching the *Cognation* 'twixt the *Arabick* and *Hebrew Language*, in his *elaborate* and moſt learned book *de Animalibus Sacris*, wherein, he corrects many *vulgar opinions*, touching *Leviathan*, which he interprets of the greater *Crocodile*; the *Unicorne*, which he makes to be an *Arabian Goat*; the *Whale*, which ſwallowed up *Jonah*, which he takes to be the *dogge-fiſh* called *Carcharias*; with other *ſacred Animals**; as alſo illuſtrates many difficult Scriptures out of the *Arabick*, from its *Cognation* with the *Hebrew*. He was alſo pleaſed to favor me with ſome good

* *Alſo Bochart interprets Behemoth of the Sea-horſe.*

obſervations, touching the *Arabick Language*, in an *oral conference* I had with him: namely, 'that we have but three *Arabian* writers more ancient than *Mahomet*; which are Poets, whoſe books hang up, with *Mahomet*, in his Temple. Alſo 'that Chimiſtry received its origination from the *Arabians* &c. Of the *Arabick*, its *Antiquity*, *Amplitude* and *Affinity* with the *Hebrew*, ſee *Walton* in *Bybl: Polygl. Proleg.* 14.

The Perſick from the Hebrew.

§. 10 We now come to the *Perſick Language*, with endeavors to demonſtrate its *original derivation* from the *Hebrew*. This ſeems manifeſt from many *fragments* of *Perſian Names* and *Titles* ſcattered in *ſacred* and *prophane Hiſtorie*. *Strabo lib.* 11. makes mention of Ἀμανὸς *Amanus*, the chief *Perſian* God (whereby they underſtood the *Sun*) which received its *origination* from the *Hebrew* חמה *ama* the *Sun* or *fire*: From whence alſo ſprang the *Perſian* חמנים *amanim*, which the *Greeks* called πυρεῖα the *ſacred Hearths* whereon their *ſacred Fire* was worſhipped, as a *Symbol* of the *Sun*. This *Amanus* was called alſo by the *Perſians* *Mithras*, from מתר *Mither*, *Great*, as hereafter. We find farther *notices* of the *cognation* 'twixt the *Hebrew* and *Perſick Languages*, in thoſe many *Perſick* words, extant in the books of *Daniel*, *Ezra*, and *Eſther*; which contain ſtories of things done under the *Perſians*. So *Eſther* 3.9. גנזי *ginze* (or as the ancients read it *Ganze*) *hammelec*, the *Kings Treaſuries*, is of an *Hebrew root*, (as *Bochart Phal: lib.* 1. *c.* 15. will have it) which the *Perſians* at this day ſound כנז *Ceniz*. Thus likewiſe פרדס *paradiſe Nehem:* 2.8. is ſuppoſed to be a *Perſick* word, as well as *Hebrew*. Alſo פור *Pur* a *lot*, ſo often repeted in the book of *Eſther*, (whence the ſolemne feaſt of פורים *purim* amongſt the *Jews*) as I am apt to conjecture, had its *origination* from the *Hebrew* אור *Ur*. That *Ur of Caldea* had its derivation from the *Hebrew* אור *Or*, or *Ur*, we doubt not but to demonſtrate in its place. Now its confeſſed by the *Learned*, that moſt of the *Perſian* Sacreds were traduced by their *Magi*, from the *Chaldaick Zabii*. *Herodotus l.* 9. *cap.* 85. makes mention of a *cuſtome* among

mong the Persians, 'when they went to fight, to cast a rope; 'with a gin at the top of it, on their enimies, whereby, they be- 'ing entangled, were drawn into their hands. From these *gins* or *snares* Bochart supposeth the *Sagartii*, for *Saragtii*, a people of *Persia*, were so called, from the *Hebrew* כרג or שרג *Sarag*, which signifies both in the *Syriack*, *Chaldee*, and *Arabick*, as well as *Hebrew*, to *implicate* and *entangle*. Thence the *Syriack* סריג *Serig*, the *Arabick* שרגה *Sarga*, and the *Greek* Σαργάνη 2 *Cor.* 11.33: signifying a *basquet* and *net*, had their *derivation*. So in like manner from the *Hebrew* אדיר *Illustrious*, *Magnificent*, the *Persick* ארד of the same *signification*, had its *origination*; whence the compounds ארדשיר *Ardschir Artaxerxes*, & ארדואן *Ardovan Artapanus &c.* which *Hesychius* expounds Great *Illustrious*: Αρταῖ μέγας καὶ λαμπρός. So *Herodotus Musa* 6. Αρταξέρξης μέγας ἀρήιος. Whence their ancient *Heroes* were called *Artai*. *Hesychius*, 'Αρταῖοι οἱ ἥρωες παρὰ Πέρσαις. Such were *Artabazus*, and *Arbanus*, and Artaphernis, and *Artaxerxes &c.* Yea the very name *Persa* seems to be of *Hebrew*, and *Arabick origination*. For the Arabick פרס *pharas* signifies an *horse*; and פארס *pharis* an *horseman*, from the Hebrew פרש: whence the *Countrey* was called פרס *Paras*, *Persia*: and the *Inhabitants* פרסאי *Persæ* i: e: Horsemen: they being taught, even from their childhood, *to ride the horse*; which was their Glorie. So *Xenophon lib*.4. *Cyropædiæ*. 'The *Persians* of footmen being made horsemen, 'they so accustomed themselves to horses, that οὐδεὶς ἂν τῶν 'καλῶν κἀγαθῶν ἑκὼν ὀφθείη Περσῶν οὐδαμῆ πεζὸς ἰὼν no good man among 'the *Persians* would willingly be seen to go afoot. This Art of *riding* the *horse*, was first brought in fashion by *Cyrus*: for (as the same *Xenophon* tels us *lib*.1.) before *Cyrus*'s time, it was very rare to see an *horse* in *Persia*; it being a Countrey unfit for the *breeding*, as also for the *riding* of *horses*, by reason of the mountains there. This *Bochart* gives as a reason, why *Moses*, with the rest of the Penmen of Scripture, before *Daniel* and *Ezechiel*, make no mention of the *Persians* under this *name*, but

Bochart Phal. 4. c. 10.

call

call *Persia Cuth* and *Elam*: namely, because this name *Persia* was given it after *Cyrus*'s bringing up the *Discipline* of *Horsemanship*, whence the name פרס *paras* had its *originatio*, as *Bochart Phal: lib.4. cap.10.* Concerning the *Persian Tongue*, its *original*, and use; together with the *Persian versions* of the *Scripture*, see *VValton*, in *Bibl: Polyglot: Proleg: 16. De Lingua Persica.*

The original of the Samaritans, & their Language from the Hebrew.

§. 11. We now proceed to the *Samaritan Language*; to demonstrate its *derivation* from, and *cognation*, or rather *identity* with the *Hebrew*. The *original* of the *Samaritans* was briefly this. The ten *Tribes* falling off from *Rehoboam* (as 1 *Kings* 12. & 2 *Chron.* 10.) and chosing *Jeroboam* for their King, they *constitute Samaria* the *Metropolis* of their *Kingdom*; where they had not long seated themselves, but, by reason of their *Defection* from God, and *corruptions* in *Religion*, were *transported* thence unto *Babylon*. Yet was there a *remnant* left behind; unto whom there were sent, from *Babylon*, some *Colonies* of the *Cutheites*, which *incorporated* with them; and in processe of time, became one body, not only as to *Civils*, but also as to *Ecclesiasticks*. The occasion wherof was this: these new *Inhabitants*, the *Cutheites*, being infested by *Lions*, were willing to to be instructed by the *Israelitish Priest*, touching the true *Religion* and *worship* of the *Israelitish God*. That this was the original of the *Samaritans*, we are assured by *Josephus Antiq. lib. 9. c.20.* and *12. c.7.* These mixed *Samaritans* at first worshiped their Idols, as well as the true *God*. Yet did they receive the *Book of the Law*, as written in the old *Hebrew Letters*. After the returne of the *Jews* from *Babylon*, there arose an implacable *feud* 'twixt them and the *Samaritans*; the rise whereof some make to be this. The *Samaritans* lived under the Kings of *Assyria*, at first without giving any *molestation* to the *Jews*, (yet were they in Religion ἀμφίβολοι; for what made most for their interest) until *Ezra*, and *Nehemiah*, with the rest of *Jewish Reformers* (who endeavored the *reedifying* of the *Temple*, and the

See more of this Question in Bibl: Polyglot. Proleg. 11.

resto-

restoring as well the *Ecclesiastick*, as *Politick* Government) rejected their *Assistance*, and *Contributions*. Which *repulse* these *Samaritans* (who pretended to worship the same *God* with the Jews) received with so much *indignation*, as that they did what they could, both by *calumnies* suggested to the *Persian Kings*, as also by building the *Garizitan Temple*, to *oppose*, and undermine the zelous undertakings of the *Jewish Reformers*: as *Jos. Antiq. l.* 11. *c.* 4. *The Samaritans* (saith he) *accused the Jews that they fortified the Citie, and built a Temple more like unto a Castel, than a Church: asserting also, that this made not for the Kings interest &c.* Hence sprang an inveterate hatred 'twixt the *Samaritans* and *Jews*, as *John* 4. 9. and that which added to it, was this; that many of the *prostigate Jews* fled to the *Samaritans*. The *Jews* and *Samaritans* contended before *Ptolomaus Lagus* touching the *Authority* of their *Temple*. *Hircanus* destroyed *Samaria*, and the *Garizitan Temple*. *Herod* rebuildeth both one and t'other. Yet the *Samaritans*, despising *Herods Temple*, chose rather to worship on a bare Altar in mount *Garizim*; which some gather from the Words of the *Samaritan* Woman, *John* 4. 20. *our Fathers worshipped in this Mountain &c.* After the *Garizitan Temple* was *erected*, the *Samaritans*, rejecting their *Idols*, worshipped one only *God*; and had their *Priests*, at least as they pretended, out of the house of *Aaron*. Yet they received only the *Pentateuch* or 5 *books of Moses*; because, when the ten *Tribes* revolted from *Rehoboam*, the other books were few of them extant, and those that were, not so common and received: besides, the *Prophets* were generally very *invective* against the *ten Tribes*; which inclined them to reject their *Prophecies*. The greatest *specimen* we have of the *Samaritan Tongue*, is in the *Samaritan Pentateuch*; which is evidently the same, for substance with the *Hebrew*. Yet some learned men make the *Samaritan Character*, the same to be the old *Hebrew*; and the present *Hebrew character*, with the old *Chaldean*: whence also they conclude, that the *Grecian Alphabet* was formed

John. 4. 9.

Walton in Bibl. Polygl. Prol. 13.

med not out of the preſent *Hebrew character*, but out of the *Samaritan*, by an *inverſion* of the *letters*: which *Bochart* alſo in a *perſonal conference*, acquainted me with: of which more in the following *chap.* 12. §. 3, 4.

Of the Ethiopick Tongue its cognation with and derivation from the Hebrew. That Chus Ezech. 29. 10. is ill expounded for Ethiopia ſee Raleigh Hiſt. part 1. B. 1. c. 8. §. 10. f. 3.

§. 12. As for the *Ethiopick Language*; we need ſay but little. *Ethiopia*, in the *Scripture*, is deſcribed by the *Land of Lud*, (not of *Chus*, as many *verſions* upon miſtaken grounds have it) according to *Bochart*, *VValton*, S^r *VValter Raleigh* and others. The *Ethiopick Tongue* has great *Affinity* with the *Chaldean*; and therefore is by ſome, made the ſame with it. *Scaliger* atteſts, 'that the *Ethiopians* call themſelves *Chaldeans*; and that 'not without cauſe; becauſe of thoſe many *ſacred* and *profane* 'books, which they have, written in their moſt elegant and an- 'cient *Tongue*, ſo near akin to the *Chaldee*, or *Aſſyriack*. So *VVaſerus* (*in notis ad Geſn: Mithridat: cap.* 2.) ſaies, 'that the '*Ethiopick Tongue* is next unto the *Chaldaick*, and *Aſſyrian*, as 'alſo to the *Hebrew*; which the *Reliques* of the *Chriſtians* 'brought into *Ethiopia*. *Marianus Victorius* (who was the firſt that reduced the *Ethiopick Tongue* to rules of *Grammar*) in his *Proem*: tels us, 'that the *Ethiopians* call their Tongue 'Chaldean, as that which ſprang from the *Babylonick* of *Chal-* 'dea, and is very like to the *Hebraick*, from which it derives its 'origination, as well as the *Syriack*, *Arabick*, and alſo *Baby-* 'lonick, or *Aſſyriack*. Whence he concludes, that this *Ethiopick Language may eaſily be learned by thoſe who are skilled in the Hebraick*. *Niceph. l. 9. cap.* 18. relates, *that in times long paſt, many Colonies wandred from* Aſſyria *unto* Ethiopia *and ſo conveyed the* Chaldee *Tongue thither*. The *Affinity* twixt the *Ethiopick Language*, and the *Chaldaick*, as alſo the *Hebraick*, will eaſily appear to any that ſhall confer the *Ethiopick verſions* of the *Pſalmes*, and *N. T.* with the *Hebrew* and *Chaldee*. *Diodor. Sicul. lib.* 4. affirmes *that the Ethiopians, at firſt, had the ſame Letters with the* Egyptians. *Mariana Victorius* makes three *Dialects* of the *Ethiopick Tongue*, the *Vernacu-*

le,

le, the *Babylonick*, the *sacred &c.* See more of this *Walton in Bibl. Polyglot. Proleg.* 15. *de Lingua Æthiopica.*

CHAP. XII.

European Languages, especially the Greek and Latin, from the Hebrew.

The Greek *Tongue its original from the* Hebrew. *The* Grecians *received their* Letters, *and* Literature *immediately from* Cadmus, *but originally from the* Phenicians *and* Hebrews. *Arguments which prove the Traduction of the* Greek Letters *from the* Hebrew *or* Samaritan, *by the* Phenicians. *Instances out of* Plato *to make good the same.* Ερεβος *darknes from* ערב *ereb night* Gen. 1. 5. Μωσα *from* מושך. Τροια *from* תירה *&c. The* Latin *immediately from the* Greek, *but originally from the* Hebrew. *The proof hereof by instances, especially from those verses of* Virgil, Tityre tu patulæ &c. *the other* European Languages *originally from the* Hebrew. *Several old* Gallick, Britannick, *and* Saxon *names of Gods of* Hebrew *origination.*

§. 1. WE now proceed to the *Grecian Language*; to demonstrate its *Traduction* from the *Hebrew* originally, though immediately from the *Phenician*. There is some difference amongst the *Learned* about the immediate *Parent* of the *Greek* Tongue. The *Italian Kircher* makes the *Greek* to be *originally* traduced from the old *Egyptian Language*. But this is sufficiently refuted by learned *Bochart Phaleg: lib.* 1. *c.* 15. where he shews, 'that this persuasion, *of the Egyptian Tongue*, 'its being the old *Matrice of the Greek*, is but a dream of *Kirchers*, 'which may be easily refuted from the ancient names of *places* 'in *Egypt*: as also from *Herodotus*, and *Plutarch*, and *Horus*, 'and

The Greek Tongue its original from the Hebrew.

'and *Iamblichus*, with others; wherein you may find a long se-
'ries of *Egyptian* words, which favor not more of *Greciſme*,
'than of the *Illyrick*, or *German Language &c. Stillingfleet* makes the *Greek* Tongue to be derived, not from the *Phenicians*, but from the old *Pelaſgi*: ſo *Stillingfleet Orig. S. Book* 3. *ch.* 4. §. 11. 'The ground of the Affinity between the Jews and 'Lacedemonians was from the *Pelaſgi*, whoſe chief ſeat was in 'Arcadia, to which adjoyneth *Laconia*. Beſides the *Spar-*
'tans were a part of the *Dorians*, who ſprang from the *Pelaſgi*,
'and theſe from *Phaleg*, the ſon of *Heber*, from whom *Abraham*
'and the *Jews* came, *Gen.* 11. 17, 20. The *Hellens* were not
'the firſt Inhabitants of *Greece*, but the *Pelaſgi*, who ſpread
'themſelves over *Greece*, and, being deſcended from *Phaleg*,
'brought with them the *Hebrew* Language into *Greece*: whence
'an account may be given of many *Hebrew* words in the *Greek*
'Language; which came not from the *Phenicians* as *Bochartus*,
but the old *Pelaſgi*. So again *Sect.* 14. 'Having evidenced
'(ſaies he) that the firſt Planters of *Greece* were the *Pelaſgi*;
'and theſe derived from *Peleg*, it will be eaſily ſuppoſed, that the
'Language they brought with them, was the ſame with that uſed
'in the family whence *Phaleg* came, as to the ſubſtance of it,
'namely the Hebrew; which appears by many Hebrew words
'in the Greek, and the remainders of the Eaſterne Languages
'in the Ilands of *Greece*, both which came, not from *Cadmus*
'and the *Phenicians*, as *Bochartus* thinks, but from the old *Pe-*
laſgi. This *learned man* here fully grants our *concluſion*; *that the Greek had its Derivation from the Hebrew*; though he diſ-likes the *medium* of conveyance by the *Phenicians*. But yet (under ſubmiſſion to the Learned) I ſee not any *Demonſtrative Arguments* againſt *Bocharts Aſſertion*. For grant, that the old *Pelaſgi* were the firſt *poſſeſſors* of *Greece*; yet 'tis generally confeſſed that the chiefeſt parts of *Greece* were afterwards poſſeſſed by the *Phenicians*, and peopled by their *Colonies*; ſo that the *Greek Tongue & Alphabet*, may be juſtly ſaid, to owe its original

nal perfection to *Cadmus*, and other *Phenicians*: as we have before Chap. 7. §. 7. proved. We have also demonstrated, chap. 10. §. 4. that there was no use of *Letters* more ancient than the *Mosaick Institution*, according to that of *Eupolemus* in *Clemens Alexandrinus* [illegible] *lib.* 1. 'They say that *Moses* was the first 'wise man, and that he first delivered Grammar, or Letters to 'the *Jews*; and from the Jews the Phenicians received them, as 'the Grecians from the Phenicians. That the *Phenicians* had the knowledge and use of *Letters* before the *Grecians*, is plain from that of *Lucan*,

Ἐκ Φοινίκης γράμματα μνημόσυνα λήθης Plutarch.

Phœnices primi, famæ si credimus, ausi
Mansuram rudibus vocem signare figuris.

§ 2. That the *Grecians* had their *Letters* and *Literature* immediately from the *Phenicians*, but originally from the *Hebrews*, is confirmed by the *Autority* of the most learned; so *Lud. Vives* on *August. de civit. Dei l*, 18. *c.* 39. 'It is (saies he) the common opinion both of *Jews* and *Christians*, that the *Hebrew* '*Letters* had *Moses* for their *Institutor*: which *Eupolemus* and '*Artapanus*, with other Heathen Authors assert, who make '*Moses* the first *Inventor* of *Letters*, which he delivered over 'to the *Jews*, from whom their neighbours the *Phenicians* re'ceived them, and the *Grecians* by *Cadmus* from the *Phenicians* &c. *Herodotus lib.* 5. *cap.* 58. speaks thus: οἱ δὲ Φοίνικες &c. 'But 'the *Phenicians*, who came with *Cadmus*, as they brought other 'Learning with them into *Greece*, so also Letters, which the 'Greeks had not before. So *Philostratus lib.* 2. *de vitis Sophistarum* ἐκ Φοινίκης γράμματα *Letters came from the Phenicians*. And *Diodorus lib.* 5. tels us, *that the Phenicians received these Letters from the Syrians*, whereby we can understand no other but the *Hebrews*: as before chap. 4. §. 2. and c. 10. §. 4. So *Eusebius de præpar. Evang. lib.* 10. 'The first who delivered Letters was '*Cadmus*; whence they called them the *Phenician Letters*. There 'are some who affirm, that the *Syrians* first found out Letters; 'but by the *Syrians* is meant the *Hebrews*. So *Bochart Canaan*

The Grecians received their Literature immediately from Cadmus.

Inde Φοινικήια & Καδμήια γράμματα Laert.

lib. 1. *cap.* 20. proves at large, that *Cadmus*, and those *Phenician Colonies* that came with him, brought *Letters* into *Greece*. And indeed the *Greek Letters* themselves, carry in them sufficient τεκμήρια or notices of their *Phenician* and *Hebrew* original. For

Arguments to prove the Greek Letters to be of Phenician Origination.

1. If we regard the very *figure*; the *Greek Letters*, especially such as are more antient, (whereof we have some characters given us by *Jo: Scaliger* in his notes on *Eusebius*) are so exactly answerable to the old *Phenician Letters*, (now called the *Samaritan*, as *Bochart*,) that there is no one but will grant, the former had their *original* from the later. 2. Many of the names in the *Greek Alphabet* are *Phenician* or *Hebrew*: as Ἄλφα, which is the same with אלף *Aleph*; and βῆτα the same with בת *Beth*; גמל *Gimel* the same with γάμμα; and דלת *Daleth* the same with δέλτα, *&c.* Neither was this *origination* of the *Greek Alphabet* from the *Hebrew* hidden to the *Greeks*, who, according to *Varro*, acknowledge these names were not of *Greek*, but *Barbarian* i. e. *Phenician* or *Hebrew* Extract. 3. The *Greeks*, in their Letters, observe the *Phenician order*; which that it was most ancient, appears by the *Acrostick* verses of *David* and *Jeremiah* &c. 4. The *power* both in one and t'other is very much the same. 'Tis true, *Cadmus* brought but 16 letters into *Greece*, whereunto *Palamedes*, or *Simonides*, or *Epicharmus* added 4, and *Pythagoras* one more: yet this hinders not the former Assertion: for the *Arabick* and *Ethiopick Tongues* have their *proper Letters*, which yet hinders not, but that they are *Hebrew Dialects*.

§. 3. We find a learned *Digression* touching the sameness of the *Grecian* Letters with the *Phenician*, in *Joseph Scaliger*, his *Animadversions* on *Eusebius's Chronicon*, *fol.* 110. &c. (*Edit. Amstelod.* 1658.) where he gives us the *parallel* 'twixt the *Greek* and *Phenician Letters*; and then addes, *fol.* 111. 'You 'have an Exemplar of the *Phenician Letters*, together with the 'different Figures of the *Greek*; by comparing of which, you 'may of your self collect, that the *Greek Letters* sprang from 'the *Phenician*; seeing they have one and the same *Order* and

Forme

'*Forme* with the *Phenician*; which in times past all the *Cana-*
'*nites* and *Hebrews* used; as also the *Samaritans* now use the
'same: neither were there any other in *use*, from the time of
'*Moses* to the *destruction* of the *Temple*. For those *Letters*,
'which the Jews now use in their *sacred Books*, and other wri-
'tings, are *novitious*, and of late original; being but *depravati-*
'*ons* of the *Syriack*, and these from the *Samaritan*. (Then he
'addes) having given an *Exemplar* of the *Phenician* from the
'*Samaritan*, *Cananitish*, or *Mosaick Alphabet*, every one may
'plainly see, that not only the *Ionick*, but also the *Latin Let-*
'*ters* are drawn according to, and from the *Phenician*; and that
'it is true, what *Pliny* writes, that the ancient *Ionian Letters*
'were the same with the *Latin*; which *Ionian Letters* he al-
'so cals *Assyrian*. For the *Ions* received their *Letters* from
'the *Phenicians*, which, as in all things else it happens, by long
'use and Progresse of time, declined from their *primitive forme*;
'yet so as their *origine* may be discovered. Therefore *Herodo-*
'*tus* saies, that the ancient *Ionick Letters* were most like to the
'*Phenician*; and that he saw some *monuments* of them in *Asia*—
'The *Greeks* called their ancient *elements* φοινικια, *Phenician*, be-
'cause they were given them by *Cadmus* from the *Phenicians*.
'They also called them Καδμεια γεγμματα *Cadmeian Letters*, as it
'is manifest out of *Herodotus* and *Timon*. *&c.*

§. 4. *Bochart* also (*Canaan lib.* 1. *cap.* 20.) undertakes to de-
monstrate to us, how the *Grecks*, by *inverting* the *Position* or
situs of the *Phenician Letters*, brought their *Letters* to that
Forme they now have. 'The *Greeks* (saies he) inverted the *si-*
'*tus* of the *Phenician Letters*, (after they began to alter the
'*Mode* of writing towards the right hand.) Thus of the *Pheni-*
'*cian Beth* was made the *Greek* B, and of *Gimel*, Γ *&c.* For
'after they began to write from *left to right*, it was necessary al-
'so, together with the *mode* of writing, to change the *Situs* of
'the *Letters*. This *mutation* was made by the *conduct of Nature*:
'for as *Julius Scaliger* (*de causis linguæ Latin. lib.* 1. *cap.* 46) right-

ly

'ly obſerves; the *natural motion* is towards the *right hand*. Yet 'the *Hebrew*, or *Phenician mode* of writing towards the *left*, was 'not unknown to the *Grecians*: for the moſt ancient of them 'imitated the ſame for the moſt part. So *Solons Laws* are ſaid 'to have been written *from right to left*, after the *Hebrew mode*: Thus *Bochart fol.* 494. The like alſo, *Owen Theolog. lib.* 4. *Digreſs.* 1. 'There is no mention (ſaies he) of any *Letters* amongſt 'the *Gentiles* before the *Age* of *Cadmus*. The *Phenicians*, 'of whom *Cadmus* was, are ſaid to receive the uſe of *Letters* 'from the *Syrians*. So *Diodorus lib.* 5. That the *Hebrews* are 'called *Syrians* none can be ignorant. That the *Phenicians* re-'ceived not the *Figures*, nor the *Number*, but the *uſe* of the *Let-'ters* from the *Syrians*, is evident from what we have mentio-'ned of *Cadmus*. As for the *wonted mode* of writing amongſt 'the *Syrians* towards the left, the *Grecians* had ſome fame 'thereof, which they called the *Τροpocon*; though the uſe there-'of be not ſo apparent amongſt them. Thus this learned man; and though he differs ſomewhat from *Bochart* in theſe points, yet they both agree, with the ancient, herein: namely, that the *Grecians* received, by *Cadmus*, their Letters from the *Phenicians*; who had theirs from the *Syrians* or *Hebrews*, according to that of *Eupolemus* mentioned in *Clem: Alexandr. ſtrom. lib.* 1. as before.

§. 5. This alſo is demonſtrated by our learned *Jackſon*, of the *Divine Autority* of the Scriptures *fol.* 57. where he ſpeaks thus: 'The *Greek Alphabet* hath been taken from the *Hebrew*, as 'tis 'evident to ſuch as will compare both. The *Grecians* them-'ſelves acknowledge, they had their very *Letters* from the *Phe-'nicians*; who were next neighbors to *Judæa*. And as both the 'firſt *Elements*, and ſundry *primitive* words of the *Greek* and *He-'brew* ſcarce differ one from another as 3 from 4: ſo are the *prin-'cipal* or firſt *Heads* of the *Grecian invention* derived, for the 'moſt part from the *Hebrews*; although by *ſucceſſive artificial 'imitation*, their *variety* grow *greater*, and their *reſemblance* of

Divine

'*Divine Truth* leſſe. Thus *Jackſon*. To which we may adde that of *Grotius de veritate Relig. Chriſt. pag.* 17. 'whereunto '(ſaies he) accedes the undoubted *Antiquity* of *Moſes's writings*, 'with which no other writing may contend. Whereof this is a 'ſufficient Argument, that the *Grecians*, whence all Learning 'was diffuſed amongſt the Nations, confeſſe that they received 'their *Letters* elſe where; which *Letters* of theirs have the 'ſame ancient *Order*, *name*, and *faſhion* or draught, with thoſe 'of the *Syriack* or *Hebrew*. As the ancient *Attick Laws* (whence 'the *Roman Laws* were alſo afterward derived) had their origi-'nal from *Moſes's Laws*. I ſhall conclude this *Argument* from *Autority*, with that of the learned *Hammond*, in his *Annotations* on *Mat.* 15. 22. [a Woman of *Canaan*.] 'This Woman of *Canaan* '(ſaies he) is, *Mark* 7. 37. called a *Syrophenician*— That which 'is ſaid by the Heathens of the original of *Letters* and *Litera-'ture* by *Cadmus* from the *Phenicians*, confirmeth the ſame; 'by the *Phenicians* meaning the *Hebrews*; from whom (accor-'unto *Clemens's* obſervation, that Ἑλλήνες ἀπὸ κλεπτοῦ) the *Greci-'ans* ſtole all they had. Thus *Hammond*. As for *Cadmus*, who is generally ſuppoſed to have been the firſt that tranſported *Letters* into *Greece*, we have (*cap.* 6. §. 1. *&c.*) proved out of *Bochart* and others, that he was deſcended from thoſe קדמונים *Cadmonites*, mentioned by *Moſes Gen.* 15. 19. the ſame with the *Hivites*, who were called *Cadmonim* i.e. *orientals*, *Joſh.* 11. 3. *Jud.* 3. 3. becauſe they occupied mount *Hermon*, which is the moſt *oriental* part of all *Canaan*. Hence alſo *Cadmus's* Wife was ſtiled *Harmonia*, from mount *Hermon*, whence ſhe came: and, becauſe חוי *Hivite* ſignifies alſo a *Serpent*, they were alſo ſaid *to be turned into Serpents*. All which I have been confirmed in, by learned *Bochart* upon *perſonal Conference*, as well as by *reading* his account hereof laid down in his *Canaan lib.* 1. *cap.* 19. So *Bochart* in his *Phaleg. lib.* 1. *c.* 15. tels us expreſly, *that as Letters and Sciences were derived from the He-*

brews to the *Phenicians*, so from the *Phenicians* to the *Greeks*.

A full proof of the derivation of the Greek from the Hebrew by instances out of Plato &c.

§. 6. But to give a more *Artificial*, and *Physical Demonstration* of the *Traduction* of the *Greek Language*, as well as *Letters*, from the *Phenician* and *Hebrew* Tongue. *Plato*, in [illegible], assures us, 'that they, the *Grecians*, received [illegible] and "Language from certain *Barbarians*, more ancient than themselves *&c.* And, to make his *Position* good, he cites many words, which, he presumes, were of this *Barbarian Origination*. Now these words he cites are evidently of *Hebrew* Extract; which gives us an *irresistible evidence*, that by the *Barbarian Tongue* he meant the *Hebrew*. I shall instance in a few particulars. One word mentioned by *Plato*, as of a *Barbarian original*, is Ἔρεβος *darknes*, which is naturally and evidently derived from ערב *ereb*, *Gen.* 1. 5. as we have elsewhere proved. So, in like manner, he makes Μοῦσα to be of *Barbarian origination*; namely from מוסר. But this will more evidently appear in those *Trojan* words he there cites, and their *Affinity* or *samenes*, as to substance, with the *Hebrew*, as *Serranus* has well observed. So Σκάμανδρος, the name of a *River*, owes its original to שמע *he heareth*, by reason of the *noise of the water*. And Ἕκτωρ seems derived from הכר *to wonder*, because he was a person of great *wonder* & *admiration*. So Πριάμος from פרה *to bring forth fruit*, because he was *fructificator Patriæ*. Yea the very name Τρόια seems borrowed from תירה *Exploration*, by reason of that known *fable* of *Neptune* and *Apollo their searching Troy*, *when it was built by Laomedon*. To these mention'd by *Plato*, we might adde many more *Greek* words, which are most apparently of *Hebrew* and *Phenician origination*. As σοφοὶ *wise men*, from שפים *Sophim*, *speculators*, or *Seers*; which is a stile the *Hebrews* gave to their *wise men*, as we have elsewhere observed. So οὐρανὸς *Heaven*, from אור *Or*, or *Ur*, *Light*. Ἀῤῥαβὼν an *Earnest*, from ערבון, which signifies the same in the *Phenician tongue*, as *Grotius* on 2 *Cor.* 1. 21. Thus μῶμος from מום *vice*: and ἥλιος from אל *El*, *God*: as Καδμὸς from קדמון *Cadmon*, *Gen.* 15. 19. Μάλχος *Malchus*, (*Porphyries* name) from מלך a *King*. So Κάμινος a *Chimney*, or *Hearth*, from חמנים

Hearth, where they kept their *sacred fires*, mentioned *Lev.* 26. 30. So likewise ὠδὴ an *Ode*, from אודה *I will praise*, and Ἄστρον from אסתר; and σκηνοῦν from שכן, as *Grot. on* 2 *Cor.* 12. 9. 'Twoul[illegible] endlesse to proceed, as far as we might, in such derivatio[illegible] words from the *Phenician* and *Hebrew*. He that will, may see more of this in *Crinesius, de confusione linguarum, cap.* 10. *pag.* 83. *Bochart Can. lib.* 2. *cap.* 1. to the 6.

Lev. 26. 30.

§. 7. As the *Greek Tongue* had its *origination* from the *Hebrew*, and *Phenician*; so in like manner the *Latin* from the *Greek*. That the *Latin*, as well as the *Greek* Letters, had their origination from the *Phenician* or *Hebrew*, is proved at large by learned *Joseph Scaliger*, in his *Animadversions* on *Eusebius's Chronicon, fol.* 111. *&c: Edit.* 1658. Thus *Grotius, de satisfactione Christi cap.* 8. *pag.* 164. *The whole of the ancient Latin* (saies he) *was but a depravation of the Greek*. So again *Grotius Epist. ad Gallos* (*Epist.* 58. *pag.* 146.) *The Latin Tongue* (saies he) *had its original from the Greek, as this from the Syriack, or the Hebrew, which is the same*, &c. And learned *Bochart* is so confident of this *Traduction* of the *Latin* from the *Greek*, as that, once in a conference with him, he undertook to shew me, how, in those two verses of *Virgil*,

The Latin immediately from the Greek, but originally from the Hebrew.

Tityre, tu patulæ recubans sub tegmine fagi,
Sylvestrem tenui Musam meditaris avena.

Each word had its derivation from the *Greek*: as *Tityrus* from τίτυρος, *tu* from σὺ, *patulus* from πλατὺς, &c. I shall instance but in a few *Latin* words, which had their *origination* immediately from the *Greek*, but originally from the *Hebrew*. So *Astrum* from Ἄστρον, as this from אסתר *Aster*. *Caminus*, a Chimney, from Κάμινος, and this from חמנים *Chaminim*: *Lev.* 26. 30. *Oda*, from ὠδὴ, as this from אודה *Ode*. *Arra* from ἀῤῥαβὼν, and this from ערבון *arrabon*. *Sicera* from σίκερα, and this from שכר *Secar*. So from the *Hebrew* אוי, or הוי, or אביי, the *Greek* οὐαὶ, and the *Latin*, *væ*, seem to be traduc'd: as from האח *ah* and *aha*: and from נא, ναὶ, and *næ*: from גמל *Gamel*,

A נא *videtur fluxisse Græcum* ναὶ. *Glass. Gram. l.* 3. *tract.* 8. *Can.* 1.

Camel, Κάμηλος, and hence *Camelus*: from תור *Tor*, Ταῦρος, and hence *Taurus*: from שק *Sac*, σάκκος, *saccus*: as *Glassius Gr[illegible] S. lib. 4. Tract. 3. Obser. 5.* Thus from אל *El*, θεός, [illegible] as from יהכוש *Iah Chus*, Ἰαχχος, *Iacchus*: so *Vossius* [illegible] *cap. 16.* From יין *Jajin, wine*, οἶνος, and hence (o[illegible] *vinum*: as *Voss. de Idol: l. 1. cap. 18.* Also from מום *Mom, vice*, μῶμος, and *Momus*: from קרן *Keren*, an *horn*, κέρας, and *Cornu*. *Mede clavis Apocalyp. pag. 108.* makes *Acheron*, a *river* in *hell*, to be derived from *Accaron*, or *Ekron*; 1 *Sam. 5. 11.* 'Acheron, 'the river of hell, (saies he) as they heard from the Grecians, 'in sound differs not from *Accaron*, or *Ekron*, the city of the *Philistins*, 1 *Sam. 5. 11.* where *Beelzebub* was God, and thence stiled *Accaroneus*. From *Accaron* also comes *Charon*, the Boatman of *Styx*, (whom *Vossius* makes the same with the Infernal *Mercury*) and *Acheron*. The Grecians by *Acheron* understood *Hell*, so also the *Latins*; whence that of the Poet, —*Acheronta movebo*. He that will, may find more on this Head, of the *Traduction* of the *Latin* from the *Greek immediately*, but *originally* from the *Hebrew*; in *Beckman de origine linguæ Latinæ*: Also in *Ger. Vossius* his late book *de origine ling. Latinæ*. *Crinesius de confus. linguarum cap. 8 pag. 83. Johan. Buxtorf. Philolog. Dissertat. 2. Brerewoods Inquiries* touching the *Diversitie* of *Languages chap. 7. pag. 52.*

Other Western Languages from the Hebrew.

§. 8. As for the other *European* Languages, the *Italian*, *Spanish*, *French*, *German*, *English*, &c. its evident, that they are, as to their present constitution, made up, for the most part, of the *Latin*, and so originally from the *Hebrew*, as has been proved in the former §. I shall onely call out some of the old *Gallick* and *Britannick* (which, as *Camden* and *Bochart* prove, are for substance the same) Tongue, with some *Saxon* and *English* words, which seem evidently to derive their *origination* from the *Phenician* or *Hebrew*. First the very name *Britannie*, is, by *Bochart*, made parallel unto, and derived from the *Phenician* ברת אנך *Barat anak*, a *land of Tin*, or *Led*. 'Whence the Welch *Brith* (which signifies diverse colors) seems to receive

Grand argument to esse debuisset, Hebræorum voces in omnes omnium linguas se diffudisse. Sandford De Descens. lib. 1. §. 17

its Derivation; and hence alſo (as a curious *Cambrobritan* informs me) the more curious *Welch* Criticks derive *Britain*. Thus *Shi[illegible]* from שבר *Shibber*, *he brake*; and *mud*, from נוד, *to nod*: as alſo [illegible] from the *Phenician* מוד *Mod* or *Mud*, which ſignifies [illegible]ence in *Philo Byblius*, the firſt *Chaos* is called ωὸτ *mud* or *ſlime*. I ſhall conclude this Diſcourſe of *Weſtern Languages* with ſome account of the old *Gallick*, *Britannick*, and *Saxon* Gods, with the *Traduction* of their *Names* from the *Phenician* or *Hebrew* Language. *Jupiter* was ſtiled in the old *Gallick* Tongue *Taramis*; in the *Britannick*, (as in the *Cambrick* or Welch to this day) *taram* or *taran*; in the old *Saxon* and *Engliſh*, *Thur*, (whence *Thurſday* for *Dies Jovis*,) and all theſe from the *Phenician* תרעם *tarem*, whereof the *radix* is רעם to *thunder*, as hereafter, *Book* 2. *chap.* 1. §. 7. Again, *Mercury* was ſtiled in the old *Gallick*, *Teutates*, (and I preſume the ſame in the *Britannick*,) as in the *German*, *Tuiſto*, or *Teuto*, from the *Phenician*, *Taautus*, whom the *Egyptians* ſtiled *Thoyth*, or *Theuth*: (as alſo the Engliſh and German *Man*, or *Men*, according to *Voſſius*, came from the *Egyptian*, *Menas*) of which ſee what follows B. 2. *C.* 4. §. 3. So *Heſus*, another *Gallick* God, whereby, it is preſumed, they underſtood *Mars*, received its origination from the *Hebrew* עז *hizzuz*, *potent*, or *ſtrong*, which is an *Attribute* given to the true God, *Pſal.* 24. 8. יהוה עזוז *Jehovah Hizzuz*, the *Lord ſtrong*, of which ſee more *B.* 2. *c.* 5. of *Mars*. Farther, *Apollo* was ſtiled among the old *Gauls*, *Belenus*, (*Herodian* reads it Βέλιν,) which ſeems evidently a *Derivative* from the *Phenician* בעל *baal*, or *beel*, whence *Belus*, as *B.* 2. *C.* 4. §. 1. Again *Hercules* paſſed among the old *Gauls* under the name of *Ogmius*; as *Lucian in Hercul.* Ἡ Ἡρακλέα δὲ οἱ Κελτοὶ Ὄγμιον ὀνομάζουσι τῇ ἑρμηνείᾳ τῇ ἐπιχωρίᾳ: *The Celtic all Hercules, in their vernacule Tongue, Ogmius*: which *Bochart* derives from the *Hebr.* עגמי *ſtrangers*, as *B.* 2. *c.* 5. Laſtly, the *Britains* (who, as *Tacitus*, and *Cæſar* write, had the ſame *ſacreds* with the *Gauls*) worſhipped a certain Goddeſſe called *Adraſte*, which *Bochart* makes to be the ſame with the *Phenician*

nician Aſtarte; whence alſo the *Saxon* Goddeſſe *Aſtar*, or *Eaſter*, which they ſacrificed unto in the moneth of *A*[illegible]s hereafter Book 2. *ch.* 2. §. 6. As for the ſeveral *name*[illegible]*nities* and *Offices* among the old *Gauls* and *Britains*[illegible] *Brennus*, *Mar*, *Rix*, *Patera*, *Cœna*, &c. with their [illegible] from the *Hebrew*, ſee what precedes *chap.* 9. §. 6.

BOOK II.

BOOK II.

Of Pagan Theologie, both Theogonick or Mythick, Physick, and Politick; with its Traduction from Sacred Names, Persons, Rites, and Stories.

CAP. I.

The Theogonie of Saturne, and Jupiter from Sacred Names, Persons, and Stories.

Pagan Theologie *in general, and its Distribution, into* Theogonick, Physick, *and* Politick. Theogonick *or* Mythick Theologie *distributed into* Zabaisme *and* Helleniſme; *with the Idea of each.* *The* Theogonie *of* Saturne: *his Grandfather* Elium *the same with* עליון Elion, *Gods name* Gen. 14. 19, 22. *His Grandmother* Bryth *from* ברית berith *Gods* Covenant. *His immediate Parents the* Heaven *and* Earth *from* Gen. 14. 19. *His proper name* Ilus *from* אל El *Gods name.* *He was called also* Molech *from* מלך, Baal *from* בעל &c. *His* Parallel *with* Adam *in 6 particulars; with* Abraham *in 4 particulars; and with* Noah *in 14 particulars.* *The* Theogonie *of* Jupiter; *who is called* Belus *from* בעל beel Hoſ. 2. 16. Ζεὺς, *which answers to the* Hebrew חמה heat, *and so is an alluſion to* חם Cham, *who paſt for* Jupiter *among the* Egyptians *and* Africans. *Again, he is ſtiled* Sydyk *from* צדק *Gods name;* Taramis

ramis *from* תרעם thunder; Jupiter *from* Ja *or* Je- *answerable to* Gods *name* יה; Sabasius *from* צבאות. nician *Fables applyed to* Jupiter.

Pagan Theologie, and its derivation.

§. 1. HAving dispatch'd the *Discourse* of Satan proved their *Derivation* from the *Hebrew* and *Mosaick Scripture*: we now proceed to a second part of *Philologie*, which refers unto *Pagan Theologie* or *Idolatrie*, with endeavors to demonstrate its *Traduction* from, and that by a cursed *Diabolick Imitation* of, *sacred Oracles* and *Worship*. All *Pagan Theologie* is by the Ancients reduced to this *Distribution*. 1. Θεολογία μυθικὴ *Mythick*, or *Fabulous Theologie*, at first broached by the *Poets*, which chiefly regards the Θεογονία *Generation of the Gods*. 2. Θεολογία πολιτικὴ *Politick* or *civil Theologie*, hatched, as 'tis presumed, by *States men*, *Politicians*, and the *common people*; but seated amongst their *Priests*. This properly relates to their εἰδωλολάτρεια *Idolatrie* or Worship: which takes in all their *Sacrifices*, *Priests*, *Temples &c.* 3. They had also their Θεολογία φυσικὴ *Natural Theologie*; which consisted chiefly in διδασκαλίαις δαιμονίων (mentioned 1 *Tim.* 4. 1.) *Demon Dogmes* and *Canons*, and was the figment of the wiser sort of Heathens, namely of the *Philosophers*, who rejecting the *multiplicity* of Gods, brought in by the *Poets*, reduced their *Theologie* to a more *Natural* and *Rational Forme*, wherein they suppose but *one Great* and *Soveraign God*, which generally they made to be the *Sun*: but he being *too remote* and distant from human Condition and Affairs here below, had certain *Demons* (called by the *Phenicians Baalim*) or *Midling made-Gods*, which were to be as *Mediators* 'twixt him, the Supreme God, and *Men &c.* Now, that all these three kinds of *Pagan Theologie* were but borrowed, by an *helbred imitation*, from that *sacred Theologie* and *worship* seated in the Church of God, we shall demonstrate by each part.

1 Tim. 4. 1.

§. 2. As for the *Pagan* Θεολογία μυθικὴ *Mythick Theologie*, termed

termed by some μυθολογία *Mythologie*, it consisted chiefly in their θεογονία *Theogonie*, or *Generation of the Gods*. The first that undertook to give an account of the *Genealogie of the Gods*, was *Sanchoniathon*, that famous *Phenician Writer*, who was followed herein by several of the *Poets*; namely by *Orpheus*, *Hesiod* &c, yea, and by some of the *Philosophers*, especially by *Pherecydes*, (*Pythagoras*'s Master) who is supposed to have written several *Books* of θεογονία, *the Generation of the Gods*; whence he was, in a more eminent degree, stiled ὁ θεόλογος *the Divine*. Now that all these Fables touching the *Gentile Gods*, *their Generations* &c had their *original* from some *Name*, *Person*, or *Thing* mentioned in *sacred Scripture*, I shall endeavor to demonstrate, first, in the *general*, and then from *particulars*. As for the *general Demonstration* hereof, it will be necessary to consider, though but *cursorily*, the *rise* and *progresse* of all *Idol Gods*, and *Idolatrie*: all of which is comprehended, by some learned men, under these two common Heads of *Zabaisme*, and *Helleniſme*. *Zabaisme* (so termed from the *Zabii*, a Sect of *Chaldean Philosophers*) was the *first* and more *natural* piece of *Idolatrie*, which consisted in a *Religious* Worship given unto the *Sun*, *Moon*, and *Stars*, stiled in Scripture, the *Hoasts of Heaven*. *Helleniſme*, which superadded hereto an infinity, almost, of *fictitious* and coined *Gods*, was of more late date, and proper to the *Grecians*, most skilful in the art of *making Gods*.

Mythick or Theogonick Theologie.

See Owen Theolog. lib. 3. cap. 4. p. 187.

1. As for *Zabaisme*, which gave a *Deity* and *Divine worship* to the *Sun*, *Moon* and *Stars*; it began very early, even in the *infancy* of the Church; and had made good *progresse* in the world about the *Age* of *Job*, and *Moses*, as it appears by *Job* 31. 26, 27. *If I saw the Sun* &c. as also by *Deut*: 4. 6. *take heed lest thine heart* &c. And, as *Owen* (*Theolog. lib. 3. cap. 4.* 188 &c.) observes, this *pagan humor* of *Idolizing* these glorious celestial bodies, seems to have had its rise from some broken Traditions, conveyed by the *Patriarchs*, touching the *Dominion* of the *Sun* by day, and of the *Moon* by night: according to *Gen*: 1. 16.

Of Zabaisme its rise from sacred tradition.

Gen. 1. 16.

Pſ. 136. 7. and *Pſalm.* 136. 7. 8. 9. where the Sun and Moon are ſtiled the *greater Lights*, not onely by a συγκαταβασις, or *condeſcention* to vulgar capacities, as ſome will have it, but from their *peculiar office*; the *Sun* being appointed to *governe* by day, and the *Moon* by night. So that albeit the *Moon* be, in regard of its *ſubſtance* and *borrowed Light*, inferior to many of the Stars, yet, by virtue of its *Office*, it is above them, and ſo termed a *Greater Light*. Now its very probable, that the *fame* of this *Dominion*, conferred by God on the *Sun* and *Moon*, was *diffuſed* amongſt the *Gentiles*, firſt in the *Oriental* parts; whence their corrupt imaginations, very prone to Idolatrie, conferred a *Deity* on theſe Creatures, which to them ſeemed moſt glorious. Thence they termed the *Sun* מלך *Molech*, or *Melec*, the *King*: alſo בעל *Baal*, the *Lord*; and אל *El*, *God*, (whence the Greek ἥλιος the *Sun*:) likewiſe בעל שמים *Belſamen*, *Lord of Heaven*; and עליון ἔλιον *Eliun*, the *moſt High*. All which are names, which the Scripture gives the *true God* of *Iſrael*; and, without all peradventure, had their *original* thence, as hereafter.

2. *Of Helleniſme, its riſe from ſacred ſtory.*

2. As for *Helleniſme*; its *derivation* from *ſacred Oracles* will ſufficiently appear from the enumeration of particulars which follow; onely take this general account hereof. The Light of of Nature, and thoſe περιλήψεις or κοιναὶ ἔννοιαι, *common principles* touching the *Being* and *Unity* of God, having been very much *obliterated* by ſin, the *Greek Poets*, who were the firſt Broachers of *Mythologie*, having gleaned up many *oriental* broken *Traditions* touching *God*, and the *wonders* he wrought in behalf of his people, turned all into *Fables*, or *figments* of, I know not what, *new Gods*. Theſe their *fables* they divulge, firſt by *Hymnes* and *Songs*, made concerning their new coined *Deities*, whereby they raviſh the ears of the credulous Idolatrouſly-diſpoſed people. Thence they commit the ſame to *writings*, ſtuffed out with all manner of *fables*; ſo that there was ſcarce diſcernable any *ragge* of the old *ſacred Tradition*, whence at firſt they received their *fables*. For whatever they heard touching the *Exiſtence*, *Attributes*

Owen Theolog. lib. 1. c. 8. p. 86.

tributes, or *providences* of God, they wrested unto such *fabulous senſes*, and augmented by such *monſtrous figments*; and out of theſe, by a ſtrange *artificial imitation*, and *ſucceſsive multiplication*, coined ſo many prodigious comments relating to ſome new *Deities*, as that in a ſhort time their *Gods* were multiplied to a kind of *Infinity*. Thus did *Helleniſme*, or *Polytheiſme* ſpring originally, though by a *monſtrous* kind of *Satanick imitation*, from true *ſacred ſtories* touching *God*, his *Names*, *Attributes*, *Providences*, or *People*; as 'twill farther appear by the ſeveral *Deities* amongſt the Pagans, and their *Theogonie*.

Oſtenditur ſecundo, Græcorũ Deorum nomina origine non alia, quam Hebraica eſſe Sandford, de deſc. l. 1. §. 6.

§. 3 The firſt great *Idol-God*, univerſally owned by the Pagans, was by them called *Saturne*, whoſe *Names* and *Attributes* were, as 'tis moſt evident, but corrupt *imitations* of *ſacred ſtory*. *Saturne* is ſuppoſed to be ſo called from סתר *latuit*, whence he was ſtiled *Deus Latius*, and his proper ſeat was *Latium*, as *Glaſſ. Gram. l. 1. l. 4. Tract. 3.* But we ſhall begin with *Saturnes names* and *genealogie*, as we find them given us by *Sanchoniathon*, according to *Philo Byblius*'s verſion, mentioned by *Euſebius*, who brings in *Sanchoniathon* thus diſcourſing of *Saturn's Generation* and *Names*. He ſaies firſt, that *the great God* ἑλιοῦν τὸν ὑψιστον *Elium*, *called the moſt high, generated the Heaven and the Earth*. *Elium, heb.* עליון *Elion*, is one of Gods *proper Names*, and ſignifies *moſt High*. *Bochart, Canaan lib. 2. cap. 2. fol. 784.* ſuppoſeth this paſſage of *Sanchoniathõ*, to have been taken out of *Moſes*'s words, *Gen. 14. 19. 22.* where 'tis ſaid, אל עליון קונה שמים *Gen. 14. 19, 22.* *The moſt high God poſſeſſor* or (as *Bochart*) *generator of Heaven and Earth*: for קנה is rendred by him, to *generate*; it being ſo rendred by the LXX *Zach. 13. 1.* The wife of *Elium*, *Sanchoniathon* makes to be Βαυθὼ *Beruth*, i.e. ברית *berith*; whence we read of the *Phenician* Goddeſſe *Berith*, *Judg. 8. 33.* which, I preſume, received her *origination* from ברית; whereby the *Covenant* which God made with his People, which was, as it were, the *Mother* of all their *Mercies*, is uſually expreſſed. For the blind *Canaanites* or *Phenicians*, hearing much from the *Jews*, of *Judg. 8. 33.*

1. *Of Saturne his originall names, &c.*

their ברית *berith, Covenant,* (which they made the great *Event* of all their *Mercies,*) they thence grosly conceited, that this ברית *berith* was a Goddesse, the wife of עליון *Elion,* the *most high God.* *Saturnes* immediate Parent is Οὐρανὸς, (from אור *Ur,* the *light*) *Heaven,* because God is said first to produce the Heaven. *Gen.*14.19. Whence it follows in *Sanchoniathon,* that *the first born son of the Heaven was* Ἰλοὺν τὸν καὶ Κρόνον, *Ilos, who also was called Saturne.* This Ἰλοῦς, given to *Saturne,* Bochart makes to be the same with the *Hebrew* אל *El,* a *proper name* of the true God. And that the *Phenicians* called *Saturne* אל, is manifest by the words of *Damascus in Phot.* CCXLII. thus: Φοίνικες καὶ Σύριοι τὸν Κρόνον Ἦλ, καὶ Βῆλ, καὶ Βολάθην ἐπονομάζουσιν, *The Phenicians, and Syrians, call Saturne El, and Bel, and Bolathes.* Hence from this name Ἦλ, given to *Saturne,* the *Sun,* which is made his *royal Throne,* was called by the *Greeks* Ἥλιος. Another name whereby the *Phenicians* expressed *Saturne,* was *Molech,* according to *Amos* 5.26. from the Hebrew מלך, a *King.* They call him also בעל *Baal,* which was originally one of Gods sacred names, as *Hos.* 2. 16. *Saturne* is also, according to *Bochart,* called *Chiun, Amos* 5. 26. and *Rephan* or *Remphan,* (which is an *Egyptian* stile, or title, the same with *Chiun, Act.*7.43. of which see more what follows *chap.*2.§.8.

Saturne called Ἰλοῦς *Ilos, from* אל, *Gods name.*

Molech.

But to come to the *original Idea* of *Saturne,* by which it will more evidently appear, that not onely his *Names,* but also his *Extract,* and *Attributes* were all but *corrupt imitations,* taken up from some *sacred Person* and *Tradition.* As for the *genealogie* of *Saturne,* some make him to be the same with *Adam;* others refer him to *Abraham;* and a third sort suppose him to be the same with *Noah.* We may indeed take in each of these relations. For its well known, that these poor blind Heathens were wont to attribute *Traditions* and *Relations,* originally different, to one and the same person, according as their inclinations led them. Hence they framed more than one hundred *Jupiters,* by applying different stories to one and the same *name* and *person.*

§.4. To

2 Saturnes genealogie referred to Adam in 6. particulars.

§. 4. To begin therefore with those, who refer the story of *Saturn* to *Adam*. 'So *Plato* in his *Politicus fo.* 272. describing the *golden age*, under the reigne of *Saturn*, saies, *that God, as supreme Lord, disposed of all; neither were there possessions of wives and children, or polices, but all lived on the fruits of the Earth, which brought forth fruits, without any agriculture, of its own accord.* Then he addes, *that these first Parents lived naked, sub Dio, and had conference with the beasts &c.* which plainly relates to *Adam* and *Eves* state in *Paradise.* And in a conference with *Bochart*, upon the mention of this discourse of *Plato* to him, he seemed to grant me, that this storie of *Saturne* might be referred to *Adam*, though (as he said) 'twas not proper for him to mention it, because he referred *Saturne* rather to *Noah.* And *Stephanus* περὶ πολέων ὀν Ἀδάνα, tels us, that Κρόνῳ *Saturne*, was called Ἀδανὸς; and that this *Adanus* was the son of *Heaven and Earth*, Ἐστι δὲ ὁ Ἀδανὸς γῆς καὶ οὐρανοῦ παῖς, which is a perfect description of *Adams* production by God out of the Earth. Whence *Sanchoniathon*, speaking of *Adams formation out of the Earth*, stiles him γήϊνον αὐτοχθόνα, the *character* here given to *Saturne.* And indeed, the very name Ἀδανὸς seems to be the very same with אדם *Adam.* For the *Greeks*, having no words terminating in *m*, for *Adam* they pronounced Ἀδάν. Thus *Vossius de Idololatr. lib.* 1. *cap.* 38. 'Neither may we conceive that the memorie of our first *Parents* was lost in *Asia* among the *Gentiles*: 'many things prove the contrary. *Adana*, an ancient city of '*Cilicia*, built by the *Syrians*, was so called in memorie of the 'first man *Adam.* For it is evident, that the Grecians, having 'no words ending in *m*, for Ἀδάμ read Ἀδάν, and the termination 'added, Ἀδανὸς: whence the city Ἄδανα. This Ἀδανὸς, saith *Ste*'*phanus*, was *the son of Heaven and Earth.* Which agrees to 'none more properly than to *Adam.* The same *Stephanus* 'saith, that he was called *Saturne* and *Rhea*: I suppose, because '*Saturne* was the first *man*, and *Rhea* the mother of all, *Eve*, &c. Again, *Vossius de Idololatr. lib.* 1. *cap.* 18. gives a good parallel

'twixt *Saturne* and *Adam*. 1. ' *Adam* is called *the son of God* ' *Luk.* 3. 38. because he had no father but what was heavenly: ' so *Saturne* is called the *son of Heaven*. 2. *Adam* was formed ' out of the dust of the Earth: so *Saturnes* Mother was called ' *Tellus* Earth, as *Hesiod*, and *Orpheus* tell us. 3. The Worship ' given to *Saturne* among the *Greeks* and *Romans*, addes to this ' *parallel*. In the moneth of *September* 19 *Kal.* on which day ' the *Saturnals* were acted at *Rome*, the *Servants* enjoyed their ' liberty; yea the *Masters* served, while the servants sate at Ta- ' ble; which was a shadow of the liberty which was in Paradise ' under *Adam*'s innocent state *&c.* Thus *Saturne* is brought in speaking in *Lucian*. Ἐν τοῖς πρὸς κρόνον *Dialog.* 1. Καὶ παιδία, καὶ ἰσοτιμία πᾶσι καὶ δούλοις, καὶ ἐλευθέροις· οὐδεὶς γὰρ ἐπὶ ἐμοῦ δοῦλος ἦν. *And therefore every where applause, and singing, and play, and equality of Honor to all, both servants and free: For under my Government there was no servant.* There are many other particulars wherein *Saturne* seems parallel to *Adam*, as 4. *Adam* is said to be the first that taught men Husbandry; so *Saturne*. 5. *Adam* hid himself from the presence of God; so *Saturne*; whence he was so named from סתר *Satar*, *to hide*. 6. *Adam* was cast out of Paradise; so *Saturne* expelled from his Dominion *&c.* More of *Saturnes* Parallel with *Adam* see *Vossius de Idolol. l.* 1. *c.* 18. and Book 3. *ch.* 4. §. 5. *of the golden Age*.

Saturni nomen ex Heb. סתר *fluxisse dicunt: unde is Latius Deus fuit dictus &c. Glass. Gram, s. lib.* 4. *Tract.* 3. *obs.* 5.

Saturne parallel to Abraham in three particulars mainly.

§. 5. Others refer the *original* of *Saturne* to *Abraham*: so *Sanchoniathon* in his θεογονία *generation of the Gods*; saies that *Saturne* τὸ ἑαυτοῦ μονογενὴ υἱὸν ὁλοκαρποῖ *offered up his only son* καὶ τὰ αἰδοῖα περιτέμνεται, ταυτὸ ποιῆσαι καὶ τοὺς ἅμ' αὐτῷ συμμάχους κατανάγκασας *also he circumcised the privy parts, and forced his companions to do the same*: which evidently refers to the storie of *Abraham*; and so 'tis more fully explained by *Porphyrie*, in his book περὶ Ἰουδαίων quoted by *Eusebius*, *præpar: Evang: lib.* 1. *cap.* 9. where he makes *Saturne*, who after his death became a *Planet*, to be called *Israel*: his words are these, Κρόνος τέτρων, ὃν οἱ Φοίνικες Ἰσραὴλ προσαγορεύουσι *&c.* Saturne, *whom the* Phenicians *call* Israel, *after his death*

was

was consecrated into a star &c. Then he addes, 'that the same 'Saturne had, by a *Nymph* called Ἀνωβρὲτ *Anobret*, an only son 'ὃν διὰ τοῦτο Ἰεοὺδ ἐκάλουν, 'whom, for this, they called *Ieoud*, as he is 'so called, to this day, by the *Phenicians*. This only son (saies 'he) being clothed with a *Royal* habit, was sacrificed by his fa- 'ther, being under great calamity. This *Phenician Fable* is excellently well deciphered by *Bochart* (*Can. l. 2. c. 2. fol. 790*) & applied to the storie of *Abraham's* offering up *Isaac &c.* Thus 'Jeud amongst the Hebrews is יחיד *Iehid* which is is the Epi- 'thet given to *Isaac Gen. 22. 2.* concerning whom, 'tis evident, 'that *Porphyrie* treats. Then he addes, this only son was offe- 'red by his father: So *Sanchoniathon*— Thence this *Saturne*, 'the same with *Abraham*, whom the Scripture stiles 'נשא אלהים a *Prince of God Gen. 23. 6.* the *Phenicians* made 'the *principal God*: And they called him *Israel*, the name of 'that people that sprang from *Abraham*: and they consecrated 'unto him one day in seven, as holy, that is, the *Sabbath* day, 'which was sacred amongst the *Jews*: and they sacrificed their 'sons unto him, after a wicked kind of manner, wherein they 'would imitate *Abraham Gen. 22. 2, 3.* Though, when God 'had tryed *Abrahams* faith and obedience, he forbids him to of- 'fer his son: but *Sanchoniathon*, and *Porphyrie* bring in *Saturne*, 'as really sacrificing his son. Namely, the Devil would fain 'make men believe so, that it might passe for an example: (as indeed it did so amongst the *Phenicians*, who offered their sons 'to *Saturne &c.*) The Nymph *Anobret* or (according to the *Phe-* 'nician name) חן ענפרת *Annoberet*, signifies *conceiving by Grace*; 'which is an appellation properly belonging unto *Sarah*, who, 'being barren, received, by *Grace*, a power to conceive *&c.* as *Heb. 11. 11.* Thus *Bochart*, who is followed herein by *Stillingfleet Origin. s. Book 3. c. 5.* '*Abraham* is here called by the 'name of his posterity *Israel*, *Isaac Jeoud*. So *Gen. 22. 2. Take* '*thy son*: יחד is the same with *Phenician Joud*. That *Sarah* is 'ment by *Anobret*, the original of the name implies, as *Bochart* *&c.*

1 *Isaac stiled Jeud. from Gen. 22. 2.*

2 *Saturne, from Abrahams being stiled a Prince of God Gen. 23. 6. called the principal God.*

3 *Saturne sacrificeth his son in imitation of Abraham. Gen. 22. 2, 3.*

4 *The Nymph Anobret an imitation of Sarah, who being barren received Grace, Heb. 18. 11.*

&c. of *Saturnes* parallel with *Abraham*, *Voſsius de Idolol. lib.* 1. *cap.* 18. *pag.* 142. thus writes: peradventure alſo the Patriarch ‘*Abraham* was worſhipped in *Saturne*. For which nothing elſe ‘occurs but that of *Porphyrie*, *Euſeb. præpar. Evang. lib.* 1. ‘Therefore *Saturne*, whom the *Phenicians* name *Iſrael*, and ‘whom, after his death, they conſecrated into a Star of the ſame ‘name, when he reigned in thoſe parts, he had an onely ſon, by a ‘certain *Nymph* of that countrey called *Anobret*, whom therefore ‘they called *Jeoud*, a word, which to this very day ſignifies in ‘the *Phenician* tongue, *onely begotten*. And when the King fell ‘into a dangerous war, he ſacrificed this onely ſon, adorned with ‘royal apparrel, on an Altar erected for this very purpoſe. ‘Wherein (ſaith *Voſſius*) we have three obſervables. 1. That ‘*Iſrael*, the moſt ancient King of the *Phenicians*, was the ſame ‘with *Saturne*. 2. That *Iſrael* had an onely ſon, thence called by ‘the Phenicians *Jeoud*. 3. that this Son was ſacrificed by his ‘father: whence may we ſuppoſe theſe things had their original, ‘but from the confounding *Iſrael* with his Grandfather *Abra-* ‘*ham*, who was commanded by God to ſacrifice his onely ſon, ‘as *Gen.* 22. 1. *Take thine onely ſon* &c. where the *Hebr.* יחיד ‘greatly ſuits with the Phenician *Jeoud*. Neither do theſe lan- ‘guages differ ſave in Dialect. And truely *in Orphaicis*, *Abra-* ‘*ham* is ſtiled μονογενὴς, where *Abraham* and *Iſaac* are confoun- ‘ded, as here *Abraham* and *Jacob*. Thus *Voſſius*.

3. *Saturnes parallel with Noah in* 14 *particulars.*

§. 6. But the chief ſtories of *Saturne* and his *genealogie* ſeem to refer to *Noah*, according to that excellent *parallel* drawn by *Bochart*, *Phaleg lib.* 1. *cap.* 1. *fol.* 1. ‘That *Noah* (ſaies he) paſſed ‘among the Heathens under the name of *Saturne*, there are ſo ‘many things to prove it, that there is ſcarce left room for ‘doubting. 1. *Saturne* is ſtiled πατὴρ πάντων, the father of all; ſo was ‘*Noah*. 2. *Saturne*, as *Noah*, was ſtiled a *Preacher of righteouſ-* ‘*nes*. 3. Under *Saturne's* reign, as under *Noahs*, all things were ‘*common* and *undivided*. 4. All men enjoyed the higheſt *peace* ‘under *Saturne*; as under *Noah*. 5. In *Saturnes* time, as in *Noahs*,

all

'all men uſed one ſpeech *&c.* 6. *Saturne's* wife was called *Rhea*,
'or *Earth*, becauſe *Noah* was called a *man of the Earth*, as *Gen.* Gen. 9.20.
'9.20. איש האדמה *a man of the Earth*, i. e. according to the
'Hebrew Idiom, a *Husbandman*: which the Mythologiſts took
'in a proper ſenſe for ὁ ἀνὴρ τῆς γῆς, *the husband of the Earth*:
'whence *Saturne*, the ſame with *Noah*, is made the husband of
'*Rhea*, i. e. the *Earth*. 7. *Saturne* is alſo ſaid to be an *Hus-*
'*bandman* and *planter of Vines*, as *Noah* was. 8. *Saturne* is ſti-
'led the preſident of Drunkenneſſe, from *Noahs* being drunk.
'9. Hence alſo came the *Saturnalia*, or Revels, conſecrated to
'the memorie of *Saturne*. 10. *Saturne* is alſo ſaid to be the
'Author of that Law, which forbad the Gods to behold men
'naked: which was but a Tradition of the curſe on *Cham*, for
'beholding his fathers nakedneſſe. 11. *Saturne* is ſaid to ariſe,
'together with his wife and children, out of the Sea; a Tradition
'of *Noah*, with his wife and children, their deliverance from the
'Deluge. 12. Hence a Ship became *Saturne's ſymbol*; and
'*Saturne* is ſaid by *Sanchoniathon* to ſail about the world. 13.
'*Saturne* is ſaid to foretel *Deucalion's* flood, making uſe of a
'Dove *&c.* anſwerable to that of *Noah*, *&c.* 14. *Saturne* is ſaid
'to have devoured all his children beſides three, πολυθρυλλήτως, viz.
'*Jupiter Hammon*, the ſame with *Cham*; *Neptune*, the ſame
'with *Japhet*; and *Pluto*, the ſame with *Shem*. Thus *Bochart*
more largely. The like parallel 'twixt *Saturne* and *Noah* I find
in *Voſſius de Idololatr. lib.* 1. *cap.* 18. *Farther, in* Saturne *are con-*
ſerved ſome reliques of the Patriarch Noah. *Namely, they ſaw, as*
Adam *was ſimply the firſt of all men, ſo* Noah *the firſt of all that*
lived after the flood. Adam *had the empire of all the world: ſo had*
Noah *with his familie.* Noah *had three ſons: ſo had* Saturne.
Noah *his three ſons divided the world: ſo did* Saturnes. *&c.* So
Owen Theol. lib. 1: *cap.* 8. *pag.* 89. Saturne, *by the* Poets *ſtiled*
Κρόνος, *was* Time. *Thus they mythologized.* Noah *alſo, according*
to the moſt corrupt Tradition, was ſtiled ſuch. Time is a ſpace mea-
ſured by the motion of the Heaven: *hence* Saturne *was ſtiled the ſon*

begat

ἀρχὴν *of* heaven: *so also* Noah *was esteemed. They feigned* Saturne *to have devoured up his sons, and to have vomited them up again, which alludes to* Noah's deluge *&c.* Thus also *Stillingfleet, Origin. S. book* 3. *ch.* 5. §. 8. where he mentions *Bochharts parallel* betwixt *Noah* and *Saturne* in 14 particulars as before. See *Dickinſ: Delph. Phœn.* Diatribe of *Noahs* Names. Thus we have ſhewn how the fabulous ſtories of *Saturne* his *Genealogie, Names, Attributes*, and *Offices*, were but broken *Traditions* of *ſacred Scripture*, referring either to *Adam*, *Abraham*, or *Noah*, &c.

Jupiters Names and Genealogie from ſacred ſtorie.

§. 7. We now proceed to *Jupiter*, (who ſucceeded *Saturne*,) to demonſtrate, that his *Genealogie*, *Names*, and *Attributes* were but *fragments*, or broken *Traditions* of ſome *ſacred ſtorie*. Firſt, as for *Jupiters names*, in the fragments of *Sanchoniathon*, tis ſaid; *The ſon of* Saturne *was* Ζεὺς Βῆλος *Zeus Belus*. בעל *Baal* or *Belus*, the chief God among the *Phenicians*, (whereof there were many) ſignifies properly, *Lord*: and it was a name aſſumed by *Jehovah*, the *God* of *Iſrael*, before abuſed to *Superſtition*, as it appears *Hoſ.* 2. 16. It is elſewhere written Βεελ *Beel*, as Βεελσάμην, which anſwers to the *Hebrew* בעל שמים *the Lord of Heaven*. As for ζεὺς, though it be, as to its *immediate origination*, a *Greek Title*, yet the *original Reaſon* thereof is *Phenician* or *Hebrew*, anſwering unto *Cham*, the ſon of *Noah*. For Ζεὺς is derived ζέω, which ſignifies *heat*: which anſwereth exactly to the *Hebrew* חם *Cham*; from the radix חמם *Chamam*, to *wax hot*. By which it is evident, the *Greeks* ſtiled *Jupiter* Ζεὺς, in alluſion to his *Phenician* or *Hebrew* name חם *Cham*. Whence *Herodotus* tels us, that the *Egyptians* called *Jupiter Ammun*: Ἄμμωνα γὰρ Αἰγύπτιοι καλέουσι τὸν Δία, *for the Egyptians call Jupiter Ammun*: So *Ralegh, Hiſt. of the world, Part.* 1. B. 1. *c.* 6. §. 6. tels us, *That the Egyptians, even after the floud, began to entitle* Cham, *the parent of their own Mizraim, Chammon, or Hammon.* Thus *Voſſius de Idololatr. lib.* 1. *c.* 27. *Unto* Saturne *ſucceeded* Jupiter Ammon, *that is* Cham, *or* Ham; *whence the* Egyptians *made* Ἄμμων, *the* Grecians Ἄμμων, *from* Cham חם Noahs *ſon*. *Which appears from this*,

Βελus.

Hoſ. 2. 16.

Ζεὺς.

Hammon.

this, that Egypt *is stiled, not onely the countrey of* Misraim, Cham's *son, but also the* land of Cham, *as Ps.* 105. 23. 27. *Also* Plutarch, *of* Isis *and* Osiris, *testifies, that* Egypt, *in the* sacreds *of* Isis, *was termed* γημία: *whence this but from* Cham? *yet* I *shall not pertinaciously dissent, if any will have the name* Ammon *primarily to agree to the Sun rather than to a man, from* חמה, *which signifies* heat, *and so agreeable to the Sun, the fountain of heat*, &c. So *Bochart Phaleg lib.* 1. *cap.* 2. informes us, that the *Africans* (who were originally *Phenicians*) called *Jupiter*, *Hammon*, as the *Egyptians* Ἀμμῶν *Ammun*, (whence *Ammonius.*) So also in his *Preface* to *Phaleg*, *Bochart* assures us, that 'the *Africans* worshipt *Cham*, or *Ham*, under the name of *Hammon*; as '*Noah* under that of *Saturne*; whence *Africa* was called *Hammonia*, or the countrey of *Hammon*. By all which tis evident, that this name *Hammon*, given to *Jupiter*, had its original from חם *Cham*, or *Ham*, unto which Ζεὺς alludes. Again, *Sanchoniathon* termes *Jupiter* Συδὺκ *Sydyk*. So *PhiloByblius*, ἐκ δὲ τοῦ Συδὺκ διόσκουροι *from Sydyk sprang the Cabiri*: or, as *Damascius* in *Photius*, Σαδὺκ *Sadyk*. Now this name is evidently taken from the *Hebrew* צדק *Sedek*, the *just*, which is a name given to God, as also to the first *Patriarchs*, whence *Melchisedek*. Another name given to *Jupiter*, is *Taramis*, or *Taranis*, which, according to *Camden* (*Britan. pag.* 14. *edit. Lond.* 1586.) is the same with Ζεὺς βρονταῖος *Jupiter thundering*: to whom *Augustus* consecrated a Temple. For *Taram* or *Taran* in the *British* tongue signifies *Thunder*, as in the Saxon *Thor*, or *Thur*, whence *Jupiter's* day was by the *Saxons* called *Thursday*. Now this name *Taram*, given to *Jupiter*, *Bochart* makes to be derived from the *Phenician* תרעם *tarem*, which, by casting away the *Servile* ת prefixed, is the same with רעם *to thunder*.

Sydyk.

Taramis.

Taram vel taran Cambricâ linguâ, hodieq; est tonitru, et veteri Suecica, Thor; unde Jovis dies Suecica Thorsday, Anglica Thursday. Boch. can. l. 1. c. 42.

§. 8. But nothing indeed does more evidently prove, *Jupiters origination* to have been, from some corrupt imitation, of *sacred storie*, than the very name it self. For *Jupiter* (as *Muis* on the *Psalmes* well observes) is evidently the same with Ια or Ιευ

Jupiter from ἰα πατὴρ.

πατὴρ, that is, *Father Jah*, or *Jeu*. Now its well known, that יה *Jah* is a name *properly*, yea most *essentially* attributed to God in Scripture, as *Psal.* 68. 4. *&c.* it being but a Contract of יהוה *Jehovah*, and so most *expressive* of the *Divine Being*, or *Essence*. That Gods name יה *Jah* was well known to the *Phenicians*, who communicated the same to the *Grecians*, is evident by what we find to this purpose in *Porphyrie*; who tels us, *that* Sanchoniathon *had much assistance for the compiling of his* Historie *from* Jerombalus *the Priest of the God* Ιαω, Jao. So *Diodorus lib.* 1. tels us, *that* Moses *inscribed his Laws to the God called* Jao. Indeed the *Grecians* seldome, if ever, expresse the *ineffable* name of God, *Jehovah* by any other than ἰὰ, or Ιαω, according to the Oracle of *Clarius Apollo* Φράζεο τὴν πάντων ὑπατον θεὸν ἔμμεν' Ἰαω. So the *Gnosticks*, in *Irenæus lib.* 1. *cap.* 34. call God *Jao*: and *Jerom*, in his Comment on *Psal.* 8. *Jaho*: which *Greek* name *Bochart* supposeth to have been framed out of the 4 letters ה.ו.ה.י of *Jehovah*, which may be read *Jaho*: for which some of the *Greeks* read ἰεὺ-πατὴρ *Jeu pater* i:e: *jah, or jeu the Father*. And as *Jupiter* owes its *origination* to the *sacred* name of God *Jehovah*, *Jah*, or *Jao*; So also the *oblique cases* of *Jupiter*, namely *Jovi*, *Jove &c.* for how inconsiderable, if any, is the difference in the *Hebrew* 'twixt *Jove*, or *Jova*, and *Jehovah*. This same name *Jao*, in the *Oracle* of *Clarius Apollo*, is given also to *Bacchus*. As it was not unusual with those *Mythologists*, to give the same name to differing persons, as their *humors* inclined. *Vossius*, *de Idol. lib.* 2. *cap.* 16. *pag.* 386. endeavors to prove, that *Jupiter* was allo called *Janus* from יה *Jah*, as *Jacchus* from *jah chus*, and reputed to be the same with the Sun, as *Jana*, *Diana* or *Juno* the same with the Moon, Again, whence was it that *Jupiter* was stiled *Sabasius*? but from that Title of God יהוה צבאות *Jehovah Sabaoth* the *Lord of hosts*, a *stile* so often given to God: as *Esa.* 1 9. which is rendred *Rom.* 9. 29. *the Lord of Sabaoth. Owen, Theol. lib.* 3. *cap:* 13.

Jovis nomen a Sanctissimo Dei apud Hebræos nomine יהוה *Glass. Gram. s.* 8. 4. *Tract.* 3. *Ps.* 68. 4.

Sabasius. Esa. 1. 9.

§. 9. By all which laid together, I suppose, 'twill seem more

more than a meer conjecture, that the chief, if not the whole of *Jupiters* Titles were of *ſacred origination*, though by curſed *imitation*. We might alſo ſhew, that many of the *Fables* applied to *Jupiter*, were, indeed, of *Phenician* or *Hebrew* original: as that of *Jupiters rebellion* againſt his *father* Saturne, from *Chams rebellion* againſt *Noah &c.* The fabulous *Jews* relate, that *Cham cut off his fathers Virilia*, whence the Fable of *Jupiters* cutting off *Saturne*, his fathers *Genitalia* as *Lact. lib.* 1. *cap.* 12. But I ſhall inſtance chiefly in that famous Fable of *Jupiters ſtealing away Europa*, which ſeems evidently of *Phenician* and *Hebrew* extract, and that from a miſtake of the original words. For whereas 'tis ſaid, that *Jupiter ſtole away Europa, under the forme of a bull*; the *Fable*, as learned *Bochart* demonſtrates, aroſe from the *Equivocation* of the *Phenician* אלפא, which ſignifies either a *Ship* or a *Bull*. Now the *Grecians*, to make the fable more admirable, underſtand it of a *Bull*; whereas the *Phenician* ſtorie ment it only of *Jupiters* carrying away *Europa* in a Ship *&c.* So the Fable of *Jupiters* having *Hornes*, according to that of *Ovid, Metaph: lib.* 5. *Lybiis eſt cum cornubus Hammon. Amongſt the Lybians Jupiter Hammon is pictured with Hornes; ſeems borrowed*, and that upon a miſtake, from the ſtorie of *Moſes's* coming down from the Mount with his face ſhining: where the *Hebrew* קרן ſignifies both a *beam* of the Sun, as alſo a *Horne*: from which ambiguity the Fable ſprang. Again, in the *Metamorphoſis* of the Gods in *Egypt*, 'tis ſaid that *Jupiter was turned into a Ram*; which Fable *Bochart (de Animalibus ſacris part* 2. *lib.* 1. *cap.* 10. *fol* 62.) ſuppoſeth to have had its riſe from the cognation 'twixt the *Hebrew* words אל *El* (the name of God transferred on *Jupiter*) and איל *ajil* a *ram*: which being *Paronymous*, and the *Plural* number of both the ſame *viz.* אלים *Elim*: the *Grecians* miſtake the *later* for the *former*. The Poets fiction of *Minerva* the *Goddeſſe of wiſdom, her being produced out of Jupiters head*, ſeems to be drawn from the Scriptures relation of Chriſt, the wiſdom of God, his eternal *Generation Prov*: 8. 23.

Fables applied to Jupiter, of Phenician original.

Exod. 34, 29.

Prov. 8. 23.

23. *&c.* as eloquent *Du Bosc.* (Pastor of the Reformed Church at *Caen*) observed in a Sermon preached at *Caen*. Lastly the *Tradition* of *Bacchus's being taken out of Jupiters thigh*, *is* supposed, by *Bochart*, to be but a *Tradition* of the *Patriarchs* proceeding *ex femore Jacobi*, out of *Jacobs thigh* mentioned *Gen.* 46. 26. where the *Hebrew* words, which properly signifie *out of Jacobs loins*, are, by an easy mistake from their ambiguity, translated by the *Greek* and old *Latin*, *out of Jacobs thigh*: whence sprang this Fable *&c.* Thus we have shewen how the many *fabulous Names*, *Genealogies*, and *Attributes* given unto *Jupiter*, had their original, by *Satanick imitation*, from *sacred storie*, *Names*, and *Persons &c.*

Gen. 46. 26.

CHAP. II.

The Theogonie of Juno &c. of Hebrew origination.

Juno *the same with* Jana *from* יה Jah, *Gods name.* Juno *called* Diana, Urania, Belisama, Astarte &c. *The original of* Astarte, 1 Kings 11. 5, 33. *Why she is said to have on her head a* Buls Head. Jo *the same with* Juno. Isis *the same with* Juno, Venus, *among the* Phenicians, *the same with* Juno. *The* British Adraste, *and* Saxon Easter *from* Astarte. Iuno *stiled* Baaltis, Ier. 7. 18. *and* 44. 17, 18. Iuno *stiled by the* Arabians Chiun Amos 5, 26. *Which is the same with the* Egyptian Rephan Act. 7. 43. *whereby* Bochart *understands* Saturne. Juno Nabo, Esa. 46. 1. Juno Anitis, Here, Esa. 34. 12. Chora, Libera, Proserpine.

The Theogonie of Juno.

§. 1. HAving given the *Genealogie* of *Saturne* and *Jupiter*, with their *parallel* in sacred storie; we now proceed to *Juno* (whom

(whom the *Mythologiſts* make to be the ſiſter and wife of *Iupiter*) with indeavors to demonſtrate, that the chief *Names* and *Fables* given to this *Goddeſſe*, were of *Hebrew origination*. And to give a general *key* to this, Θεογονία, *Theogonie*, or *Generation* of the *Gods*, we muſt know, that the two *chief Gods* amongſt the *Heathens*, were the *Sun* and *Moon*: to which they attributed moſt of thoſe *ſacred Names*, *Attributes*, and *Stories*, (which really belonged to the true God, or ſome one of the Patriarchs) traduced to them by broken *Traditions*. Thus they applied the chief names of *God* to the *Sun*; which ſome termed *Saturne*, others *Iupiter*, others *Apollo*, others *Ianus*, *&c.* So in like manner they ſtiled the Moon *Urania*, *Iuno*, *Iana*, *Diana*, *Venus*, *&c.* And as the *Sun* was called *Iupiter* from יה *ja* water, and *Ianus*, from the ſame יה *jah*; ſo alſo the *Moon* was called firſt *Iana*, and thence *Iuno*, from יה *jah*, the *proper name of God*. So *Voſſius de Idololatr. lib. 2. cap. 26.* 'Juno (ſaies he) is referred 'to the Moon; which Grammarians derive from *juvo*: but this 'is not more likely, than that *Jupiter* ſhould be derived from the 'ſame root. I conceive that *Juno* is of the ſame origination 'with *Janus* and *Jana*, which comes, not from *Javan*, but from 'יה *jah*, the proper name of God; (as *Iacchus* from יה *ja Chus*) 'ſo amongſt the ancient Romans *Jana* and *Juno* were the ſame. 'But *O* in women is the *Grecanick* termination; as *Dido &c.* *A* 'is no leſſe *Roman* than *Greek*. But the change of *A* into *V* is 'very ordinary, as *Calamus* into *Culmus &c.* Thus *Voſſius*: the like he mentions before *lib. 2. cap. 16.*

1. *Juno the ſame with Jana, from the name of God.*

§. 2 Hence ſome make *Juno* to be the ſame with *Diana*, which they ſuppoſe to be the contract of *Dea Jana*. So *Voſſius de Idololatr. lib. 2. cap. 25.* 'The Latin *Diana* (ſaies he) is the 'contract of *Diva Jana*, or *Dea Jana*, and both the ſame with 'the *Moon*; which, according to the diverſity of its influences, 'was ſtiled by the Romans *Diana* or *Juno*. For when the *Moon* 'was conſidered with regard to her illumination, ſhe was ſtiled '*Diana*: thence the *Roman-hunters*, who needed light by night, called

Juno called Diana.

'called upon *Diana*, not on *Juno*. But when the *calefactive* or '*gencrative* influence of the *Moon* came under consideration, 'she was called, not *Diana*, but *Juno*: whence persons with child 'invocated *Iuno*, not *Diana*. Thus *Vossius*.

Urania. §. 3. Whence also *Juno* was stiled by the *Greeks* Οὐρανία, and by the *Phenicians*, *Belisama*. As for Οὐρανία *Urania*, it evidently received its *origination* from the *Hebrew* אור *Or* or *Ur*; which signifies *Light*, as *Gen.* 1. 5. אור *Or*: whence the *Greek* οὐρ, οὐρανὸς, οὐρανία. *Heaven &c.* Of the same import also is the *Hebrew* or *Phenician Belisama*, from בעלה שמים the *Queen of Heaven*, which was the Title the *Phenicians* gave the *Moon*; as they stiled the *Sun* בעל שמים the *Lord of Heaven*; or, in one word, מלך *Moloch*, the *King*. All which seems borrowed from *Gen.* 1. 16. This name *Belisama* was not confined to the *Phenicians*, but by them communicated to these Westerne parts, as *Bochart Can. lib.* 1. *c.* 42. Belisama, *a* Gallick *name*, *in the* Punick *signifies the* Queen of Heaven, *and therefore seems to appertain to the* Moon, *or* Urania, *which in* Jeremiah *is frequently stiled the* Queen of Heaven, מלכת השמים. *The* Moon *is the same also with* Diana, *which the* Gauls *greatly idolized*. Thus *Bochart*: who here joyns *Belisama*, *Urania*, and *Diana*, as one and the same.

Belisama.

Gen. 1. 16.

Astarte. §. 4. The same *Juno* was also stiled by the *Phenicians* אשתרות *Astarte*, which is evidently of *Hebrew origination*. So *August. lib.* 7. *locut. cap.* 16. *Juno* (saies he) *was without doubt called by the Phenicians* Astarte. Thus *Bochart Can. lib.* 1. *cap.* 33. *Sanchoniathon* in *Eusebius præpar. lib.* 1. calls *Astarte* the *daughter of Heaven*; of whom he saies, ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ, βασιλείας παράσημον, κεφαλὴν ταύρου: *She put on her own head, as an Ensigne of Empire, the head of a Bull.* This gives us a good account of her origination, which *Vossius de Idololatr. lib.* 2. *cap.* 21. thus draws forth. 'The Moon (saies he) is here called *Astarte*. Now the 'Buls-head is a good Emblem of the *Moon*, which has her 'hornes like those of a Bull: whence also the *Egyptian Isis*, 'which was the same with the *Moon*, had hornes in like manner.

The Astarte was said to impose on her head a Buls head.

Thus

Thus *Vossius*. Who again *de Idololatr. lib. 1. cap. 22.* tels us, 'that this *Astarte* was, according to *Sanchoniathon*, a *Phenician*. 'And that she was worshipt by the *Phenicians* as a Goddesse, 'we have taught out of the Scripture, 1 *King.* 11. 5. *And Solomon* 'went after *Astoreth*, *the Goddesse of the Sidonians*; where tis in 'the singular עשתרת *Ashtoreth*. Chald: עשתרתא *Astarata*, 'whence contractedly, Ἀστάρτη, or *Astarta*. And because עשתרת 'signifies a *flock*, or, as some of the Rabbines think, *femal-sheep*, 'therefore *Rabbi D. Kimchi* supposeth, that her *Image* was the '*figure* of a *Sheep*. Others more likely judge, that she was 'called *Astarte*, because *sheep* were sacrificed to her. But these 'opinions are not repugnant. This *Astarte*, as an Animal God- 'desse, was the daughter of *Agenor*, King of *Phenicia*, who, af- 'ter she was made a Goddesse, was called *Astarte* by the *Pheni- 'cian* Priests, as *Lucian. lib. de Dea Syria* relates. &c. But *Bochart Can. lib. 2. cap. 2. fol.* 787. following *Kimchi* and other of the *Hebrews*, draws the original of *Astarte*, as also of this Fable touching her *wearing a Buls head*, from the signification of the *Hebrew* עשתורת *Astoreth*, which signifies *herds of sheep*, or *Kine*; 'thus *Astarte*, in the *Syriack* עשתרתא *Astarta*, amongst the '*Hebrews* is עשתורת *Astoret*, 1 King. 11. 5. 33. hence the plu- 'ral עשתרות *Astaroth*, herds. So Deut. 7. 13. עשתרות צאנך 'the herds of thy sheep. Thus all the *Hebrews* explain it, and 'will, that the Idol *Astarte* have the figure of a *sheep*. I conceive 'the word עשתרות *Astarot* may be taken in a more extensive 'notion, and signifie as well *herds of Kine*, as of *Sheep*. Truely 'the *Chaldee* on Deut. 7. 13. renders the *Hebr.* עשתרות by ערי, 'and the *Arabick* by קטאע, which are words common, and 'signifie as well *herds* of *cattel*, as of *sheep*. So Joel 1. '18. and Gen. 32. 16. Thus there being included in the name 'Astarte the signification of a *Bull*, as well as that of a *Sheep*, 'thou maiest with ease understand, why she is said to impose on 'her head, the head of a Bull, as the Ensigne of her Empire, *i. e.* 'a kind of Crown made in the fashion of a Buls head: in which

1 *King.* 11. 5.

1 *King.* 11. 5. 33

Deut. 7. 13.

'habit she is described by *Sanchoniathon*, as περινοστοῦσα τὴν οἰκουμένην, 'traversing the whole Earth: so that she seems to be the same 'with the Greek *Io*, who, being changed into a Cow, is feigned 'to have viewed many countreys. To which [illegible] that in 'Euripides Phœnissis, how the *Thebans* and *Phenicians* account '*Io* the *same with the common mother*. Thus *Bochart*. By which we understand the full origination of *Astarte*, as also why she was said to impose on her head, as a Crown, the *Buls head*: namely because עשתרות signifies a *herd* of Cattel.

Astarte the same with Io.

Io the same with Juno.

§. 5. Hence also the fable of *Io her being turned into a Cow*. For *Io* was the same with *Juno*, it being a *contract* thereof, if not of Ἰάω the name of God, as before. And 'tis possible, that this whole fable of *Juno*, here called *Astarte*, *her having a buls head for a crown*; as also of her being changed into the *forme* of a *Cow*, under the name *Io*, had all the same original with that of *Isis*, (who passed for *Io*, and had also the forme of an Oxe, Bull, or Cow,) namely from *Josephs fat* and *lean kine*, which were the means of preserving *Egypt* from *famine*, and therefore made the *Hieroglyphick* of their chiefest *Gods*, *Apis* and *Io*, i. e. *Jupiter* and *Juno*. That Io is the same with *Juno*, appears farther from the description of the *Egyptian Isis*, which they make to be the same with the Greek Io, and therefore give her the same forme, as *Herodotus*, in *Euterpe*: Ἴσιος ἄγαλμα, ἐὸν γυναικήϊον βούκερών ἐστι, κατάπερ Ἕλληνες τὴν Ἰοῦν γράφουσι, *The image of* Isis *is feminine*, *formed with buls hornes*, *as the* Greeks *describe* Io. By which tis evident, that the Greek Io, was the same with the *Egyptian* Isis, and both these the same with the *Phenician Astarte*; they having all one and the same *image* and *forme*, namely a *crown*, after the fashion of a *buls head*; which was an *Hieroglyphick* representing the Moon, but originally taken, as tis conceived, from *Josephs* kine; as *Joseph* himself passed amongst them for *Apis*, from אב *Ab*, *father*, as he is stiled a father to *Pharaoh*, Gen. 45. 8. whence *Serapis* from שור a *Bull*.

Isis the same with Io and Juno.

§. 6. But to returne again to *Astarte*, and her identitie

with

with *Iuno* or the Moon; which may farther be proved from that of *Lucian, de Dea Syria*: Ἔστι δὲ καὶ ἄλλο ἐν Φοινίκῃ μέγα, ὃ Σιδώνιοι ἔχουσιν· ὡς μὲν αὐτοὶ λέγουσι, Ἀστάρτης ἐστί. Ἀστάρτην δὲ ἐγὼ δοκέω σελήνειαν εἶναι: *There is also another Temple in Phenicia, which the Sidonians have, and, as they say, belongs to Astarte. And* I *conceive Astarte to be the Moon.* But here occurs a difficulty arising from the opinion of many Ancients, that *Astarte* is the same with *Venus*. So *Philo Byblius* out of *Sanchoniathon*, τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι: *But the Phenicians say, that Astarte is Venus.* So also *Suidas*, Ἀστάρτη ἡ παρ' Ἕλλησιν Ἀφροδίτη λεγομένης *Astarte, which is called by the Grecians, Venus.* This difficulty is resolved by *Vossius Idololatr. lib. 2. cap. 21.* thus. 'In the oriental parts *Venus* and 'Iuno signifie *one* and the *same* Planet, *viz.* the *Moon*, which has 'the government of moist bodies. So that hereby its easie to 'reconcile the differences, so opposite, touching the Goddesse 'of *Hieropolis*, which we find joyned together by *Plutarch* in '*M. Crassus*, γίνεται δὲ πρῶτον αὐτῷ σημεῖον ἀπὸ τῆς θεοῦ ταύτης, ἣν οἱ μὲν Ἀφροδίτην, οἱ δὲ Ἥραν, οἱ δὲ τὴν ἀρχὰς καὶ σπέρματα πᾶσιν ἐξ ὑγρῶν παρασχοῦσαν αἰτίαν καὶ φύσιν νομίζουσι. 'The first omen was given to him by this Goddesse, 'whom some call *Venus*, some *Iuno*, others that Goddesse which 'affords the principles and seeds for all things out of moisture. By which description its apparent, that this *Hieropolitan Goddesse* (I suppose *Isis*) was no other than the Moon, which, by reason of its moisture, was esteemed to be the *passive Principle* (as the Sun, called *Osiris*, the *active*) of all *Generations*, and so called by some *Iuno*, by others *Venus*. So learned *Bochart, Can. lib. 2. cap. 16. fol.* 850. 'With some *Astarte* is *Venus*, with o-'thers *Urania* and the Moon: but nothing is more uncertain 'than the deliries or dreams of the Mythologists touching their Gods. So *Tertullian*: 'Every Province has his God; as *Syria Astartes*, and *Africa* the *Celestial Urania*. This Goddesse *Astarte*, called by the *Africans Ourania*, and by the *Grecians Iuno*, was transported by the *Phenicians*, and worshipt almost in all parts where ever they came. We find her worshipped in

Venus *amongst the Phenicians the same with* Iuno.

Astarte *and* Venus *the same.*

the Island *Erythia*, betwixt the *Gades* and *Spain*, which was possessed by the *Phenicians*, and by them termed עשתורת *Astoreth*; or עשתרתא *Astarta*, i.e. the *Iland of Astarte*: whence twas called by others Ἀφροδισίας, as by others Ἥρας νῆσος the *Island of Venus*, or *Iuno*; because *Astarte* passed sometimes for *Venus*, sometimes for *Juno*: as *Bochart Can. lib.* 1. *cap.* 34. *fol.* 679. Again the *Phenicians* transplanting a colonie into *Cythera*, they there erect a *Temple* to their God *Astarte*, then unknown to the *Grecians*: whence *Venus* was stiled *Cytharea*; because, say the *Mythologists*, arising out of the Sea, (i e. *Phenicia*,) she first sate down at *Cythera*. Yea we find some footsteps of this Goddesse *Astarte*, and her worship amongst our old *Britains*. So *Dion* in *Nero*, brings in a *British Amazon*, called *Bundovica*, with her hands lift up to Heaven, thus praying: *I give thee thanks, O Adraste, and invocate thee, thou Mother of Mothers.* *Bochart Can. lib.* 1. *cap.* 42. *fol.* 738. makes this *Adraste* the same with *Astarte*, by the transposition of *D* and *T*, which are of the same *Organ*. To which the same *Bochart* addes *fol.* 751. 'And to *Astarte* the *Phenician* God, alludes *Aestar* or *Easter* that *Saxon* Goddesse, to 'whom they sacrificed in the moneth of April; which *Bede*, in 'his book *de Temporibus*, stiles *Easter-moneth*. Yea to this very day the *English* call their *Paschal Holy-daies*, *Easter-time*. 'So that the *Hebrews* would have the *Germans* the progenie of 'the *Cananites*. Thus *Bochart*: who also *cap.* 44. proves, that the Island *Astarte*, in the *Arabick sinus*, was so called from this Goddesse *Astarte*, to whom the *Phenicians* consecrated this Iland. Lastly this Goddesse *Astarte* got no small footing in the *Jewish* Church, passing amongst the *Hebrews* under the name of *Ashtaroth*: as 2 King. 23. 13. where *Solomon* is said to build a Temple to *Ashtaroth*, the Idol of the *Sidonians*: which the LXX render Ἀστάρτη *Astarte*. And 1 King. 31. 10. the Temple of *Astaroth* is called by the LXX Ἀστάρτειον; which the Scholiast expounds ἱερὸν τῆς Ἀστάρτης. So Iudg: 10: 6. the LXX reads it Ἀστάρωθ, as also the Vulgar Latin. See *Vossius Idololatr. l.* 2. *c.* 21.

The British Adraste the same with Astarte.

Easter from Astarte.

Astarte amongst the Hebrews Astaroth.

§ 7. Iuno

§. 7 *Juno* was also called, by the *Phenicians*, *Baaltis* or *Beltis*, whom some make the same with *Dione*: so *Philo Byblius* out of *Sanchoniathon* in *Euseb: præp. Evang. l.* 1. καὶ ἐπὶ τούτοις ὁ Κρόνος [illegible] θεᾷ Βααλτίδι τῇ καὶ Διώνῃ ἀΐδωσι *And thence Saturne gave the Citie Byblius to Baaltis, who was also called Dione.* The same *Philo Byblius* makes *Baaltis* sister to *Astarte*: but *Vossius* (*de Idololat: lib.* 2.*cap.*21.) proves that *Baaltis* can agree to none so properly as to *Juno* or the *Moon*, called also *Astarte*: for as *Baal* or *Belus*; the Title which the *Phenicians* gave the *Sun*, passed amongst the *Grecians* for *Jupiter*, so *Baaltis*, the *Moon*, for *Juno*. The same also may be said of *Beltis*: namely as *Saturne*, or *Jupiter*, or *Apollo* were stiled בל whence Βῆλος; so *Rhea*, or *Juno*, or *Diana* בלה *bela* whence Βῆλτις: whence *Baaltis* or *Beltis*, from בעל *Baal* or בל *Bel*, signifies *Queen*, answerable to *Jeremiah* מלכה שמים *Queen of Heaven* Ier: 7. 18. and Chap. 44. 17, 18, 19, 25. 'Tis true *David Kimchi*, and the *Chaldee Paraphrase* understand by this *Queen* of *Heaven*, the *Sun* it self, *i:e: Molech* or *Saturne*, to which learned *Bochart* (as I had it from his own mouth) inclines. But *Vossius*, following *Jerom* herein, seems to give very probable conjectures that this *Queen of Heaven* is the *Moon*; and so the same with *Astarte*, *Juno* and *Baaltis*; which appears 1. from that מלכה is a *Feminine*. 2. Because the *Prophet* in these places treats of the Idolatrie of the *Gentiles*; amongst whom the *Sun* was not reputed a *Goddesse* but *God*. 3. 'Tis not to be doubted but that *Baal* and *Astaroth*, amongst the *Sidonians*, were *distinct Gods*, and that the former denoted the *Sun*, and the later the *Moon*. That this Title *Baaltis* is of *Hebrew origination* from בעל a sacred name (as *Hos.* 2. 16.) has been before sufficiently proved. It seems to refer to *Gen.* 1. 16, 18.

Juno stiled Baaltis.

Jer. 7. 18. and 44. 17, 18.

§. 8. *Juno* or the *Moon* was stiled by the *Arabians Chiun*, of which we find mention *Amos* 5. 26. and *Chiun*. Some by *Chiun* understand *Saturne*: and indeed כיון *Chivvan*, the name whereby the *Arabians* and *Persians* denote *Saturne*, is very near akin

Juno called Chiun.

Amos. 5. 26.

akin to this כיון *Chiun* here, though not without some difference, at least, in the points. But that *Chiun* here cannot be understood of *Saturne*, seems probable to *Vossius*: because there precedes the mention of *Molech*, who is *Saturne*; thereforc *Chiun*, which follows, must be distinct from *Saturne i. e.* the *Sun*; and cannot be understood of any more properly, than of the *Moon* or *Iuno*. That *Chiun* significs the *Moon*, the same *Vossius de Idololatr. lib. 2. cap. 23.* proves from the proprietie of the word, and its *Identitie* with *Rempham Act. 7.43.* Yet *Bochart* by *Chiun* understands *Saturne*: so *Bochart Phaleg. l. 1. c. 15.* 'The *E-*'*gyptian* word *Rephan* for *Saturne*, as *Molech* for *Mars*, is also at 'this day in use among the *Coptites*, whose tongue is compo-'sed partly of the *Greek*, partly of the old *Egyptian*. Whence 'a clear light may be given to *Stephen* the Martyrs words, *Acts* '7.43. ἀνελάβετε τὴν σκηνὴν τοῦ Μόλοχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφάν, or 'as others will Ῥεφάν, or Ῥεμφάν: In the interpretation of which 'words, Interpreters have hitherto been puzled, not compre-'hending why the *Hebrew* word כיון *Kijun* should be rendered '*Rephan*. For so it's read in *Amos* 5.26. But now the rea-son is manifest כיון *Kijun*, according to the *attestation* of *Aben* '*Ezra*, is *Saturne*, and this name he had also among the *Persi-*'*ans* and *Ismaelites*. Whence the *Egyptians* were persuaded 'that *Anubis*, which the *Greeks* terme *Cyon*, was the same with '*Saturne*, as *Plutarch in Iside*. Also *in Plauti Panulo* Saturne 'is called *Ciun*, as *Samuel Petit Miscellan. lib. 2. cap. 2.* There-'fore כיון is the same with the *Egyptian Rephan* i. e. *Saturne*. 'And the *Greek Interpreters* (whom *Stephen* follows) did the 'more readily use this *Egyptian* word *Rephan* because they 'wrote their version in *Egypt &c.* Touching *Chiun Amos* 5. 26. and how *Rempham Acts* 7. 43. answers thereto see more largely *Glassius Gram. S. lib. 4. Tract. 3. Observ.* 17. *pag.* 867. *&c. Edit.* 2ª. That *Chiun* was an *Attribute* borrowed, though not without blasphemie, from the *sacred Oracles*, was attested by Learned *Le Moyen* (Pastor of of the Reformed Church at

Rodn

Hebræorum quidam existimant Chiun *significare* Saturni Stellam [שבתאי *iis dictam*] *quæ in* Arabica *&* Persica *lingua dicatur* כיואן: *cui voci cum* כיון (*mutatis modo punctis*) *bene convenit. Ita & Arias Montanus. Glass. Gram. S. l. 4. Tract. 3. Observ. 17. de nomine proprio.*

mon at *Caen*, who affirmed, that כיון *Chiun* in the nifies the same with *Iehovah* in the *Hebrew*.

§ [illegible] the *Moon* or *Iuno* was called also by the *Chaldeans* & *Assyrians* [illegible] so Esa:46. 1. *Bel boweth down, Nebo stoopeth* &c. The Prophet here mentions the two chief *Babylonian* Idols. That *Bel* signifies the *Sun*, from the *Hebrew* אל *El*, Gods name, whence ἥλ *Hel*, and ἥλιος the *Sun*, has been before proved. Hence, by *proportion* and *parity* of reason, *Nebo* or *Nabo* signifies the *Moon*: and as from *Bel* came *Belus*, *Nimrods* name, so from *Nabo* came *Nabuchodonosor*, *Nabonasser*, with others. *Juno Nabo. Esa. 46. 1.*

§. 10. Amongst the *Persians Iuno*, or the *Moon* was called *Anaitis* or *Anitis*, whom some suppose to be *Diana*, others *Venus*. But *Vossius de Idololatr. lib. 2. cap. 22.* proves, that *Diana*, *Juno*, and *Venus*, in those *Oriental* parts, signified one and the same *Deitie*; namely the *Moon*, called by the *Persians Anitis*: according to that of *Strabo*, *lib.* 11. *The* Medes *and* Armenians *religiously worship all the Sacreds of the* Persians; *but the* Armenians *more especially worship* Anaïtis, *to whom they consecrate their Daughters, men and maid servants, giving her also* Temples *in* Acilisena *&c.* *Anitis.*

§. 11. *Juno* was termed by the Grecians Ἥρη *Here*, which is derived by *Vossius de Idololatr. lib. 2. cap. 26.* from ἀήρ *aer*, by a wonted *Metathesis* or *transposition* of Letters: and the reason he gives of this *origination* is taken from the *regence* or *presidence* of the *Moon*, called *Iuno*, over the *Air*. For as *Iupiter* was taken to be Lord of the *Skie*, and therefore sometimes stiled *Æther*; so *Iuno*, or the Moon, was reputed as *Queen*, or *Regent* over the *Air*, next unto her, on which she diffused *moist influences*, and was thence termed Ἥρη. But I should rather fetch the origination of Ἥρη *Here*, from the *Hebrew* חורה *Hore*, or, as the *Chaldee* reads it, חירה *Here*, *libera*, a name given to *Iuno*, as well as to *Proserpine*. For the *Hebrews* termed Princes חורים *Horim*, i. e. *Liberi*, *free men*: so *Esa.* 34. 12. where the *Chaldee* reads it חירין *Herin*, whence sprang ἥρωες *Heroes*, and, as I presume, ἥρη *Juno stiled Here, and whence.* *Esa. 34. 12.*

Here

Here, which ſignifies *Libera*, a *Princeſſe*, as *Iuno* w[illegible] be:

Iuno called Chora, Libera, or Proſerpine.

§. 12. Hence alſo *Iuno* was ſtiled by the Gree[illegible] *ore*, i. e. according to the Latins, *Proſerpine*, *Libera* [illegible] on *Æn.* 3. where having ſhew'd how *Latona* brought forth firſt *Diana*, and then *Apollo*, he ſubjoins concerning the firſt: *for this is Diana, Iuno, Proſerpina.* The *Moon* was called either *ſuperâ*, *above*, and ſo ſhe was the ſame with *Ceres*; or *infera*, *beneath*, and ſo ſhe was *identick* with *Proſerpina*, who was called Κόρη *Cora*, becauſe the daughter of *Ceres*. Which originally ſprang from חורה *Hora* or *Kora*, *libera*. Whence *Voſſius de Idololatr. lib. 2. cap.* 28. tels us, that the *Moon*, as ſhe inlightned the *lower parts*, was called *Libera*, or *Cora*, the Sifter of the Sun, (who, as he inlightned the lower parts, was called *Liber*) and daughter of *Ceres*.

CHAP. III.

The Theogonie of Bacchus from ſacred or Hebrew Names, and Traditions.

The ſeveral Ages *after the* Floud. Bacchus *from* בר כוש bar-chus. Iacchus *from* יה כוש Iah-chus. Dionyſus *from Exo.* 17.15. Jehova Niſſi, Zagreus *from Gen.* 10.9. Dithyrambus, Briſæus, Adonis, Eleleus, Sabus, *of Hebrew origination. The* Theogonie *of* Bacchus. *His parallel with* Moſes *in* 17 *particulars.* Bacchus's *parallel with* Nimrod *drawn from his name* Bacchus, *i. e.* Barchus, *the ſon of* Chus, *which was* Nimrod: Nebrodes *from* Nimrod. Zagreus, Pelus, Liber, *&c. Fables touching* Bacchus *of ſacred original.* Bacchus's *being borne out of* Iupiters *Thigh, from Gen.* 46. 26. Bacchus's *Wine the bloud of Grapes, from Gen.* 49. 11. *Deut.* 32. 14. Bacchus's *Ark &c.*

from

from 1 *Sam.* 16. 19. Bacchus's expedition into the East, *an imitation of the* Israelites *paſſage to* Canaan. Bacchus's *companion*, Silenus, *from* Silo, *Gen.* 49. 10, 11, 12. *and* Pan *from the Shepherds of* Israel. *The* Bacchæ *their lamentation from Prov.* 23. 29. *&c.*

§. 1. THe Θεογονία, or *Generation of the Gods*, may be reduced to the ſundry *Ages* after the *Floud*, whereof the *Poets* made four. The firſt they called the *golden Age*, wherein *Saturne* reigned, Righteouſneſſe and Peace flouriſhed, and all things were enjoyed in common; which *Bochart Phaleg. lib.* 4. *cap.* 12. refers to the firſt hundred years after the Floud, even unto *Phalegs* birth. 2. Then follows the *Silver Age*, wherein *Jupiter* reigned, and men began to divide the Earth, to till the ground, to build houſes, according to that of the Poet, *Tum primùm ſubiere domos &c.* namely in this Age began the *ſtructure*, not onely of private habitations, but alſo of that vaſt, impious *Fabrick*, the *Tower of Babel*: whence followed, 3. The *Brazen Age*, wherein ſprang up *Nimrod*, who proved firſt an *Hunter*, and then a *Warrier*, or *mighty Tyrant*; who converting his deſignes from Beaſts to Men, by *Tyrannie* erected an Empire: as *Virg. Georg.* 1.

The ſeveral Ages after the Floud.

Tum laqueis capiare feras, & fallere viſco,
Juventum, & magnos canibus circundare ſaltus.

Now in this Age flouriſhed *Bacchus*, who is ſuppoſed by the Mythologiſts to be the ſon of *Jupiter*, but by *Bochart* to be the ſame with *Nimrod*; though ſome refer him to *Noah*, and others to *Moſes*; as hereafter. And here, in proſecution of our undertaking, we ſhall endeavor to demonſtrate, that the many fabulous narrations of *Bacchus*, his *Names*, and *Attributes*, were but corrupt and broken *imitations* of *Jewiſh Names* and *Traditions*. Thus *Sandford de deſcenſu lib.* 1. §. 17. where having atteſted, that the names of *Bacchus*, *Iacchus*, *Euvius*, *Adonis*, and *Sabus*, were of ſacred or Hebrew *origination*, he ſhews, how thoſe acclamations

Bacchus his Names and Attributes from ſacred Traditions.

mations *Hie* and *Euvion* made to *Bacchus*, were certain names of *Jehova*, Whereby the *Ancients* in their ſolemne feaſts called upon the *true God*; but in following times, vice abounding, theſe *ſacred Titles* were given to their *Iaos Gods*. Whence he concludes thus. 'Hence the *Thebans*, a Colonie of the *Si-* 'donians, to whom the Religion of the *Jews* (their neighbors) 'was known, being willing that their Citizen, the ſon of *Se-* 'meles ſhould be inſerted into the number of their Gods, they 'thought it moſt adviſed, to traduce, not only *Acclamations*, 'and *Names*, but alſo *feſtival daies*, and *Ceremonies*, and *things* 'done, from the Hiſtories of the *Jews*. Therefore we ſee that 'thoſe things which are commemorated in the ſacred Scripture, 'as moſt worthy to be known by the Worſhippers of *Jehova*, 'are many of them, albeit confuſed, and detorted unto a fable, 'transferred on *Bacchus*. Therefore *Lactantius* had what we would, when he truely ſaid: *that thoſe things which the Poets 'ſpake were true, but diſguiſed or veiled over with apparence or 'ſhadow.* Which apparence has place eſpecially in the names 'of the Gods; which he ſhews; ſaying: *That the lies of the 'Poets* were not in the *Fact*, but in the *Name*. And truely he 'cals thoſe *lies*, which oft are *feigned* in the *Name*; whereas 'they well underſtood the *fiction*: yea the more cunning *Prieſts* 'of the *Gods* underſtood the ſame, albeit they conceled it from 'the common people. Thus *Sandford*.

1. *Bacchus from* בר כוש *the ſon of Chus.*

§. 2. We ſhall begin with *Baechus* his *Names*; and firſt with his chief *Name* *Bacchus*, which (as *Bochart* obſerves) is evidently derived from the *Hebrew* בר כוש *Bar- chus*, the *ſon of Chus* i:e: *Nimrod*, whence thoſe ῥιβεδες in *Bacchus*'s garment, as alſo in his chariot נמרין *i. e. Tigres*; which are alluſions to the name *Nimrod*, or *Nebrodes*: as §. 4.

2. *Iacchus from Jah Chus.*

2. As for his *Greek* name Ἰακχος it ſeems *identick*, or the ſame with the *Hebrew* יה כוש *jachus* i. e. *Jah the ſon of Chus*. Thence alſo in the *Oracle* of *Clarius Apollo*, the name *Iao* is attributed to *Bacchus*; whence ſome derive the name *Io bacchus i. e.* the *God Bacchus*. Now that

Jah-

Iah and *Iao* are but *contracts* of Gods *essential* name יהוה we have already proved ch. 1. §. 8. of this Book: of which more hereafter. Also *Bacchus* according to the *Syriack* is יעקא or יקא *Iacco, i.e:* a *child sucking*: the letter ע lying hid in *Daghes*. Whence that of *Orpheus* παῖς Ἴακχος the *child Iacchus*. 3. *Bacchus*, from the place of his education, was called *Dionysus*; so *Plutarch* makes mention of the flight Διονύσου of *Dionysus*. This name *Bochart* (*Canaan praef.*) fetcheth from *Ezod.* 17.15. *Iehova Nissi*. 3. *Dionysus from Exod.* 17. 15. *Jehova Nissi.*

'Concerning *Nysa* the Citie sacred to *Bacchus*, *Homer*, being 'taught by the *Phenicians*, writes thus, in his hymne of *Bac-* 'chus

Ἔστι δέ τις Νύσα ἄβατος θεοῖς, ἀνθρώποις ὕλη,
Τηλοῦ φοινίκης, χεδὸν Αἰγύπτοιο ῥοάων.

Namely, *Nysa* or *Nyssa* is a mountain in *Arabia*, near *Egypt* where is extant this Inscription of *Moses Exod.* 17. 15. יהוה נסי *Iehovah Nissi i. e:* the *Lord is my* Banner. But the *Phenicians* interpret it, *the God Nisaus*, and the *Grecians* Διόνυσος; as if the name sprang from the mountain *Nisa*. So *Bochart*. Others derive *Bacchus*'s name *Dionysus* from the mountain *Nysa*, which, by a transposition of the letters, they make to be the same with *Syna*. Thus *Sandford de Descensu l.* 1. §. 18. 'This *Nysa*, of which 'there is so much mention in the Historie of *Bacchus*, is of all 'most famous; namely, because from *Nysa* he was called *Dio-* 'nysus. But what the *Poets* call the *Nysa of Bacchus*, is with us 'no other than *Moses's Syna*: for by the artifice of *anagramma-* 'tisme, *Syna* is made *Nysa*; as the very testimonie of our senses 'prove. And the very *situation* accords. For albeit some la- 'ter *Geographers* seek for *Nysa* among the *Indians*, yet the most 'ancient fixe it in the proper place, so as it agrees well with the 'sacred Historie (touching *Syna*). So *Herodotus* placeth *Nyssa* above *Egypt*; and *Diodorus Siculus lib.* 4. 'twixt *Egypt* and *Phanicia*. 4. *Bacchus* was also called Ἄττης *Attes*, according to that of the *Rhodian Oracle*. *In hac Arabica India, quam Moses incoluit primo, postea pervastravit, omnia illa Bacchi loca nullo negotio inveniemus. Sandf. Descens. l.* 1. §. 18.

Magnum Atten *placate Deum*; *qui castus* Adonis,

Evius *est largitor opum, pulcher* Dionysus.

Attes. Hues. What the proper import of this name was, the *Grecians* know not: so *Eustath. Odyss.* (p.592.23.) οὐκ ἐστιν ἀρχὴ [illegible] οὐδὲ ἑρμηνείαν ἔχει. *It is not for us to find out the origine of Atta, neither has it any interpretation.* But what they knew not, the *Hebrews* well understood. For (as *Sandford de descensu Christi l.* 1. §. 15.) *Atta*, as all know, is the same with the *Hebrew* אתה *atta Thou*, which the Scripture oft applies to God, as *Ps.* 90. 1, *Thou Lord.* Whence also the *Grecians* added to *Attes*, *Hues*: So *Demosthenes* Hues *Attes*, *Attes Hues*. This *Hues Sandford* makes to be the same with *Jehovah*, and so *Attes* Hues to be no other than אתה יהוה *atta* Jehovah, *Thou Lord*; which often occurs in the *Psalmes of David*, and was thence traduced by the *Grecians*, and applied to their Idol *Bacchus*. *Bochart Can. l.* 1.

Deut. 4. 24. *c.* 18. derives ὕης from הוא אש *Hues, thou art fire, Deut.* 4 24.

5. Zagreus. Gen. 10. 9. 5. *Bacchus* was stiled likewise Ζαγρεὺς *Zagreus, i. e.* a *mighty* Hunter, from the character given unto *Nimrod Gen.* 10. 9, where 'tis said *he was a mighty hunter before the Lord &c.* as hereafter

6. Liber. §. 4. 6. *Bacchus* was also called *Liber*, according to the proper import of the *Hebrew*, חורים *Horim*, which signifies *Princes*, i. e. *freemen*; whence the name *Heroes &c.* of which also

7. Thriambus Lythirambus Dithyrambus. hereafter §. 4. 7. The names *Thriambus*, *Lythirambus*, and *Dithyrambus* given to Bacchus, are one & the same, though variously inflexed; which the *Syrians* expresse by דתרי אבהן *dithere abban*, which signifies ἀπατῆρες from the fiction of *Bacchus*'s

8. Brisæus. being twice borne, as hereafter. 8. *Bacchus* was also called Brisæus, from בריז דובשא *briz doubsa*, that is, a *lake of honey*; from the Fable, of his travelling through a land of Honey, which refers to *Canaan.*

9. Jao. 9. Several other proper names of God were given unto Bacchus as *ja*, *jao*, whence *Jo Bacchus* from יה and יהוה. That *Jao* is the same with יה or יהוה, is made evident by *Sanfordus de Descens. l.* 1. §. 10. 'It appears, saies 'he, that the *Tetragrammon*, or four lettered Name *Jehovah*, 'was known not only by the sound, but also, by its Countrey

and

'and origination; for they pronounced it *Iao*, and, as Hebrew, 'interpreted it out of the *Hebraicks*. Then he addes §.11. that *Irenaeus*, *Tertullian*, *Origen*, *Eusebius*, *Epiphanius*, and *Theodoret*, 'make *Iao* to be the same with *Jehovah*, Gods *essential name*. See what follows c.8.§.11. *Heinsius Aristarcho. S. cap.* 1. and *Glassius* (after him) *Grammat. S. lib.* 4. *tract.* 3. *observ.* 5. tel us, 'that 'Bacchus was stiled *Iacchus*, from יה Gods name. And from 'Hallelujah sprang that famous Greek acclamation to Bacchus, 'ἐλελεῦ Ἴακχε, which was translated (from the Jewish Church) 'by the enemy of mankind, for a contumelie of the *Divine* name. 10. Bacchus was called also *Adonis*, and *Adoneus*, from אדני *Adonai*. That *Adonis* received its origination from אדני *Adonai*, God's name, *Sandford de descensu Christi l.* 1. §.9 proves thus: 'That *Adonis* descended from *Adonai*, is sufficiently pro-'ved by the testimonie of our senses, (*viz.* eyes and ears.) This 'Adonai had among the *Hebrews* a vicarious power in the place 'of *Jehovah*: for its very probable, that the *Hebrews* abstained 'from sounding the sacred name *Jehovah*, when they perceived 'it was traduced by the *Gentiles*, to signifie their Idols. The like he affirmes of *Adonis* §. 15. 11. Bacchus was also stiled *Eleleus*, from אל אלוה *El eloah* 12. *Evius*, from יהוה: and 13. *Sabus*, from צבאות *Sabaoth*: (as *Plutarch. Sympos.* 4.) *Heinsius*, *Aristarcho S. cap.* 1. makes *Sabus* or *Sabasius*, *Bacchus's* name among the Greeks, to be derived from סבא οἰνοβλυγεῖν, to *drink down* full draughts of Wine: so *Boehart*; but *Sandford* derives it from צבאות. See *Sanford, de descens. Chr. l.* 1. §.13, 14. All these being names peculiar to the *holy God*, were, by a blasphemous imitation applied to this *Idol God*, *Bacchus*.

Eleleu Hie, est ipsissimum Hebraeorum Hallelujah. Sanford de descensu Ch. l. 1. §. 5.

10. *Adonis.*

11. *Eleleus.*

12. *Evius.*

13. *Sabus.*

§. 3. But to passe on to *Bacchus's Genealogie*; first, some there are who refer the original of *Bacchus* to *Noah*; and that not without some seeming likelihood, which may be drawen 1. from their *cognation* in name: *Bacchus* or *Boachus*, having much the same sound with *Noachus*, though this is not of much weight. 2 *Bacchus* is said to be the first *inventor* of *Wine*, which

exactly anſwers to the character the Scripture gives of *Noah*, that he firſt *planted Vines* &c. *Gen.* 20, 21.

But the chief conteſt amongſt the *Learned*, is concerning *Moſes* and *Nimrod*; to which of theſe two *Bacchus* owes his *original*. *Voſſius* refers him to *Moſes*; *Bochart* to *Nimrod*. I conceive we may take in both, without any *contradiction*. For tis evident, that thoſe blind *Mythologiſts*, who brought in theſe *Genealogies* of the Gods, were not ſo *diſtinct* and *uniforme* in the application of their *oriental broken Traditions*, as to keep cloſe to *Perſons*; but admitted a very great *latitude* herein: ſome applying their *ſtories* to one perſon, ſome to another; ſome a piece to one, and a piece to another, as they affected. Thus ſome referred the ſtories of *Nimrod*, others thoſe of *Moſes*, to their Idol *Bacchus*. We ſhall begin with thoſe who make *Bacchus* originally the ſame with *Moſes*. So *Sandfordus de deſcenſu Chriſti ad inferos lib.* 1. *Sect.* 17. 18. 19. *Whoever ſhall examine all the* Reaſons *of* Truth *in this* Theologie *of* Bacchus, *will find that the true* Bacchus *was* Moſes, *or the true God of* Moſes: *and that thoſe things which are chiefly mentioned of* Bacchus, *are onely fabulouſly to be referred to the* Theban Bacchus, *or alſo to* Oſiris, *whom (according to* Herodotus) *the* Egyptians *affirme to be* Bacchus. So *Owen Theol. l.* 1. *c.* 8. *Voſſ. Idol. l.* 1. *c.* 30. by whom we find an exact parallel drawen 'twixt *Bacchus* and *Moſes* in theſe particulars. 1. As *Moſes*, ſo *Bacchus* was feigned to have been borne in *Ægypt*. 2. *Orpheus* cals *Bacchus* Μισῶν, a name of the ſame origination with *Moſes*. So *Sandfordus de deſcenſu Chriſti l.* 1. §. 18. *There is extant in* Orpheus *a Hymne, wherein he celebrates* Miſes; *whom in the firſt verſe he ſtiles* Dionyſus, *and in the third* Iacchus. *Now* Miſes *differs not from* Moſes *ſave in punctuation* &c. 3. *Bacchus* is ſaid to have been ſhut up in an *Ark*, and impoſed on the waters; as *Moſes* was. Thus *Sandford de deſcenſu Chriſti lib.* 1. §. 18. Moſes's *Ark, as alſo his danger in the waters, and deliverance thence, was known to divers Nations, albeit by ſeveral, variouſly, and that moſt fabulouſly, detorted*

Bacchus the ſame with Moſes.

Pergit Orpheus Bacchi ſui natalis eum in modũ celebrare, ut Baccho inſanior ſit oportet, qui non videat, eum Moſis potius incunabula, quàm alterius cujuſpiam, depingenda ſuſcepiſſe. Sandfordus de deſcenſu Chriſti lib. 1. §. 18.

ted unto Bacchus *&c.* 4. *Bacchus* is made to be *beautiful* in *forme*, and Διμήτωρ, *or one that had two Mothers*; as *Moſes*. Thus alſo *Sandford de deſcenſu Chriſt.* 1. §. 18. 'Moſes's *Adoption* was alſo known: 'therefore the *Poets* fable *Bacchus* to be *Bimatrem, double mothered*, which they call *Iſidas*. 'The *Egyptians* (ſaith *Plutarch*) 'affirme, that *Iſis*, with a *penſive mind*, and *weeping*, was, by the 'maids, brought to the Queen, and thence made familiar, as al- 'ſo appointed, by the Queen, to nurſe the child. Moreover, 'Moſes's *eximious beauty* was well known: for when the *Poets* 'ſay that *Bacchus* was moſt *beautiful*; whom do they paint forth but *Moſes*? 5. *Plutarch* makes mention of φυγὰς Διονύσου, the *flights of* Bacchus; which anſwers to *Moſes's* flying from *Egypt*, as *Stillingf. origin. S. book* 3. *c.* 5. §. 11. So *Sandford de Deſcenſ. l.* 1. §. 18. 'The Baniſhment of *Moſes* was known, whence *Plutarch* (*de Iſi- 'de*) ſaies, that *Bacchus's baniſhment* was a common ſong among 'the *Grecians*. Alſo *Moſes's* flight was a matter of common 'fame; unto which *Bacchus's* flight, ſo much celebrated by the 'Poets, refers, as every one ought to acknowledge: eſpecially 'ſeeing thoſe things, which they mention of *Bacchus's* flight 'towards the *red Sea*, can be underſtood of none but *Moſes*. 6. *Bacchus* is ſaid to be educated in a mount of *Arabia*, called *Nyſa*; according to that of *Moſes*, who reſided there 40 years. 7. *Bacchus* was hence called Διόνυσος *Dionyſus*, which (as *Bochart Can. lib.* 1. *cap.* 18.) anſwers exactly to the *inſcription* of *Moſes*, on the *Altar* by him erected, *Exod.* 17. 15. יהוה נסי *Jehova Niſſi*: which *Exod.* 17. 15. Poſteritie interpreted, the *God Niſſæus*, i.e. in *Greek* Διόνυσος *Dionyſus*. 8. Amongſt the *myſteries* of *Bacchus*, *Serpents* are reckoned; which anſwers to *Moſes's* brazen *Serpent*. So *Sandf. Deſ. l.* 1. §. 18. Moſes, *at the command of God in the deſert of* Arabia, *made a* Brazen Serpent; *according to the image whereof, it was ſaid, that a* Serpent *was in uſe among the* ſacreds *of* Bacchus, *as* Nonnus *atteſts*. 9. *Bacchus* is ſaid to have a *Dogge* for his companion; which anſwers to *Caleb*, *Moſes's* companion, whoſe name ſignifies a *Dogge*. So *Sandf. l.* 1. §. 19. Caleb, *who in* He-

brew

brew sounds a Dogge, *gave rise to that fable of* Bacchus's *dogge, which alone followed him wandring on the mountains.* 10. *Bacchus* was *famous* for his passing the *red Sea*, and *wars*; especially for that he had *women* in his *Army*; as *Moses*, in his march towards *Canaan*. So *Sandford de descens. l.* 1. §. 18. Moses's *expeditions are well known: for hence it is that* Diodorus Siculus, lib. 1. *memorates especially two expeditions of* Osiris (*the* Egyptian Bacchus,) *the one into* Æthiopia, *the other into* Arabia *through the red Sea.* 11. In *Euripides*, the *Bacchæ* are said to draw water out of a Rock, having struck it with their *Rod*; and where ever they went, the Land flowed with *wine*, *milk*, and *honey*. The first part of this *fable* answers to *Moses's striking* the Rock, whence gushed forth waters: the later part answers to the description of *Canaan*, which is said to flow with milk and honey. *Exod.* 3. 8, 17. and 13. 5. and 33. 3. *&c.* Whence *Bacchus* was called *Brisæus*, i. e. ברין דובשא *a lake of honey.* 12. *Orpheus* cals *Bacchus* θεσμοφόρον, i. e. the *Legislator*; and so attributes to him δύπλακα θεσμὸν, as it were, *two Tables of Laws*, in imitation of *Moses*, *Exod.* 34. 20. 13. *Bacchus* was also called *bicornis*, *two-horned*; as *Moses* is usually pictured, from the mistake of that text *Exod.* 34. 20. *the skin of his face shone.* To which we may adde what is mentioned in *Nonnus's Dionysiacis*, 'that *Bacchus* 'having touched the rivers *Orontes* and *Hydaspes* with his *rod*, 'and dried them up, he passed over; and his staffe being cast on 'the ground, it began to creep as a Serpent, and to wind it self about an Oak. Again, 'that the *Indians* continued in darknesse, whilst the *Baechæ* enjoyed the Light. All which exactly answer to the storie of *Moses*, as face to face in a glasse. 15. Farther, *Moses* learned on Mount *Sinai* the *Rites* of *Sacrifices*, and thence taught them to the people: The same is sung of *Bacchus* by *Ovid. Fast.*

Moses percussa rupe aquas elicuit: quid aliud sonant à Theatro, illa Euripidis in Bacchis: Virga quis arreptaferit rupem, statim exultat inde rossidus fontis liquor. *Sand. descens. l.* 1. §. 19.

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Ante tuos ortus aræ sine honore fuere.

16. Again, *Moses* was the first that brought in *sacred Musick*: thus in like manner *Strabo lib.* 10. 453. informes us, that the

Bacchick

Bacchick Muſick was famous throughout *Aſia*; and that many *muſick Inſtruments* had obteined a *Barbarick name*, as *Fambla*, *Sambuke*, *Barbitos*, *Magades*, &c which ſeem all to be of *Hebrew origination*. 17. Moreover *Moſes*, with the Princes of the Tribes, (who are for Honor ſake ſtiled in Scripture the *ſons* of *Joſeph*) took the *bones* of *Joſeph*, and carried them to *Canaan*, *Exod.* 13. 19. whence ſprang the old *Poets* fable of *Oſiris's bones*, and of his ſons, *&c.* For the ancient *Oſiris*, whom *Pan* nouriſhed, was *Joſeph*, as *Sandford* will have it. 18. Laſtly, we find a fabulous mention of *Bacchus's Maira*, who is referred and ſeated among the Stars. This *Maira*, *Sandford*, by an eaſie *Anagrapſis*, reſolves into *Maria*, or *Miriam*, who was Siſter to *Moſes* and *Aaron*. Thus *Sandford* and *Voſſius* ſhew, in many inſtances, how the whole ſtorie of *Moſes* was tranſlated to *Bacchus*. And *Bochart* himſelf grants, that theſe many *parallels* could not but be borrowed from *ſacred ſtorie*; though he addes, 'Yet I 'cannot collect, with this great man (*Voſſius*,) that *Moſes* was the '*Phenician*, and *Egyptian Bacchus*. For tis not likely, that a 'perſon ſo much hated by theſe Nations, ſhould be worſhipt 'by them as a *benigne God*. Onely, I think, theſe *Mythologiſts* 'alluded to the ſtorie of *Moſes*; as in the fable of *Silenus*, to the 'Prophecie of *Silo*. And truely not onely the ſtories of *Moſes*, 'but of others alſo, lie hid in the *Mythologicks* of *Bacchus*: Thus *Bochart Canaan lib.* 1. *cap.* 18. *fol.* 486. which leads us to the following genealogie of *Bacchus*.

§. 4. Though many pieces of *Moſes's ſtorie* and *character* are applied to *Bacchus*, yet, I conceive (with learned *Bochart*) that the chief *Prototype*, or *original Idea*, according to which *Bacchus's picture* was drawn, was *Nimrod*. This may be demonſtrated 1. from the very name *Bacchus*, which ſeems the ſame with בר כוש *Barchus*, the *ſon of Chus*; as alſo from the Greek Ἰαυχος, the ſame with יה כוש *Jah* of *Chus*. Thus *Bochart Phaleg lib.* 1. *cap.* 2. *Now who ſees not, that* Nimrod *was* Bacchus? *for* Bacchus *is the ſame with* בר כוש bar-chus, *i. e. the* ſon of Chus.

Bacchus the ſame with Nimrod.

1 *Bacchus the ſame with Barchus.*

Barchus *and* Bacchus *are the same, as* דרמשק Darmesek, *and* דמשק Dammesek *for* Damascus. Thus much the *Grecians* themselves tacitely hint to us. 1 By making *Bacchus* to be the son of *Jupiter*, as *Chus*, the father of *Nimrod*, was the son of *Cham*, who past among them for *Jupiter*, as before. 2. By consecrating unto *Bacchus*, amongst the birds Κίσσαν the *Pie*, and amongst the Plants, Κισσὸν the *Ivy*; because he was Κίσσος *Cissius*, Hebr. כושי a *Chusean*, or son of *Chus*; as *Nimrod* was. 2. This is likewise evident from *Bacchus's* other name Νεβρώδης *Nebrodes*, which *Bochart* makes to be a derivative from *Nimrod*, and this from מרד *Marad*, to *rebel*. It is true, some suppose that *Bacchus* was called *Nebrodes*, from that *Exuvium hinnuleum*, which he, and his *Bacchantes* were wont to wear: for, say they, this Νεβρὶς properly imports. But I should rather think, and say, (as before §. 2.) that *Bacchus* wore these νεβρίδες, as also that he had in his Chariot נמרין *Tigers*, in allusion to his original name Νεβρώδης, or *Nimrod*. So *Bochart Phaleg lib.* 1. *cap.* 2. 'The name alludes to 'נמרא *Nimra*. The *Chaldeans* call a *Tiger* so. Thence *Tigers* 'in *Bacchus's* Chariot. Others rather derive the name from 'Νεβρὶς *Nebris*, and call *Bacchus Nebrodes*. So *Anthol. lib.* 1. *c.* 38. *Epigr.* 1. Νυκτέλιον, νομὼν νεβρώδεα, νεβριδόπεπλον, 'as if he were clothed with an *Hinnulean* skin; being ignorant 'that this is the very name of *Nimrod* among the *Grecians*. See 'the LXX, *Josephus*, and others. Thus *Bochart* derives *Bacchus* his name *Nebrodes* from *Nimrod*, and this from מרד *Marad*, to *rebel*. Whence this name *Nimrod* seems to be given unto him, either *Prophetically*, or else *eventually*, after he had rebelled against his Ancestor *Noah*; and *usurped* an *universal Empire* over his brethren. Hence, 3. he is stiled *Gen.* 10. 9. a *mighty Hunter before the Lord*, i.e. *most potent*, as *Jon.* 3. 3. *Act.* 7. 20. *Luk.* 1. 6. proportionably whereto, *Bacchus* is also stiled Ζαγρεὺς a *Hunter*: and what is said of *Jupiter*, that *he expelled his father Saturne*, i.e. *Noah*, *from his Kingdom*, *Bochart* applies to *Bacchus* or *Nimrod*, who, by reason of his *rebellious usurpation*, was called *Nimrod*.

2 *Nebrodes the same with Nimrod.*

Νεβρὶς Hinnuli pellis, exuvium hinnuleum quod Bacchus & Bacchantes gestare solebant. Bacchus Νεβρώδης vocari dicitur, quod Bacchantes hinnulorum pellibus uterentur. Stephan. in Νεβρὶς.

Gen. 10. 9.

3. *Zagreus.*

rod; and 4. by reason of the *extent* of his Dominion he was stiled *Belus*. For that *Belus*, the Head of the *Assyrian Monarchie*, was the same with *Nimrod* (who had the first name given him from his *Dominion*, and the later from his *Rebellion*) is proved by *Bochart*, (in his *Phaleg*: *lib.* 4. *cap.* 14. *fol*: 264.) only the name *Nimrod*, in so much as it was *contumelious* and *odious*, was obliterated; and that of *Belus* only retained by the *Chaldeans*. 5. To this name *Belus*, answers that of *Liber*, given to *Bacchus*, which *Bochart* makes the the same for import, with חירים *Horim*, *liberi free men* or *Princes*; which is given to the *Babylonian Princes* *Esa.* 34. 12. where the *Chaldee* reads it בני חירין *bene herin sons of liberi*, or *Heroes*, For thence the name *Heroes* was derived. Whence *Methodius* cals *Nimrod* ἀδελφὸν τῶν ἡρώων *the brother of the Heroes*, *i*: *e*: in effect *Liber*, a *Prince*. 6. The Greek *Mythologists* themselves, though they are ambitious of vindicating *Bacchus* for their countrey man, yet they acknowledge that *Staphylus* his son and *Successor* was King of *Assyria*; which is as much as if they had said, that *Bacchus* reigned in *Assyria*. Yea in the *Epitaph* of *Ninus*, *Nimrods* son and *successor*, there is mention made of the *Bacchæ*; as *Athenæ lib*: 12. 7. *Bacchus* is said to be be the God of Wine; because *Nimrod* was the first that ruled over *Babylon*, where that most excellent Wine, celebrated so much among the *Poets* under the name of *Nectar*, was found. So *Athenæus Deipnos*: *l*. 1. *Chæreas* (saith he) *reports that there was a wine in Babylon which the Natives call Nectar*: which they called also *the drink of the Gods*, *&c*. 8. Lastly the expeditions of *Bacchus* into the East, even unto *India*, seem evident *References* unto *Nimrod* and his *successors* Atchievements in those parts, as *Bochart Phaleg*, *l*. 1: *c*: 2. That *Bacchus* was the same with *Nimrod*; and that the whole of his *worship* was transported, out of the *oriental* parts into *Greece*, by the *Phenicians*, see *Bochart Can*: *lib*. 1. *cap*. 18.

4. *Belus*.

5. *Liber*.

Heroes.

6. *Staphylus Bacchus's son the same with Ninus*.

Owen Theolog. l. 3. *c*. 8.

§. 5. But we proceed to give instances of many *Fables* attributed to *Bacchus*, which were originally *Traditions* from *sacred* *Grecian fables touching Bacchus of sacred original*.

Scripture, as 1. That Fable, of *Bacchus's being borne out of Jupiters thigh*: which *Bochart* (*Can. lib.* 1. *cap.* 18.) makes to be but a mistaken *Tradition* from *Gen.* 46. 26. '*Bacchus* (saies 'he) is feigned to have been borne out of *Jupiters thigh*; because 'the *Phenicians* understand ירך and פחך, which properly sig-'nifie the thigh, of the *verenda*; whence that common saying 'in Scripture, *to proceed out of the thigh of the Father*, as *Gen.* 46. 26. *Exod.* 1. 5. *&c.* So *Vossius de Idololatr: lib.* 1. *cap.* 19. more largely. 2. In the *Tyrian Fable* of *Bacchus* and *Icarus*, *Wine* is said to be the *bloud of the Grapes*; which is an *Idiom* purely *Hebrew*; so דם ענבים, is used by *Jacob Gen.* 49. 11. and by *Moses Deut.* 32. 14. Where the *Greeks* render it αἷμα σταφυλῆς, as *Bochart Can. lib.* 1. *c.* 18. 3. *Pausanias*, in *Achaicis*, makes mention of a *Fable*, touching the *Greeks* finding at *Troy*, λάρνακα an *Ark consecrated to Bacchus*; which when *Eurypilus* had opened, and beheld the statue of *Bacchus* hid therein, he was presently, at the very sight thereof, deprived of his senses. This, saies *Bochart* (*Can. lib.* 1. *cap.* 18.) was taken from 1 *Sam.* 6. 19. where 'tis said, that *God therefore struck the Betsemites, because they pryed into his Ark &c.* 4. There is another *Grecian Fable* 'of 'Bacchus's being angry with the *Athenians*, because they disho-'nored his *Sacreds*, neither received them with that solemnitie, 'when they were first brought from *Bœotia*, unto *Attica*, by *Pe-'gasus*: wherefore he afflicted them with a grievous disease in 'their privy parts; from which they could find no remedie, 'until, being admonished by the Oracle, they yielded them-'selves more obsequious to the God; and erected *Phallos i: e:* 'certain Images of those *privy parts* he had afflicted, for his honor. An egge is not more like unto an egge, (saies *Bochart Can: lib.* 1. *cap.* 18.) than this Comment to the Historie of the *Philistines*; who, when God brought upon them the *Hæmorrhoides*, for their unworthy treatment given the *Ark*, upon consulting their Oracle, were answered; that they could not be otherwise cured, than by consecrating *golden Images* of the *Hæmorhoides*

Gen. 46. 26. *Bacchus borne of Jupiters thigh.*

Gen. 49. 11. *The bloud of the grape.* *Deut.* 32. 14.

Bacchus's Ark from 1 *Sam.* 6. 19.

1 *Sam.* 6. 19.

1 *Sam.* 6. 4, 5.

m rrhoides to God: which accordingly they did *&c.* 1 *Sam.* 5. 9. 1 *Sam.* 6. 4, 5. 5. There is another Fable, of *Bacchus's attaining unto Immortalitie &c.* which is evidently a corrupt imitation of the *Scripture* account of God. So *Sandford de Deſcenſu Chriſti lib.* 1. *cap.* 17. 'We need no way doubt but 'that belongs to the Great God, which *Diodorus Siculus lib.* 3. 'relates of *Bacchus*; namely, *that among all the Gods Dionyſus onely attained to a fixed immortalitie.* To which we might adde that of *Diodorus lib.* 1. and *Strabo lib.* 17. who affirme, *that Oſiris* (who was the *Egyptian* Bacchus) *his ſepulchre was unknown to the Egyptians*; which, ſaies *Sandford* (*lib.* 1. §. 21.) anſwers to what is ſaid of *Moſes*, Deut. 34 6. *But no man knows of his ſepulchre unto this day.* Deut. 34. 6.

§. 6. The whole fabulous ſtorie of *Bacchus's expedition* into the *Eaſt*, ſeems evidently no other than a corrupt imitation of the *Iſraelites paſſage* unto *Canaan* under *Moſes* and *Joſhua*; as it may appear by theſe particulars. 1. *Bacchus* is ſaid to have for his companion *Silenus*; which *fable* (as *Bochart* makes it very plain) owes its original to the Prophecie of *Silo*, *Gen.* 49. 10. This alſo *Juſtin Martyr* long ſince obſerved; ſhewing, *how the Devils horridly wreſted this Prophecie, to eſtabliſh the myſteries of Bacchus.* 1. To begin with the name *Silenus*; it ſeems apparently the ſame originally with the Heb. שילן *Silan*; and this the ſame with שילה *Silo*, the name of the *Meſſias*, the *Angel* or *meſſenger*, ſent by God to *conduct Moſes* and the *Iſraelites* unto *Canaan.* 2. Hence the Greeks make *Silenus* to be *Bacchus's* διδασκαλος *praceptor* or *inſtructor*; as *Moſes* was inſtructed by *Silo*, (or the *Angel*,) who is ſaid to be the *Lawgiver* and *Inſtructor* of the people, *Gen.* 49 10. 3. Thence they make *Silenus* to be imployed in *treading out the Grapes*: which anſwers to *Silo* his *character* *Gen.* 49. 11. and his *clothes in the bloud of Grapes.* 4. They make *Silenus* to be alwaies drunk with wine, and to feed on milk: which fully agrees with what is prophecied of *Silo*, Gen. 49. 11. *his eyes ſhall be red with wine, and his*

Bacchus his expeditions into the Eaſt.

1 *Bacchus his companion Silenus, the ſame with Silo, mentioned Gen.* 49. 10, 11, 12.

teeth white with milk. But of this more hereafter. 2. Another of Bacchus's companions was *Pan*; who is reckoned amongst one of his *chief Commanders*, &c. That this fable is also of *Jewish original*, seems evident 1. from the very name *Pan*, which, in the *Hebrew* פן *Pan*, signifies one that stands *astonisht*, or *stupified* with *fears*, whence *Pan* is fabled to send *Pannick* fears, which gave rise to that *proverbial* speech, *Pannick fear*. 2. *Pan* is made the *God of Shepherds*: which fable evidently sprang from that character of the *Messias*, who is stiled frequently *the Shepherd* of *Israel*; as hereafter.

Pan another of Bacchus his companions.

The Bacchæ their lamentation.

§. 7. *Bacchus* is fabled to have women in his Army, which were called *Bacchæ*, and *Thyades*, and *Mimallonides*, &c. 1. These *Bacchæ* were *Propheteſſes* of *Bacchus*, so called, as some think, from בכה *to lament*, according to that, *Ezech.* 8. 14. מבכות *Mebaccoth, weeping for Tamuz*; for tis certain, that the *sacreds* of *Bacchus* were performed with much *lamentation* and *houling*. *Heinsius*, *Aristarcho cap.* 1. deduceth the *Bacchæ* (as *Bacchus*) from בכה *ululari*, to *houl*, or *lament*; which word *Virgil Æn.* 7. useth of the *Bacchæ*.

Ezech. 8.14.

Aſt aliæ tremulis ululatibus æthera complent,
Pampineaſque gerunt incinctæ pellibus haſtas.

Also he shews, that the lamenting exclamation εὐοῖ, used by the *Bacchæ*, flows from the Hebr. אבוי *heu eheu*. So in *Prov.* 23. 29, 30. אבוי *væ*, is used for immoderate drinking of Wine. *Drusius*, *lib.* 1. *Animad. cap.* 33. derives the *Bacchæ's* εὐάζειν from ἔυα, answerable to the *Syriack* חוא a *Serpent*, *Ezech.* 8. 14. The women which celebrated *Thamuz*, or *Adonis*, whom the *Greeks* make the same with *Bacchus*, are said to be מבכות *weeping*; from בכה, i.e. *Bacchæ*, or, according to the *Greek*, βακχεύσασαι. Whence it appears, that these *sacreds* were first celebrated in the East, by these She priests of *Bacchus*. Thus *Heinsius*, and *Glassius* after him. *Bochart.* (*Can. lib.* 1. *cap.* 18. *fol.* 480.) shews, how these *Bacchæ* cried usually *Euoe*; which he derives from *Prov.* 23. 29, 30. אבוי *Euoe*, or *væ!* 2. Thence *Bacchus's Thyades*, the same *Bochart* derives from תעה *to wander*: because, being

Prov. 23.29,30

overcome with *wine* and *fury*, they *wandred* here and there. 3. And so *Mimallonides*, he draws from ממללן *Memallelan*, *pratlers*; according to that *Prov.* 23.29, 30. So *Heinsius*, *in Aristarcho sacro Cap.* 1. supposeth, that *Mimallonides*, *Bacchus*'s Priests, were so called from the *noise* and *clamor* they made. For ממללין, with the *Chaldeans*, signifies *pratlers*, or *garrulous persons*. Likewise *Thyades*, from תעה to *wander*, or *Stray*; which is used *Esa.* 28.7. for *drunkards*. So that *Thyades* must be the same with μεθυσθάδες, i e. such, as being touched with Wine, or furie, wander up and down: whence *Euripides* calls the *Bacchick Priests* πλανάτας *Erraticks*, or *wanderers*, as *Glass. Gram. S. l.* 4. *Tract.* 3. *obs.* 5.

Quæ in sacris literis de Jehovæ cultoribus dignissima cognitu commemorantur, eorum pleraq; vel confusa, vel ad fabulam deflexa, in Bacchum licet congesta videamus. Verè igitur Lanctantius: Mendacium Poetarum non est in facto, sed in nomine. Sandford de decens. l. 1. §. 17.

§. 8. But I shall conclude this of *Bacchus* with that of *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 486.) 'These examples (saies he) 'shew, that in this fable of *Bacchus* there is more than enough, 'that every where alludes to the rest of the Scripture: yet so, 'as that the most of these Fables were fetcht from the historie 'of *Moses*, because, when the *Phenicians* first came into *Greece* 'with *Cadmus* their Commander, the memorie of things done 'by *Moses* was yet fresh. For *Cadmus* lived under *Joshuah*, and 'was *Captain* of those *Phenicians*, who, to save themselves from 'imminent danger, betook themselves to Sea, to search out for other Countries. Thus we see how these Fables were conveyed into *Greece*.

CHAP. IV.

The Theogonie of Apollo, Mercurie, Pluto, Enceladus, and Typhon, Hebraick.

Apollo, *from* ἀπόλλειν *to destroy*, *the same with* Apolluon, *Rev.* 9. 11. *which answers to the Hebrew* שד Shad, *the* Devils *name*, *Deut.*

Deut. 32. 17. Apollo *called* Pythius, *from* Phut, *or* Python. Delus *from* דור deel, *fear. Exod.* 20. 23. Belenus *from* בעל beel, *Lord.* Pæan, *and* Iepæeon *from* παίειν, *to* heal. Eleleus *from* Halelujah. *A parallel betwixt* Apollo's sacreds, *and those in the Jewish* Temple *and* Institutes. *The Theogonie of* Apollo, *as parallel to* Joshua: 1. *in Names*; *as* Ἰάω *& answers to* Joshua *or* Jesus: *the like* Pæan *&c.* 2. *In Stories*: Python *slain by* Apollo, *the same with* Og *slain by* Joshua. Ἐλελεῦ ἰὴ; *which began and ended the* παιὰν, *sung to* Apollo, *the same with* Hallelujah. Apollo's *parallel with* Phut. Mercuries *parallel with* Canaan *proved by the origination of his name from* מכר Machar, *and other Fables.* Mercurie *called* Taautus, Theuth, Momimus, Casmilus. *The Theogonie of* Pluto: *his names* Muth, Hades, Axiokersos, Typhon. Enceladus *the same with the Devil, Esa.* 27. 1. Typhon's *original from* Tophet, *Esa.* 30. 33. Typhon's *parallel with* Moses *in* 5. *particulars.* Briareus.

The Theogonie of Apollo.

§ 1. WE have given the *Genealogie* or *Theogonie* of *Saturne, Jupiter, Juno*, and *Bacchus*; with evident *notices* of their *origination* from the *Hebrew* language, and *sacred* Oracles. We now proceed to *Apollo*, another *supposititious son* of *Jupiter*, whom the Wiser of the *Mythologists* reputed as their *Supreme God*; and therefore termed him the *God of Wisdom*; whereby they generally understood the *Sun*; which being as the *eye* of the world, and the greatest *Natural Efficient* of all sublunary *corporeal Effects*, might well passe for an *Idol God*, amongst those *blind Pagans.* But, whatever *fond conceits* these poor Heathens had of their *Idol Apollo*, we doubt not but to evince; that his chief *Names*, *Attributes*, and *Offices* were, by I know not what *Satanick imitation*, of *Hebrew* and *sacred Original.* And to begin with his chief name *Apollo**, in *Greek* Ἀπόλλων a *Destroyer*, whence, saies *Eustathius*, Iliad. α. ὁ Ἀπόλλων ἀπὸ τῆς ἀπώλειας ὀνομάζεται, *Apollo is so named from* apollein *to destroy*: which exactly

Apollo from ἀπόλλειμι.

ly anſwers to the *Hebrew* שד *Shad*, the *Devils* name, from שדד *Shadad*, to *deſtroy*: whence *Deut.* 32. 17. לשדים *to Devils*. We find the ſame name for ſubſtance given the *Devil Rev.* 9. 11. *Apollyon*, i.e. *a Deſtroyer*, according to the import of the Hebrew *Abaddon*. So that tis evident, this name *Apollo* anſwereth exactly to the *Devils* name שד *Shad*, a *Deſtroyer*. 2. Another name of *Apollo* was Φοῖβος, which *Sandfordus de deſcenſ. Chriſti l.* 1. §. 16. derives from the *Anagraphis* or *reſcription* of *Jehovah*: whence (ſaith he) at firſt came *Hoibe*, and hence *Phoibe*; for it is certain, that to words beginning with a vowel, the *Æoles* were wont to prepoſe a *Digamma*, the force whereof is expreſt by *Phi*, whence the ancient *Grecks* for οἶνος writ ϝοῖνος. 3. Another name of *Apollo* was *Pythius*, which *Bochart* derives from *Phut* the ſon of *Ham*. Gen. 10. 6. whence *Apollo* was ſaid to be the ſon of *Jupiter Hammon*, i.e. of *Ham*, as before. Thence alſo they ſuppoſed him to have been a *Lybian*, becauſe the Poſteritie of *Phut* ſetled in thoſe parts. Others derive *Pythius* from *Python*, and this from פתן *Pethen*, a *Serpent*, which *Apollo* deſtroyed, as §. 3. 4. *Apollo* was alſo called by the Ancients, *Delus*: whence the Iland, where his *Temple* was ſeated, received the ſame *name*. Its true, the *Mythologiſts* would perſuade us, that *Delus* was ſo named from δήλω, *made manifeſt*; becauſe *Latona lying hid in the Sea, when ſhe was about to bring forth, was made manifeſt by Jupiter*. But *Bochart Can. lib.* 1. *cap.* 14. gives us a more *authentick origination* of *Delus*, from the *Phenician* and *Hebrew* דהל *daal*, as *Belus* from בעל *baal*. Now דהל, amongſt the *Phenicians* ſignified *fear*; thence *God*: becauſe the main *object* of their *fear* was *God*, according to that of the *Poet*, *Primus in orbe Deos fecit Timor: Fear was the firſt that made Gods in the world*. Which ſuits well with the *Hebrew Idiom*, which expreſſeth the *worſhip* of *God* under the old Teſtament, by *fear*. As alſo the *Grecians* expreſſed their worſhip of *Demons* by δεισιδαιμονία, *Demon fear*, *Act.* 17. 22. And that this name דהל or *Delus*, attributed to *Apollo*, was of *Hebrew origination*, ſeems probable, in that we

Deut. 32. 17. *Ex Abaddon natus eſt Apollon, aut, ſacra ſi quis mavult, Apollwon.* Sandf. de deſcenſ. l. 1. § 6.

Phœbus, *è* Jehovah Hoibe; *& ex* Hoibe *factum eſſe* Phoibe *non eſt quod quiſquã dubitet.* Sandf.

Pythius.

Delus from דהל fear.

Act. 17. 22.

find the ſame word given to the *Gentile Gods* frequently, by the
Exod. 20.23. *Paraphraſtes* on the *old Teſtament*: as Exod. 20.23. דאלין *Daalin*, *Gods of ſilver*. Hence the Iland *Delus* was ſo called by the *Phenicians*, from דאל *daal*, anciently *deel*, (as from נאל *Neel*, and *Nilus*) i.e. the *Iland of the God Apollo*, whoſe *Temple*, *Name*, and *Worſhip* was at firſt brought into *Greece*, and fixed in this Iland of *Delus*, by the *Phenicians*, as tis made evident by a learned Treatiſe of *Dickinſon*, ſtiled *Delphi Phœnicizantes*. 5. *Apollo* was alſo ſtiled by the Ancients *Belenus*, as it appears, not
Belenus from בעל *beel*, Lord. onely by *Auſonius*'s verſe, but alſo by the *Aquileienſe Inſcription*, *Apollini Beleno* to *Apollo Belenus*, as in *Gruterus*: whence the *Spaniards* call him *Veleno*. To which agrees that of *Herodian lib.* 8. who for *Belenus* has Βέλην. Thence alſo the *Herbe*, which the *Latins* ſtiled *Apollinaris*, the *Gauls* termed *Belinuntias* Now as *Delus* was originally the ſame with the *Phenician* דאל *daal* or *deel*: ſo *Belenus*, or *Belin*, the ſame with בעל *Baal*, or *Beel*, or *Belus*, the chief *Phenician* God, of which hereafter, *ch.* 7. §. 1. Onely, as to our preſent purpoſe, we may take notice, that as the *Phenicians* termed the *Sun*, their chief *God*, *Belus*, and *Beelſamen*, becauſe they reputed him בעל שמין *the Lord of Heaven*: ſo alſo the *Grecians* ſtiled their *Idol Apollo* Βέλην *Belin*, or *Belenus*; ſuppoſing him to be the *ſun*, and ſo the *Lord of Heaven*, in imitation of the *Phenicians*, who by *Satanick inſpiration*, took the *original idea* of this their chief God *Belus*, and *Beelſamen* from *Divine conſtitution*, whereby the Sun was ap-
Gen. 1.16. pointed *Lord of the day*, as *Gen.* 1.16. which the *Phenicians* had traduced to them by ſome broken *Tradition*, from the *Jews* or *Patriarchs*, (the later is moſt approved by *Bochart*,) as elſewhere. 6. *Apollo* was alſo ſtiled *Paan* or *Paon*, and Ἰεπαιήων
Paan. from thoſe ſacred *Hymnes* which were ſung unto him, for his victorie over *Python*; which was but an *imitation* of *Joſhua*'s victorie over *Og*, as in what follows §. 3. And becauſe the *Paans*
Eleleus. or *Hymnes* ſung to *Apollo*, were both begun and ended with ἐλελεῦ ἰὴ *Eleleu Hie*; thence alſo *Apollo* (as *Bacchus*) was called

Ἐλελεύς.

Ελελεῦ *Eleleus*, and Ἰὴ *Jeius* from that sacred Hymne sung to the *true God* יה הללו *Halleluiah* as hereafter. §. 2. and 3. and 3. *c.* 1. §. 11.

B. Halleluiah *convertebatur in* Ἐλελεῦ *in.* Dickins. *Phœn. c.* 6.

§. 2. Thus we have shewen how the chief *Names* of *Apollo* were of *Phenician immediately*, but originally of *sacred Derivation*. And it is not lesse easy to demonstrate, that not only his *Names*, but also his chief *Attributes*, *Offices*, *Temple*, *Sacrifices*, and *Oracles* were all originally, by, I know not what, *Satanick alluſion* and *deluſion*, borrowed from the *Attributes*, *Temple*, *Sacrifices*, and *Oracles* of the true *God* worshipped at *Jeruſalem*. Namely, First, as God had his *Tabernacle*; so *Apollo* had his *Cortine*, exactly answering thereto. 2. As *God* had in the *Tabernacle*, his *Ark*; so *Apollo*, in his *Cortine*, his *Tripos*. 3. As Gods *Ark*, so *Apollo's Tripos* was overlaid with Gold. 4. As God had on his Ark a *propitiatorie ſeat*, where ſtood the דביר *Reſponſorie*, which the Prieſt conſulted, and thence gave forth *Oracles*; so *Apollo* had, on his *Tripos*, a certain ſeat which the *Greeks* called Ἄδυτον, on which his *Pythian* ſhe *Prieſt* or *Propheteſſe* ſate, and after a pretended conſultation with him, or the *Devil* under his name, gave forth Oracles. *Apollo* is ſaid to learne his Art of *Divination* from *Pan* the God of Shepherds: which fable ſeems borrowed from the Divine *Oracle* touching the *Meſſias*, *ſtiled the Shepheard of Iſrael*, &c. 5. As Gods *Prieſts* had their *Ecſtaſies*, and *Raptures*, whilſt the *ſpirit of prophecie* remained on them; ſo *Apollo's Prieſts*, &c. 6. God had his *ſacred fire* alwayes burning on his *Altar*, Levit. 6. 12, 13. So alſo *Apollo*, proportionable hereto, had his πῦρ ἀσβεστον *alwayes-burning fire*, which they called Ἑστία *Eſtia*, as 'tis ſuppoſed from יה אש *eſ ja*, i. e. the fire of *Jah* or Gods *Sacred fire*: as hereafter *Chap.* 9. §. 2.

A Parallel twixt Apollo's *Sacreds* and thoſe of the Jewiſh Temple.

A parallel twixt the *Tabernacle Ark*, *propitiatorie* and ſacrifices of the true God, and the *Cortine*, *Tripos*, *Oracles* & *Sacrifices of Apollo*.

Sacred fire. Lev. 6. 12, 13.

7. *Apollo* had a ſacred *Hymne* dedicated to him, called *Pæan*, conſiſting of that ſolemne acclamation *Hie*, *Hie*; and *Elelu Hie*; which is evidently the ſame with that Sacred *Hymne Halleluiah*. This will appear evident both from the *original* of thoſe

Apollo's Pæan from ſacred Hymns.

Quid aliud verò fuisse in initio τὸ ἐλελεῦ Ἰὴ, *vel* τὸ ἐλελεῦ Ἰή *putemus quam Hebræorũ* הללו יה *Hallelujah Dickins. Delph. c.6.*

Hymnes, as the Fable goes, was this: *Apollo* having destroyed the Serpent *Python*, the first *seventh day* after he instituted his *Pythick Games*, or *Holy dayes*; wherein the chief *contest* was among those who sung Παιάνα, in the Honor of *Apollo*. That this *Pythick Institution* was but a fabulous *Tradition*, of the *Hymnes* sung by *Joshua* and the *Israelites*, upon their Victorie over the *Cananites*, is proved in what follows. §. 3. Thus *Sandford*, *Descensu l.1.§.21. From the Solemne Praises which the Israelites poured out to God, for the Victories they obtained under the conduct of* Joshua, Jo Pæan *was sung to* Apollo; *at least hence* Pæanismes, *especially the more ancient, had their rise.* This appears from *Eustathius*'s description: Παιὰν ὕμνος ἐπὶ καταπαύσει κακῶν ἢ ὄντων &c. *Paan* is an *Hymne* for the cessation of evils either present or to come. Hence the Athenians called *Apollo* Ἀλεξίκακος he *that drove away evils.* As for the Proper *Idea* of *Pæanisme*; it began with ἐλελεῦ: to which they added Ἰὴ Ἰή, or Ἰὴ Ἰή, which makes up ἐλελεῦ Ἰή *Eleleuie*, the very same with that sacred *Hymne* הללו יה *Hallelujah*, as hereafter §.3. & *c.9* §.1. and *B.3.c.1.* §. 11.

Apollo's Sacrifices. Deut.14.23. and 18 3.4. Numb. 18.12.

8. God had his Sacrifices, especially the *first fruits of Corne, Wine*, and *Oil*, as *Deut.*14.23. *Deut.* 18.3.4. *Numb.*18.12. In imitation whereof, *Apollo*, or the *Devil* under his *forme*, injoins his *Devoto*'s to sacrifice to him *Oblations* of *Corne, Wine*, and *Oil*. This appears from the storie of *Anius*, *Priest* of *Apollo*, who, in time of the *Trojan* war, brought unto the *Grecian Tents*, great store of *VVine*, *Corne*, and *Oil*, which he had received as *Offerings* to *Apollo*, &c. Farther, God injoyn'd the *Israelites* to offer *expiatorie sacrifices*, a *scape goat*, &c. which were as περικαθάρματα & ἀντίλυτρα, *expiatorie sacrifices*: as Homer informes us, the Grecians were injoyn'd by the *Priest* of *Apollo*, for the stopping the Plague, in their Camp, at the Siege of Troy, *&c.*

9. As *Gods* name *Jah* was Sacred in the *Jewish Temple*; so the *Delphick Temple* had this sacred name Ἰὰ or Ἰή engraven on it as *chap.9.*§.2. Yea the very name ἱερὸν *Temple*, owes its derivation

rivation to this sacr d name *Jah* or *Hje*, as *chap.9. §.1.* Thus we see how accurate Satan was in parallelizing the *Names, Attributes*, and Worship of the true *God*.

§. 3. But to give the true historick *Genealogie* or *Theogonie* of *Apollo*; some make him to be the same with *Joshua*; others take him to be *Phut* the son of *Cham*: we shall take in both, because (as it has been once and again observed by us) the Greek *Mythologists* did, according to their differing *Interests, Humors, Inclinations*, and *Fantasies*, ascribe different *Traditions*, and *Fables* to the same persons; or one and the same *Tradition* and *Fable* to different persons. We shall begin with such as refer the *Theogonie* of *Apollo* to Joshua. Thus *Sandford, de descensu Christi lib.1.§.21.* and *Dickinson, Delphi Phœniciz. cap. 3.* The Parallel betwixt *Apollo* and Joshua consists of these particulars. 1. They agree in *Names*. (1) *Apollo* was called Ἰήιος, either ἀπὸ τοῦ ἰᾶσθαι, from his skill to *heal*; or ἀπὸ τοῦ ἱέναι, from his *casting darts*. If we consider this name *Ieios*, as to its first *Etymologie*, viz. from *healing*; so it answers to the Hebr. יהושע *Jehoscua*, or *Joshua*, and the Greek Ἰησοῦς *Jesus*, a *Savior* or *Healer*; which *Joshua* indeed was to the *Israelites*, and so a *Type* of *Christ*. Hence also, in imitation of *Joshua*, *Apollo* was stiled Ἀλεξίκακος, the *expeller of evil*. If we derive *Ieios*, *Apollo*'s name, from ἱέναι, *to cast darts*, this also refers to *Joshuah*'s victorie over the *Cananites*, as anon. 2. *Apollo* is stiled also Παιάν, or Παιών, and Ἰηπαιών. So *Apollonius de Argonautis* sings:

The parallel betwixt Apollo & Joshua, 1. in Names.

1. Ieios, the same with Jesus, or Joshua.

2. Pean, or Paion, and Iepaeon the same with Joshua.

Ἀμφὶ δὲ δαιομένοις εὐρὺν χορὸν ἐστήσαντο.
Καλὸν Ἰηπαιήον', Ἰηπαιήον' φοῖβον
Μελπόμενοι —

On which place the *Scholiast*, thus: Ἰηπαιὼν ὁ Ἀπόλλων λέγεται, ἤτοι διὰ τὸ πέμπειν τὰ βέλη, ἢ ὅτι ἰάσιμος ὁ θεὸς αἴτιος. Apollo *is called* Iepaieon, *either for his casting darts, or because he is the God that causeth health.* If we derive Apollo's name, *Iepaieon*, from *casting darts*, so it is the same with ἵε παῖ, *shoot Child.* Thus *Apollo* is oft introduced by the Poets, as *casting darts*, and that (as *Sandford*)

Ab eo quod prælium contra Bazanitas gestum sit Ekebolois, *ut narrat Josephus, Apollo passim apud Poetas* sagittas jaciens *introducitur. Sandf. desc. l.1.§.21.*

ford) in imitation of *Ioshua*, and the *Israelites* under his *conduct*; who being terrified at the sight of the *Giants*, durst not approach near, but assaulted them by *darts*, at a distance. If we draw this name *Iepæon*, or *Pæon*, from *Apollo*'s skill in *Medicine*, then it comes from παίειν, which among the Ancients was of the same import with θεραπεύειν to *heal*. Thence *Lucian de podag.* Παιᾶνα πάντων ἐν οὐρανῷ θεῶν ἰατρὸν, *Pæan is, of all the Gods in Heaven, the Physician.*

Paio *antiquis* therapeuo *fuit. Sandf.*

3. *Apollo suits with Joshua.*

(3.) Yea the very name *Apollo*, though, as to its *formal notion*, it be *diametrically* opposite to that of *Joshua*, yet it may conduce to make up the *parallel* betwixt these two. For albeit *Ioshua* signifies (both name and thing) a *Savior*, and *Apollo* a *Destroyer*; yet may the later Title, on different respects, well agree with the former: for as *Ioshua* was the great *Savior* of the *Israelites*, so was he in like manner the great *Destroyer* of the *Cananites*. Thus *Sandford, desc. l.1.* §. 21. 'Ioshua, with the *Hebrews*, 'signifies a *Savior*: —(but) from this that the *Cana-* 'nean nation was *destroyed* by *Ioshua*, the *Poets* name him *Apollo*, 'ἀπὸ τοῦ ἀπόλλειν. To which accords the Historian (*Diodor: Siculus* 'l. 1.) who sales, *that by the wars of the Gods, the progenie of the* 'Giants *grew wholly extinct*.

Qui res gestas à Joshua *spectabant, & ante oculos habebant legem præceptumque* Dei, *quibus obstrictus* Joshua, *Cananæos omnes funditus evertere aut fugare tenebatur; illi, inquam,* Josuam *non ineptè Apollinem vocabant. Dickins. Delphi Phœniciz. c.3.*

2 As *Apollo* may be very far *parallelized* with *Joshua* in *Names*, so also in *Things*, or *Exploits* done. 1. *Apollo* was very famous for his *destroying Python*; whence on the *seventh day* from the destruction of *Python*, they suppose that *Apollo* instituted the *Pythick feast* or *Holy daies*, in commemoration of his victory over *Python*. So the *Scholiast* in *Pindar. prolegom. ad Pythia*: ἀποκτείνας τὸν ὄφιν τὸν Πυθῶνα, ἠγονίζετο πυθικὸν ἀγῶνα κατ' ἑβδόμην ἡμέρα. *when* Apollo *had destroyed the serpent* Python, *the seventh day*

Python, Og.

Postquam Joshua Amorrhæos & Ogum expugnasset, vero plusquã simile est eum proximo subinde Sabbatho gratias Deo maximas et solennes egisse; ac epinicialibus hymnis *suam populique Israelitici victoriam celebrasse. Græci igitur (qui rem omnem à Phœnicibus unà ac Hebræis sciebant) Judæorum Sabbatum, in quo primum facta erat solennis ea ac religiosissima Victoriæ recordatio, spectantes, Apollinem septimo statim die ab occiso Pythone Festum Pythicum instituisse fabulantur. Dickinson, Delph. Phœnic. c.8.*

after

after he instituted th' Pythick Game. This seems exactly to answer to *Joshua*'s destroying of *Og*, Num. 21. 34, 35. compared with Deut. 3. 11. 13. So *Sandford*, *descens. l.* 1. §. 21. Lastly *Apollo* is for nothing more famous, than for his destroying *Python*. *Homer* also does greatly celebrate him for the destroying *Typhon*. What means this? Why truely, that *Python* and *Typhon* are the same, and that by a manifest *Anagramme*, as by evident relation *Typhon* is *Og*. Thus also *Dickinson*, *Delphi Phœnic. cap.* 1. 'Its necessary that we shew, how *Python* and *Typhon* are one. And first of all we shall, by the artifice of *Anagrammatisme*, unite these, which a *Transposition* of the *letters* have made two. Hence therefore, peradventure, τ and π (for in the letter φ lies hid π) being transposed, πυφὼν became πυθὼν. *Typhon* and *Python* have truely *Letters*, at least in power (which is enough for *Anagrammatisme*) the same. But not to build onely on these Grammatick punctilio's, lo the consent of the most ancient Poet *Homer*, (*hymn. in Apol.*) who sings openly, that *Typhon* was destroyed by *Apollo*, whom the Sun, upon *Apollo's* prayer, turned into putrefaction; and from thence, saies he, πυέσω or πυθὼ was called πυθὼ, and *Apollo* Πύθιος. Ἐξ οὗ νῦν Πυθὼ καλέσκετο &c.

That *Typhon* is *Og*, see more what follows *l.* 5. §. 3. of *Hercules*. 2. *Apollo* is said to destroy *Serpents* &c. which is referred to *Joshua*, and the *Israelites* destroying the *Cananites*, who are compared to *Dragons* and *Serpents*, *Psal.* 74. 13, 14. *Thou brakest the heads of the Dragons* &c. So *Sandford descens. l.* 1. §. 20. 'They referred to *Joshua*, under the masque of *Apollo*, the destruction of the *Cananites*, as set forth under the name of *Dragons*, by the Prophets, who in some places assimilate the enemies of God's people unto *Dragons* and Serpents. And because a *Serpent* or *Aspe* is in Hebrew called פתן *Pethen*, hence some

Ad hæc, quia S. Scripturæ frequenter aßolent impios & populi Dei hoßes (quales erant Ogus, & reliqui Cananæi,) draconum serpentumque nominibus infamare; proinde etiam Typhonem modò serpentem modò draconem vocarunt. Strabo l. 16. Quoniam verò serpens vel aspis Hebr. פתן Pethen dicitur, hinc Τυφὼν, vocabulo ad Hebraicam vocem ficto, postea Πυθὼν appellari cœpit. Diz. inf. Phæn. c. 1.

conceive

conceive *Og*, the *Cananean Serpent*, which *Ioſhua*, under the fable of *Apollo*, deſtroyed, was called *Python*, &c. So again *Sandford*, *deſcenſ. l.* 1. §. 21. 'From 'this, that the *Amorites* are ſaid to hinder the *Iſraelites* in their paſſage to *Canaan*, where they were to 'fixe the ſacred Tabernacle, and Ark of God, and 'Divine Oracle; thoſe *Dragons* and *Serpents*, againſt 'which the Poets feign that *Apollo* fought, are ſaid to 'oppoſe themſelves againſt his inſtituting his Oracle.

Amorrhæi quondam Joſuæ atque Iſraelitis per gentem ſuam tranſituris ad Sciluntem (ubi Dei Arcam divinumq; Oraculum fixuri erant) viam interdicebant: celeberrimus autem Rex Amorrhitarum fuit Ogus; adeoque ore more quicquid ab aliis inſigniter geſtum ſit, in eum Poetæ deferunt: narrant itaque Pythonem obſtitiſſe Apollini, quo minus ad Delphos accederet, Oraculique præfecturam nanciſci poſſet. Dickinſ. Delphi Phæn. c. 2.

(3) *Ioſhua*, with the *Iſraelites*, upon the deſtruction of their Enemies the *Cananites*, ſung *ſolemne Hymnes* to God, in *commemoration* of their Victories: Whence thoſe ſolemne *Hymnes*, παιὰν, Ἰὴ παιὰν, and ἐλελεῦ ἰή, which they ſung to *Apollo* in *commemoration* of his victorie over *Typhon*, or *Python*. *Ie*, is the ſame with יה *Iah*, God's name; and *Eleleu Ie* with יה הללו *Halelujah*, (as before §. 2.) *Jul: Scalig. poet: l.* 1. *c.* 44. tels us, *that the Pæans were Hymnes, wherein they gratulated the immortal Gods for victorie.* And *Dickinſon*, *Delphi Phæniciz. cap.* 6. gives us a good account of the original of theſe *Pythian Pæans*. 'It remains, ſaith he, that I clearly ſhew, both 'how (the *Pæan*) the firſt and chiefeſt conteſt in the *Pythian* '*Games*, as alſo that famous *Brabium*, which was wont to be 'conferred on the *Victor*, drew their *origine* from the Hiſtorie 'of *Joſhua*. Which, when I have performed it, will give us a 'moſt certain Demonſtration, that the *Grecians* drew the fa'mous occaſion of their *Pythick ſolemnitie*, as alſo the chiefeſt '*materials* of that Pompe, from the *Phenicians*, or *ſacred ſcriptures*, &c. Hence he proceeds to ſhew how the *Grecians*, in imitation of the *ſacred Hymne* יה הללו *Halleluiah*, began and concluded their *Pæan* with ἐλελεῦ Ἰή *Eleleu Ie*, and then he concludes: 'And becauſe they began their παιὰν *Pæan* with *Eleleu Ie* 'or *Eleleu Iou*, and ſo diſtinguiſhed it hereby from other *Hymnes*, 'hence I preſume, *Apollo* was called ἐλελεὺς *Eleleus*, and Ἰήϊος *Ieios*. The *Grecians* therefore, as out of the Hebrews exploits under

ἐλελεῦ Ἰοὺ ἀναφωνεῖν ὅτι παιωνίζοντες εἰώθασι. *Plutarch. in Theſeo.*

הללו יהוה *Hallelu-Jehovah, inde* ἐλελεῦ *Ie. Dickinſ. Delph. c.* 6.

'(under *Ioſhua*) they coined their victorious God *Apollo*; ſo 'alſo out of their *Hymnes* they framed their ἐπινίκιον, &c. The like account of this *Paean*, and its Traduction from the ſacred *Hymne* Hallelujah, I find in *Sandford, de deſcenſu Chriſti l.* 1. §. 5. as hereafter *book* 3. *ch.* 1. §. 11: who indeed laid the main foundation of, yea gave the greateſt advance to this (as to others) *parallel* betwixt *Apollo* and *Joſhua*.

Apollos parallel with Phut the ſon of Ham.

Albeit there are ſuch evident *notices*, that the fabulous *Grecians* borrowed much of their pompous attire, wherewith they adorned their victorious *Apollo*, from the *wardrobe* of *Joſhua*, his noble *exploits* and *victories* over *Og*, with the reſt of the *Canaanean Giants*; yet we may not exclude the parallel betwixt *Apollo* and *Phut* the ſon of *Ham*, as it is given us by *Bochart, Phaleg lib.* 1. *cap.* 2. *In the familie of* Ham *or* Jupiter Hammon, Put *is the* Pythian Apollo, *who that he lived in* Africa, *we are taught by the Hiſtorie of the* ſlain Dragon: *ſeeing there is ſcarce any where found Dragons of ſo great a magnitude as in* Africa, *or* India *then unknown Moreover there are of the Ancients, who write, that* Apollo *was a* Lybian, *and the ſon of this* Hammon. Thus *Bochart*; whoſe parallel betwixt *Apollo* and *Phut*, may have its place as well as the former betwixt *Apollo* and *Joſhua*: for it is to me moſt evident, that the ancient *Mythologiſts* were no way *uniforme* in the application of thoſe fabulous *Traditions* they gathered up; but ſome applied this ſtorie to that perſon, another the ſame ſtorie to another perſon, as their different *humors* and *affections* inclined them. We may without contradiction to truth ſuppoſe, that the fabulous *Poets* applied the ſtorie of *Joſhua* his victorie over *Og*, &c. unto their famous *Apollo*; (as unto *Hercules*,) but the *Hiſtorians* (who affected *truth* more than *delight*) referred their *Apollo* to *Phut* the ſon of *Ham*, who paſſed for *Iupiter Hammon*.

§. 4. Another ſuppoſed ſon of *Jupiter Hammon* was *Mercurie*, whoſe *Genealogie, Names*, and *Attributes* were all (as it ſeems probable) of *Phenitian* and *Hebrew origination*.

Mercuries parallel with Canaan.

1. *Mercurie*, as to his *Genealogie*, was said to be the son of *Iupiter Hammon*; which makes him to be the same with *Canaan*, the son of *Cham*, Gen. 10. 6: for *Iupiter Hammon* was the same with *Cham*, as before. So *Bochart Phaleg. lib. 1. cap. 2.* finds *Canaan* the son of *Cham* to be the same with *Mercurie* the son of *Iupiter*, &c. 2. Thence *Mercurie* is derived, by the Learned, from מכר Macar, *to merchandise* or *sell*; which exactly answers to the Hebrew כנען *Canaan*, which signifies a *Merchant*; for such, *Canaan* and his posteritie, who setled in *Phenicia* and *Canaan*, were. 3. Hence also *Mercurie* was made to be the *God of Trade* and *Merchandise*; as likewise famous for *Theeverie*: all which alludes to the great trading, merchandizing, piracies, and craft of *Canaans* posteritie, the *Phenicians*. 4. *Mercurie* is painted with *wings*; which some refer to the *ships* of the *Phenicians*. 5. *Mercurie* is brought in as alwaies imployed in *servile messages*; which is supposed to be an allusion to the *curse of Canaan*, Gen. 9. 25. *Cursed be Canaan a servant of servants*. 6. *Mercurie* passeth among the *Grecians* for the *God of Eloquence*; because the *Phenicians*, *Canaans* posteritie, were supposed to be the *Inventors*, though they were indeed onely the Conveyers, of *Letters* into *Greece*. Thus *Bochart*, *Phaleg lib. 1. cap. 2.* 'The 'name of *Canaan* (saies he) is preserved in *Mercurie*; for both 'are so stiled from Merchandise and *mercature*. And *Mercurie* 'was a *servant*, as *Canaan*; and the father of Eloquence, because 'Letters came from the *Phenicians*.

Mercurii nomen à מכר *vendidit. Glass. Gram. s. l. 4. Tract. 3.*

Gen. 9. 25.

Mercurie called Taautus, and Theuth, &c.

Mercuries chief name, amongst the *Phenicians*, was *Taautus*. So *Sanchoniathon*, according to *Philo Byblius*'s Version, ἀπὸ Μισώρ Τάαυτος &c. *From Misor sprang Taautus*, whom the *Egyptians* call Θωὺτ *Thout*, and the *Alexandrines* Θωὺθ *Thouth*, and the *Greeks* Ἑρμῆν *Mercurie* &c. This *Theuth* or *Mercurie* the *Egyptians* make to be the first *Inventor* of *Sciences*, as also the Gods *Interpreter*: whence he was called by the *Greeks* Ἑρμῆς the *Interpreter*; which *Bochart* refers to *Ioseph*, who was the *Egyptian Mercurie*, as *Canaan* the *Phenician*. *Plato*, in his *Philæbus*, stiles this

Ioseph the Egyptian Mercurie.

this *Egyptian Theuth*, θεὸς *God*; and θεῖος ἄνθρωπος a *Divine man*, or *Dæmon*: for so the *Egyptians* esteemed *Joseph*. Again *Plato*, in his *Phædrus*, termes him πατὴρ γραμμάτων, *the father of learning, with whom* Thamus *King of Egypt had many conferences, touching the use of Letters*, which is applicable to none more truely than to *Joseph*. *Cicero* also makes mention of him under the appellation of *Thoyth* and *Theuth*. This Egyptian *Theuth* was called also *Thot*, whence *Vossius* derives our English *God*. This *Phenician Taautus*, and *Egyptian Theuth* the old *Gauls* stiled *Teutates*. So *Lucan* to *Taramis Jupiter* joins *Teutates*; whom *Livie lib. 26.* interprets *Mercurie*. Whence *Bochart* proves, that *Teutates* amongst the *Gauls*, was the same with the *Phenician* τάαυτος, and the *Egyptian Theuth* or *Thouth*. The same *Theuth* or *Mercurie* was called by the old Germans *Teuto*; whence the *Germans* themselves were stiled *Teutones*, and their Tongue *lingua Teutonica*. So *Bochart Can. lib. 1. cap. 42.* speaking of the *Germans*, saies out of *Tacitus*, 'That they celebrate '*Tuito* their God, produced out of the Earth, and *Manus* his 'son, as the first founders of their Nation *&c.* where he proves, 'that both came from the *Egyptians*, who worshipt for their 'chief Gods *Theuth*, or *Mercurie*, the Inventor of Sciences, as 'also *Menas* or *Menes*, the first or men, which is supposed to 'have reigned in *Egypt*. So *Herodot. lib. 2.* Βασιλεῦσαι δὲ Αἰγύπτου πρῶτον ἀνθρώπων ἔλεγον Μῆνα, 'They say *that Menes was the first of men that reigned in Egypt*. so *Diodorus Siculus lib. 1.* And as the German *Tuito* or *Teuto* came from the *Egyptian Theuth*, so also the German *Man*, or *Men* from the Egyptian *Menas*. Whence the names *German*, *Aleman*, *Norman*, and our English *Man*, as *Bochart Can. lib. 1. cap. 42. fol. 751.* Another name given to *Mercurie* is *Monimus*; which seems also of *Phenician origination*. So *Julian* the Apostat, in his oration of the Sun, tels us, that 'those who inhabit *Edessa*, a place sacred to the Sun, make *Mo-* '*nimus* and *Azizus* his *Assessors*. Which *Jamblichus* thus interprets: ὡς ὁ Μόνιμος μὲν Ἑρμῆς εἴη Ἄζιζος Ἄρης. *As Monimus must be*

The German Teuto or Tuito.

Mercurie, ſo Azizus Mars. So *Voſſius de Idolat. lib. 2. cap. 5.*

Caſmilus. *pag.* 332. *Bochart Can. lib. 2. cap. 8* *Mercurie* as reckoned up amongſt the *Cabiri*, or *Samothracian Gods*, is called *Caſmilus*. So the *Scholiaſt* on *Apollonius Argonaut.* 1. Κάδμιλος ὁ Ἑρμῆς ὄνομα, *Caſmilus is Mercurie.* This *Caſmilus*, who is made not one of the ſupreme Gods, but a miniſter to the other *Cabiri*, or great *Gods*, *Bochart* (*Can. lib. 1. cap. 12.*) makes to be the ſame with the *Phenician*, or *Hebrew* חדמאל *Chadmel*, *i.e.* a miniſter of God, which was *Mercurie's name*, and *office*, of which hereafter. By all this laid together, it ſeems very probable, that the chief *Names*, *Genealogies*, and *Attributes* given unto *Mercurie*, were of *Egyptian*, *Phenician*, or *Hebrew* original. Laſtly, whereas there is mention made in *Sanchoniathon* of *Taautus* or *Mercurie* his giving unto *Saturne*, as Enſignes of his Kingdom, four eyes, whereof two were open, and two ſhut; becauſe *Saturne* Καιμὲν ὄμμασι ἔβλεπε, καὶ ἐγρηγορὼς ἐκοιμᾶτο, *ſleeping did ſee, and watching did ſleep*: This *Bochart* (*Can. lib. 2. cap. 2. fol.* 789.) refers to *Balaam*,

Numb. 24. 4. Num. 24. 14. *falling into a trance, but having his eyes open*: or to to the Spouſe, Cant. 5. 2. *I ſleep, but* &c. More concerning the Egyptian *Theuth* or *Mercurie*, and his Identitie with *Ioſeph* ſee in what follows of *Egyptian Philoſophie part. 2.*

Pluto's Theogonie and parallel with Shem. §. 5. Having diſcourſed at large of *Jupiter* and his poſteritie, *Bacchus*, *Apollo*, *Mercurie*, with their *Theogonie* or *Genealogie* from *Cham*, *Nimrod*, *Phut*, and *Canaan*; we now proceed to *Pluto*, another ſon of *Saturne*, with endeavors to demonſtrate his *identitie* with *Shem* the ſon of *Noah*; yet ſo, as that many *Attributes* belonging to *Moſes*, are given unto him. For, as we have again and again obſerved, the Greek *Mythologiſts* were no way uniforme in the application of their *fables*; but frequently patched up their *Idol-God*, by a piece of one, and a piece of another *oriental Tradition*: as it will farther appear in theſe fables of *Pluto*; whoſe *Names*, *Attributes*, and *Genealogie* ſeem to have a very great *cognation* with, yea *derivation* from *ſacred Names*, and *Storie*.

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1. *Sanchoniathon*, according to *PhiloByblius*'s version, brings in *Pluto* as the son of *Saturne*, whom he stiles Μοὺθ *Muth*: θάνατον καὶ Πλούτωνα φοίνικες ὀνομάζουσι, *the Phenicians name him Death and Pluto*; so that he plainly stiles *Pluto* Μοὺθ *Muth*, from the Hebrew מות *Muth* Death. So the Hebrews use *Muth* for *death*, Psal. 49. 14. מות ירעם *Death shall feed* &c. Now that the *Phenicians* and *Egyptians*, by *Muth* or *Pluto*, understood *Shem*, the son of *Noah*, (who passed for *Saturne*,) is asserted and proved by *Bochart*, *Phaleg. lib.* 1. *cap.* 2. where also he gives us the reason of this appellation, in these words. '*Shem* being hated 'by these Idolaters, and so thrust down to Hell, passeth for '*Pluto*: which alludes to שמה, which the Greeks render ἀφανίζειν, '*to darken*. Thus also *Typhon* was called by the Egyptians 'Σμὺ *Smu*, not without manifest allusion to the name of *Shem*: 'By the name *Typhon* the Egyptians understood all ill. *Sanchoniathon*'s entire words are these: καὶ μετ' οὐ πολὺ ἕτερον αὐτοῦ παῖδα, ὑπὸ ῥέας ὀνομαζόμενον Μοὺθ ἀποθανόντα, ἀφιεροῖ· θάνατον δὲ τοῦτον, καὶ Πλούτωνα φοίνικες ὀνομάζουσι: *Not long after* (Saturne) *consecrated his other son, by* Rhea, *called* Muth *dead: this the* Phenicians *name* Death *and* Pluto. *Sanchoniathon* acknowledgeth *Pluto* to be the son of *Saturne*, that is *Noah*. And if any demand the reason, why he is called *Death*, *Diodorus Siculus lib.* 5. of *Pluto*, gives us some account thereof: τὴν δ' Ἅδην λέγεται τὰ περὶ τὰς ταφὰς &c. 'They report 'that *Pluto* was the first that discovered the *Rites* of Funerals, 'and *Sepulture*, and *honors* due to the *dead*; the former Age ha-'ving no regard hereof: wherefore this God is said to have pow-'er over the *dead*: and anciently the *principalitie* and care of 'the dead was ascribed to him: Thus *Diodorus Siculus*. Hence a Key was made the Ensigne of *Pluto*; according to that of *Pausanias*, Iliac. α. λέγουσιν ὑπ' αὐτῇ τὴν καλούμενον ἅδην κέκλεισθαι ὑπὸ τοῦ Πλούτωνος: *They say, that* Pluto *shuts Hades* (i. e. the Grave, or state of the dead) *by this Key*: answerable to that character of Christ, who is said to have the *key of death and the grave*, Rev. 1. 18. Κλεῖς τοῦ ἅδου, *the key of Hades*. See more *Vossius de Idolol. lib.* 1. *cap.* 19. where

Pluto's name Muth.

Ps. 49. 14.

Pluto, Hades.

Rev. 1. 18.

where he makes *Saturne* the same with *Noah*, but *Pluto* the same with *Cham*. Proportionable to this *Phenician* name מות *Muth*, *Pluto* was stiled by the *Grecians* Ἅδης, *Hades*. For that *Hades*, among the Poets, was *Pluto*, tis evident. So *Sandford de descens. l.2.§.35.* 'who knows not that *Pluto* was *Hades*? yet 'this difference I note: *Pluto* is alwaies a name of the *person*: but *Hades* sometimes also of the *thing*: whence it is that we read εἰς Ἅδην κατέλθειν, καὶ εἰς Ἅδου; but onely εἰς Πλούτωνος, not εἰς τὸν Πλούτωνα. So also tis said, that *Pluto* descended εἰς Ἅδην, unto *Hades*; not that Ἅδης *Hades* descended unto *Pluto*. So *Diodorus Sic*: τὸν Πλούτωνα μυθολογοῦσι, πλήσιον τὸν Συρακοῦσιν, δῦναι κατ' Ἅδου. So *Apollodorus* brings in *Pluto* reigning ἐν Ἅδει. By *Hades* the ancient Poets understood the *Earth*: for as they made the Sun to be *Saturne*, or *Jupiter*, and the *Moon*, *Juno*; so the Earth *Pluto*. Thus *Plato Cratyl*: ὁ Πλούτων ὅτι ἐκ τῆς γῆς κάτωθεν ἀνιήται, ὁ πλοῦτος ἐπονομάζῃ. Pluto *was so stiled, because* Plutus *i.e. riches are digged out of the Earth*: where also he cals *Pluto* Ἅδης *Hades*, because he was a companion of the *dead*, who are lodged in the *Earth* or *Grave*. Whence *Homer* feignes Ἅδην *Hades* to governe the *Manes* in subterraneous places, that is in cavernes of the Earth, or *graves*. This is farther evident from the origination of Ἅδης, which, according to *Plato*'s Canon, must be drawn from the *Barbarians* language, *i.e.* from the Hebr. ארמה *Earth*, as *Sandford l. 1. §. 26.* and *l. 2. §. 35.* Hence we learne what is the proper import of Ἅδης in the Scripture; as *Act.2.31.* *He seeing this before, spake of the resurrection of Christ, that his soul was not left in Hell.* εἰς ἅδου, *in the grave*, or rather, *in the state of the dead.* For ἅδης (the very name which the Poets gave to *Pluto*, feigned to be the God of the *dead* as before) in its primarie notion signifies the *state of the dead*: and because the dead are usually lodged in Graves, therefore the same word is also used to signifie the *Grave*, proportionable to שאול *Seol*, Psal.16.10. unto which ἅδης *Hades* here (*Act.* 2.31.) refers. That שאול Psal. 16.10. signifies not properly *Hell*, but the *state of the dead*, or *Grave*, is evident from the like import of

Act. 2. 31.

Ps. 16. 10.

of the word elſe-where, as *Pſal.* 18.5. חבלי שאול which we render (but ill) *the ſorrows of Hell:* Whereas this phraſe ſignifies properly the *cords*, i. e. *Sorrows of death*; ſo it is explicated by the following phraſe מוקשי מות the *ſnares of death*; as alſo by what precedes v. 4. חבלי מות the *Cords* or *ſorrows of death*; which is evidently the ſame with חבלי שאול the *cords* or *dolors of death.* Yea we find theſe two מות & שאול joined together and the later exegetick of the former *Pſal.* 116.3. חבלי מות *Pſ.* 18. 5. *Pſ.* 116. 3. ומצרי שאול *the cords* or *dolors of Death*, and *the pains of* Seol: where *Seol*, which anſwers to *Hades*, is made exegetick of *Maveth*, or *Muth*, death, which was alſo *Pluto's* name. So Pſal. 86. 13. what we tranſlate the *loweſt hell*, is in the Hebr. משאול *&c.* from *Seol*, the *grave*, or *ſtate of the dead beneath.* By all which it appears, that Act. 2.31. and elſewhere, as שאול Pſal. 16. 10. (which anſwers thereto) ſignifie not properly *Hell*, but the *ſtate of the dead*, or *grave.* And *Bochart* was ſo confident hereof, as that he ſtuck not to affirme, that *ἅδης* is ſeldom, if ever, uſed in the *New Teſtament* in any other *notion* or *ſenſe.* This alſo I find in his learned and acute conference with (as alſo againſt) *Veron*, the Papiſt. *pag* 951. 'The Deſcent (ſaies *Bochart*) of 'Jeſus Chriſt to Hell, is nothing elſe but his abode in the *ſtate* 'of the dead, after his death and ſepulture, unto his *Reſurrection.* So Rom. 10.7. *to bring up Chriſt from the dead.* The *Act.* 2. 31. *Pſ.* 16. 10. *Rom.* 10. 7. 'ſame *Bochart* explains more fully *pag.* 952. and S. *Peter* Act. '2.24.27.30.31. ſhews, that this prophecie of *Pſal.* 16. 10. 'thou wilt not leave my ſoul in hell, could not agree to *David*, 'becauſe he yet continued in the *ſtate of the Dead*; but well to 'our Lord Jeſus Chriſt, whom God had raiſed up; having un-'tied the cords, or diſſolved the *dolors* of Death, Hebr. חבלי 'מות *i.e.* thoſe bonds of Death and *Hell* were diſſolved or un-'tied by his *Reſurrection*: ſo this word *Seol* muſt be taken, *Pſal.* '49. 14. *they are put into* Seol *as ſheep* &c. i. e. ſimply into the 'condition of the dead; for there is no other *Seol* for ſheep. Brief-'ly, to ſhew that *Hades* ſignifies not alwaies the place of the damned,

'damned, there is made an expreſſe diſtinction betwixt the one 'and the other, *Apoc.* 20. 14. where *Hades* (which is rendred 'Hell) is ſaid to be caſt into the lake of fire, (*i.e. local* or *real* Hell.) Thus *Bochart*, who here acutely demonſtrates the diſtinction betwixt *Hades*, and the *real Hell*, as alſo its *identitie* with *Death*, or the *ſtate of the dead*; whereof *Pluto* was by the Poets made the *God*, and thence ſtiled *Hades*. Of which ſee *Sandford deſcenſ. Chriſti lib.* 1. §. 26. and *l.* 2. §. 35. *&c.* more largely.

Axiokerſos 3. Anſwerable to theſe names מות *Muth* & Ἅιδης Hades *Pluto* is ſtiled in the *Samothracian myſteries* of the *Cabiri*, (which had their Original from the *Phenician Cabiri*, of which hereafter) Ἀξιόκερσος *Axiokerſos*; which is the ſame with the *Phenician* or *Hebrew* אחוז קרץ *Achazi Keres* i. e. *Death is my Poſſeſſion* for אחוז *Achazi*, which the *Samothracians* read Ἀξιο *Axio*, ſignifies *my poſſeſſion*: & קרץ Keres, amongſt the *Greeks* Κῆρος, is uſed for *Deſtruction* or *Death* as *Jer* 46.20. Hence אחוז קרץ *Achazi Keres death is my poſſeſſion*, *ſtrength* or *power*: which is a *Character* given, by the *Hebrews*, unto the Devil: Thus the Author to the *Hebrews* ſtiles him *Heb.* 2. 14. that through death he might deſtroy him that had the *Power* of *death*, i. e. *the Devil*. Where, according to the Hebrew Idiom, he ſtiles the Devil him that *had the power of death*, i. e. אחוזיקרץ *Achazi Keres*, or, according to the *Greek* Ἀξιόκερσος *the Lord of deſtruction* which was *Pluto*'s name, amongſt the *Samothracian Cabiri*. The Scholiaſt on *Apollonius* Argonaut 1. tels us: Ἀξιόκερσος δὲ ὁ Ἅιδης. Axio Kerſos is *Hades*, i. e. death &c. as Voſſius Idolo. lib. 2. cap. 57. pag. 620.

Jer. 46. 20.

Heb. 2. 14. *Bochart.*

Typhon. 4. As *Pluto* was termed by the *Phenicians* מות *death*; and by the *Samothracians* Ἀξιόκερσος, ſo alſo by the *Egyptians Typhon*; whom they ſuppoſed to be a *Monſtrous Giant* caſt down by *Jupiter* into *Tartar*, as an enemy of the Gods: that is, in plain language, the *Evil God* or *Devil* caſt down to *Hell*. That Typhon amongſt the *Egyptians* was the ſame with *Pluto* amongſt the

the *Grecians*, and both originally the same with *Shem*, is evident from what was before mention'd out of *Bochart*; namely, "That *Typhon* was called by the Egyptians Σμὺ *Smu*, which (sayes he) refers to *Shem*. But more of this in the following Section.

§. 6. To the *Fable* of *Pluto*, the *God of Hell*, we may subjoin that of the *Giant Enceladus*, who was very near akin unto, if not the same with, *Pluto*. The *Mythologists* fable, that this *Enceladus* was θεόμαχος, a *Giant* that fought against the *Gods*; who therefore was either by *Minerva*, or *Jupiter* himself, cast down to Hell; & there overwhelmed with that very great mountain *Ætna*: whence, say they, proceeded fire out of his *mouth* and *nostrils*; which some refer to the *burnings* of *Ætna* &c. That this fable was brought into *Greece*, by the *Phenicians*, originally from the the Jewish Church, seems evident (as *Bochart* * has well observed) from many considerations. 1. The very name Ἐγκέλαδος *Enceladus*, is, by *Bochart*, made to be the same with the Hebrew עקלתון *akalathon*, i. e. *tortuous* or *crooked*: which is the very Epithet given to the Devil *Esa* 27. 1. *Leviathan* that *crooked serpent* נחש עקלתון *Nahas akalaton*. The *transmutation* of the *Hebrew* עקלתון into the *Greek*. Ἐγκέλαδον seems *natural* and easy: which is soon done, by the change only of ת into δ, and ק into κ; as in ἀγκύλος *crooked*, from עקול *akul*.

Enceladus *the same with the Devil* Esa 27. 1.

* *Canaan. lib.* 1. *cap.* 28. *fol.* 581.

2. That *Enceladus* is exactly parallel to the Devil his *character* Esa 27. 1. *&c.* is evident from his other name *Typhon*, or *Typhos*; who is thus described, by *Pindar*, *Pythia* 1 ἐν ταρτάρῳ κεῖται θεῶν πολέμιος τυφὼς ἑκατονκάρανος. 'There lies in Tartar that hundred headed Typhos the enemy of the Gods. So *Apollidorus* lib. 1. 'There appeared the hundred headed Dragon, *Typhon*, &c. The like *Hyginus*, cap. 152. '*Tartar* procreated out 'of the Earth *Typhon*, of huge magnitude, of a monstrous 'forme, with *an hundred Dragon heads*. Which being laid together, *Bochart* (Can. lib. 1. cap. 28. fol. 581.) thus expli-

Typhon his Original.

cates to us: 'If we will look (ſaies he) to the reaſon of the Alle-'gorie, there is no doubt, but this Giant *Enceladus*, (or *Typhon*) 'whom *Jupiter* by a Thunderbolt ſtruck down to *Tartar*, (be-'cauſe he made an inſurrection againſt the Gods,) and kept in 'thoſe Abyſſes of the Earth, there to burne in everlaſting 'flames, is the ſame with that *Akalathon*, or *crooked Serpent* 'the Devil, which God *Eſa.* 27.1. ſmote with his ſword, and 2 *Pet.* 2.4. σειραῖς ζόφου ταρταρώσας *but caſt them down to Hell* &c. And that theſe *Grecian* Fables of *Typhon*, had their original from the *Hebrews*, appears

Typhon from Tophet, the ſame with the Devil.

1. Firſt from the very name *Typhon*, which *Bochart* fetcheth from the Hebrew תופת *Tophet*; whence the Greek τύφειν, which ſignifies the ſame with καίειν *to burne*: Thence Eſa. 30. 33. תופת *Tophet* is the ſame with that place in the valley of *Hinnom*, where they ſacrificed their children to *Moloch*, by caſting them alive into the fire, as 2 King. 23.10. Jer. 7. 31, 32. This *valley* of *Hinnom*, wherein *Tophet* ſtood, by reaſon of thoſe barbarous cruel *flames* became a *ſymbol* or *type* of Hell; whence from גיהנם *Gehinnom*, the Greeks termed Hell fire γέεννα *Gehenna*. Hence alſo *Tophet*, the place in this valley of *Hinnom*, where this fire burned, gave original to *Typhon*.

Eſa. 30. 33. 2 *King.* 23.10 *Jer.* 7. 31, 32.

2 The *Attributes* given to *Typhon* prove him to be the ſame with the Devil, according to that character given him in Scripture. For 1. tis ſaid, that *Typhon* waged war with *Jupiter*, and contended with him for the Empire; whence he was ſtruck down by *Jupiter* into *Tartar* &c. So the Scripture aſſures us touching the Devil, that for his ſin againſt God, he was caſt down to Hell. 2. Tis ſaid, that when *Jupiter* had, by a fiery Thunderbolt, ſtruck down *Typhon*, he laid upon him the mountain *Ætna* in *Sicilie*, which was by him ſet on fire: whence all mountains, that had any eruptions of fire, were fabled to lie upon *Typhon*: which anſwers to the Devils character 2 Pet. 2. 4. *caſt them down to hell.*

2 *Pet.* 2. 4.

3. And becauſe the *Egyptians* looked on *Typhon* as an *evil God*,

God, or the cauſe of all ill, therefore they take the ſtories of the Patriarchs, eſpecial'y ſuch as moſt infeſted them by oppoſing their Idolatrie, & attribute them unto him. We have already mentioned the ſtorie of *Shem*, who being alwaies hated by the poſteritie of *Cham*, (amongſt whom the *Egyptians* were) paſſed among them for *Pluto* and *Typhon*. We ſhall now endeavor to ſhew, how the *Egyptians*, out of their *curſed humor*, applyed the whole ſtorie of *Moſes* unto *Typhon*. Learned *Bochart* (in a conference with him) informed me at large out of *Plutarch* and others, touching the parallel betwixt *Typhon* and *Moſes*. 'Plu-
'tarch (ſaid he) in his *Iſis* and *Oſiris*, tels us, 1. that *Typhon*
'made war with the Gods, *i.e.* with the *Egyptian Idols*: ſo *Moſes*
'Exod. 8. *&c.* 2. *Typhon* was the ſon of a *Queen*: ſo *Moſes* the
'adopted ſon of *Pharaohs* daughter. 3. *Typhon* was hid in an
'*Ark*, and caſt on the river *Tanais*: ſo *Moſes*, Exod. 2. 3. 4. Ty-
'*phon* had command of all the *beaſts*: ſo *Moſes* of the *Frogs* &c.
'Exod. 8. 5. &c. 5. *Typhon* is ſaid to divide his Army into
'13. parts: ſo *Moſes* the *Iſraelites* into 13 (*i. e.* reckoning the
'two ſons of *Joſeph* as diſtinct) Tribes. Theſe, with ſome other inſtances were given me by *Boshart*, touching the parallel betwixt *Typhon* and *Moſes*: and I find ſome mention of the ſame in his *Hiſtorie de Animalibus ſacris part.* 1. *lib.* 2. *cap.* 34. That which gave occaſion to the *Egyptians* and *Greeks* to inſert ſo many parcels of *Moſes*'s ſtorie into their *Mythologie* of *Typhon*, was the *freſhnes* and *novaltie* of *Moſes*'s Atchievements, who lived much about the ſame time, when this Fable-coining Art began: as before, in *Bacchus's* genealogie. *Sandford*, *Voſſius*, and *Dickinſon* make *Typhon*, by the art of *Anagrammatiſme*, the ſame with *Python*, the Serpent *Apollo* deſtroyed; which they take to be a fable of *Og*, the Giant of *Baſan*, deſtroyed by *Joſhuah*, as before §. 3. and in what follows *chap.* 5. §. 3. We may take in both one and the other of theſe References, becauſe the *Mythologiſts* agreed not in the application of their Fables.

Typhons parallel with Moſes.

Illuſtres illæ Moſis victoriæ adhuc recenti memoria celebres, magis innotuiſſe putandæ ſunt. Sandf. l. 1. §. 22.

Typhons parallel with Og.

3. Another name given to *Enceladus*, which argues his *gene-*

alogie to be the ſame with the Devils, was *Briareus*. This name *Bochart* (*Can. lib. 1. cap. 28.*) makes to be the ſame with בליעל *Belial*, the name given, by the *Hebrews*, to the *Devil*. Thence for Βελιὰλ, 2 Cor. 6. 15. the *Syriack* has ܒܠܥܪ, as alſo the *Arabick*. So in *Heſychius* Βελιὰλ is *Segnus*, &c.

CHAP. V.

The Theogonie of Hercules and Mars of Hebraick Derivation.

Hercules's *origination* Phenician *or* Hebraick. Ἥρα *from the Chaldee* חירא Hera, *a Princeſſe.* Ἡρακλῆς, q. Ἥρας κλέος *the* glorie of Juno, *or the great* Hero: *whence he was called alſo by the Phenicians* Melcarthus, *the* King of the Citie. Hercules's *Temple in the* ſtraits, *of* Phenician origine; *as it appears by the* Rarities *therein.* Hercules *called* Ogmius, *either from* Og *King of* Baſan, *or from* עגמי Agemi, ſtrangers. Hercules's *character by* Lucian: *his expedition into* Spain, *and* Gallia. *The* Phenician Hercules *the ſame with* Joſhua: *which is proved* 1. *from the place of their* Expedition; *which was* Arabia, *called by the* Grecians, India. 2. *From the Identitie of the perſons they fought againſt. The Giants were the* Cananites, *and* Typhō *was* Og *of* Baſan. 3. *From their mode of fighting.* 4. *From the place where the battel was fought.* Nyſſa *the ſame with* Syni, *or* Niſſi, *Exod.* 17. 15. 5. *From* Typhon's *Bed; which is the ſame with that of* Og, *Deut.* 3. 11. 6. *From* Hercules's *name* Melicarthus; *which is proper to* Joſhua, *as alſo to* Mars. Ἡρακλῆς *the ſame with* Mars *and* Joſhua. *The Phenician* Hercules *contemporary with* Joſhua. *The* Theogonie *of* Mars, *and his parallel with* Joſhua, *as alſo with* Nimrod.

§. 1. Ha-

Hercules origination Hebraick.

§. 1. HAving gone through the *Genealogie* of *Saturne*, *Jupiter*, *Juno*, *Bacchus*, &c. *Apollo*, with the ſeveral *Attributes* given to them, we now proceed to *Hercules*; whoſe name is by *Fuller lib. 2. miſcel. S. cap. 7.* derived from the *Phenician* or *Hebrew* הראכל *beholding all things*: whence he makes *Hercules* to be the *Sun*, and ſo the ſame with *Baal*. Others, ſuppoſing *Hercules* to be the ſon of *Juno*, draw the origination of his name alſo from her; according to that of the *Etymologiſt*, Ἡρακλῆς, Ἥρας κλέος, *Hercules*, is ſo called, becauſe he was the *glorie of Juno*. Though I cannot miſlike this *Etymon*, yet I ſhall reduce it originally to a *Phenician* or *Hebrew* extract; making the Greek Ἥρα the ſame with the *Chaldee* חירא *Hera*, or חירין *Herin*, as Eſa. 34. 12. whence the Greek ἥρωες, and the Latin *Heroes* received their derivation. The Hebrew חורים, which the *Chaldees* read חורין and חירין, and the *Syrians* חארין, coming from חור *albuit*, ſignifies *albatos*; thence *principes*, *primates*, and *Heroes*, becauſe ſuch uſually wore *white garments*. So Eccleſ. 10. 17. בן חורים, alſo Jer. 27. 19. חורי *Princes*: and Jer. 39. 6. חוארין from חור, the fæm. חורא *white*: ſo *Schindler*. So that according to this *Phenician* or *Chaldee origination*, *Hercules* ſignifies the *great Hero*, or *Prince*. This alſo ſuits with *Hercules's Phenician* name *Melicarthus*, mentioned by *Phylo Byblius* out of *Sanchoniathon*, *Euſeb. præpar. lib. 1.* τῷ δ' Δημαρούντι γίνεται Μέλκαρθος, ὁ καὶ Ἡρακλῆς, *Of Demaruntes is begotten Melcarthus; who alſo is Hercules*. Melcarthus, in the *Phenician tongue*, is Melec Kartha מלך קרתא *the King of the Citie*, i. e. (ſaies *Bochart*) of *Tyre*. Thence alſo the *Amathuſians* called *Hercules* Μάλιστα, i. e. *King*; as *Heſychius*: and others Μελικέρτην, which anſwers to Ἡρακλῆς, i. e *Hero*, or *Prince*, &c. Farther, that *Hercules*, both *name* and *perſon*, was originally, not of *Greek*, but of *Phenician extract*, is evident by the *Places*, *Temples*, *Worſhip*, and *Rites* conſecrated unto him. To begin with that ancient *Temple* dedicated to *Hercules*, in the place called *Hercules's pillars*, at the mouth of the *Straits*. It is evident, that *Hercules* was worſhipped here after

Hercules's Temple at his pillars, of Phenician origine.

after *Phenician Rites*, as *Appianus in Ibericis*: Hercules's *Temple*, (saies he) *which is at the Pillars, seem to me to have been built by the* Phenicians; *for he is worshipped to this very day after a Phenician rite: neither is their God* Theban, *but* Tyrian. *Mela* would have this Temple to belong to the *Egyptian Hercules*, but to be built by the *Tyrians*. But *Bochart* proves, that the *Egyptian Hercules* was the same with the *Phenician*. This *Temple*, dedicated to *Hercules*, was very famous for many *Rarities*, (which were mostly fabulous) appendent and belonging thereto: as 1. that it was placed, as they anciently conceited, at the most extreme part of the world; whence *Hercules's pillars* had a *ne plus ultra* attributed to them. 2. This *Temple* is conceived to have been most ancient, and to have had its *original structure* from the *Phenicians*, in their first navigations into those parts, about *Moses* and *Joshuah's* time. 3. They say also, that the *matter* of the *Wood* continued after many ages incorrupt. 4. There were various *Sculptures*, which added value to that *Temple*, with many *donaries*, as the Hydras, *Diomedes's* horses, *Hercules's* 12 *labours* cut in stone, *Pygmalion's golden Olive*. 5. They imagined also, that *Hercules* himself was hid in that *Temple*, and that by the presence of that *Deitie* they were secured from all danger, as *Bochart Can. lib.* 1. *cap.* 34 *fol.* 676.

The Rarities in Hercules Temple.

§. 2. Moreover, that *Hercules* was of *Phenician* or *Hebrew* original, will farther appear by what footsteps we find of him amongst the old *Gauls* and *Britains*. The *Gauls* termed *Hercules*, *Ogmius*: to *Lucian in Hercul*: ὁ Ἡρακλῆς οἱ Κελτοὶ Ὄγμιον ὀνομάζουσι φωνῇ τῇ ἐπιχωρίᾳ: 'the *Celti* (a Tribe of the *Gauls*) call *Hercules* 'in their mother-tongue, *Ogmius*. Some deduce this name *Ogmius* from *Og* King of *Basan*, who was slain by *Joshua*, the *Phenician Hercules*. Thus *Dickinson Delphi Phœnicizz: cap* 4. 'But 'whence Ὄγμιος? was it not from *Og*, the slain Giant? For as 'the Grecians called *Apollo*, from the slain Dolphin, Δελφίνιος; so, 'peradventure, *Hercules*, or *Joshua*, from slain *Og*, was called Ὄγιος *Ogius*:

Hercules called amongst the Gauls, Ogmius.

See more of this §. 3.

'*Ogius*: for I ſuſpect that μ (either from a *Celtick* or Greek *E-*
'*pentheſis*) was more lately foiſted in. For the Grecians oft in-
'ſert μ in the middle of words, as *Euſtathius* in *Il.* 2. But *Bo-*
chart (*Can. lib.* 1. *cap.* 42. *fol.* 737.) makes *Ogmius* to be a *Phenici-*
an, or *Hebrew* appellation, the ſame with עגמי *agemi*, i. e. in the
Arabick, *Barbarians*, or *ſtrangers*; becauſe *Hercules* coming
from *Africa*, or the *Gades*, after many unwearied *labors* and *tra-*
vels both by Sea and Land, at laſt arrived amongſt the *Gauls*.
So much the picture of *Hercules*, related by *Lucian in Hercul.* gives us to underſtand; where he is deſcribed γέρων &c. 'A de-
'crepit old man, bald behind, with the remainder of his hair
'white; of a wrinkled skin, and ſwarthie, juſt like old Mariners.
More touching this deſcription of *Hercules*, ſee in *Bochart Can.*
lib. 1. *cap.* 42. *fol.* 737. and *Dickinſ. Delph. Phœn. c.* 4. As for the
way, by which *Hercules* paſſed into *Gallia*, we find good conje-
ctures thereof in *Bochart*, *Can. lib.* 1. *cap.* 41. 'The ſame *Her-*
'*cules* (ſaies he) who fixed his foot in *Spain*, ſeems alſo to have
'invaded *Gallia*, not by the *Pyrenæan* mountains, which was too
'difficult a task, but by the *Liguſtick Sea*; by which the *Rhoda-*
'*nians* firſt, and after the *Phocæans*, found paſſage into *Gallia*.
'As an inſtance hereof, take the ſharp battel fought betwixt
'*Hercules* and the *Ligures*, near the mouth of *Rhodan*; whereof
'not onely the Poets, but alſo *Hiſtorians* and *Aſtronomers* make
'mention. *Hercules* might alſo paſſe from the *Gades*, through
the Ocean, into *Gallia*. Yea the ſame *Bochart* proves alſo, that
Hercules was in *Britannia*. So *Can. lib.* 1. *cap.* 39. *Plinie lib.* 7. *c.*
56. ſaies, that 'Μιδακρίτος was the firſt that brought *Led*
'from the Ilands *Caſſiterides*. For *Midacritus* we muſt read
'*Melicartus*, or *Melcarthus*, the *Phenician Hercules* in *Sanchonia-*
'*thon*; to whom the *Phenicians* referred their *weſterne* naviga-
'tions. For *Midacritus* is a Greek name: now the Grecians
'knew nothing of the Ilands *Caſſiterides*, as *Herodotus* acknow-
ledgeth. Who this *Phenician Hercules*, who viſited theſe
Weſterne parts, was, and in what Age he lived, is diſputed by
the

Hercules's character by Lucian.

Hercules his expedition into Gallia.

the Learned. *Bochart* in *Phaleg lib. 3. cap. 7.* tels us, that *the Phenicians are thought to have sailed into* Spain, *and even unto* Gades, *under* Hercules *the Tyrian* commander; *whom some make* synchronous *to* Moses: *but I am deceived, if this expedition were not in that Age, wherein the Jews, being masters of* Canaan, *forced the ancient inhabitants to wander elsewhere: so that as one part of them passed into* Bœotia *under* Cadmus, *so another into* Africa *and* Spain, *under* Hercules. *This is manifest by the two* Tingitane (*called* Hercules's) pillars, *which were to be seen with a* Phenician inscription; *which taught, that* those pillars were erected, by those who fled from the face of Joshua, the son of Nave, the Robber, *&c.* *Eusebius*, in his *Chronicon ad numerum* 498. tels us, that Ἡρακλέα τινὲς φασὶν ἐν φοινίκῃ γνωρίζεσθαι Διωδᾶν ἐπιλεγόμενον. *Hercules, sirnamed* Diodas, *was said to be in* Phenicia *about this time.* If so, he must then be *contemporarie* with *Moses*: for the year 498. fals in with the 73 year of *Moses*, as *Bochart Can. præf. fol.* 3.

Hercules his parallel with Ioshua.

§. 3. As for the many Fables touching *Hercules* his *unwearied labors*, and warlick atchievements, some conceive them to be traduced from *Esau*; but others, on more probable conjectures, from *Ioshua* his victorious exploits, *&c.* Thus *Sandford de descensu Christi l.* 1. §. 20. 'Some one perhaps will wonder, 'seeing things are thus, how it comes to passe, that *Joshua* found 'no favor among the *Poets*, who seem to be silent concerning 'him. But truly it proves quite otherwise: for they mention 'more of him than of any other, except *Moses*: so that who 'their true *Hercules* was, who also their true *Apollo* was, will easily appear, when the true account of all those things, which 'they so much sing of the Giants wars, is brought to light. For 'its manifest, that the Poets drunk in almost all this whole Historie from the *Hebrew* monuments; and that the war undertaken (by *Joshua*) against the *Cananites*, was the fountain, 'whence *Greece* sucked in the most of those things they fable 'of their *Giants*, overcome by the *Gods*. The Fables agree, that the

'the Gods, which engaged against the *Giants*, i.e. *Cananites*, 'came up out of *Egypt*, and that they were twelve *Tribes*; also 'that they constituted *Bacchus*, i.e. *Moses*, commander in chief 'of the *whole Armie*: but because the main conduct and stresse 'of the war (after *Moses*'s death) was incumbent on *Joshua*, there- 'fore they attribute the chief management of the war unto him, under the disguise of *Hercules*, &c. So *Vossius de Idololat. lib.* 1. *cap.* 26. where he gives us a lively parallel betwixt *Hercules* and *Joshua*, in these *particulars*. 1. Whereas tis said that *Hercules*, as well as *Bacchus*, made an Expedition into *India*; hereby he proves must be meant *Arabia*: for the *Greeks* esteemed all countreys beyond the mid-land Sea, as parts of *India*. His own words are these. 'For the expedition both of *Liber* and 'Hercules was undertaken in *Arabia*, which cannot be denied, 'when we have proved, that *Liber* was *Moses*, and Hercules *Joshuah* &c. Thus also *Sandford de descensu Christi d.* 1. §. 20. 'That under *Hercules* must be understood *Joshua*, firstly appears, 'by commemorating that (which is the head of this affair) the 'Egyptian Hercules and *Dionysus*, by common counsel and 'consent, engaged against the *Indians*. That these *Indians* were 'the *Cananites*, we have already shewn. That this *Dionysus* was '*Moses*, I hope none can further doubt. Must not this *Hercules* 'then be *Joshua*? truely the time exactly accordeth, according 'to *Austin*, who assignes to *Hercules* and *Bacchus*, their times 'betwixt the departure of the Israelites out of *Egypt*, and the death of *Joshua*, &c. 2. As for the persons which engaged in this *Expedition*, *Apollodorus biblioth.* 1°. relates, *that on the one side there were engaged* Typhæus, *with the rest of the Giants; and on the other part*, Jupiter, *with* Hercules, *and the rest of the* Gods. *This oriental* Hercules (*saies Vossius*) *for some Ages, more ancient than the* Theban, *was by his true name called* Joshua, *who made war with the* Cananites; *amongst whom were the sons of* Anak, *and other Giants, as Numb.* 13. 29, 34. *But more particularly, the land of* Basan *was called the land of the Giants, as Deut.* 3. 13.

Hercules the same with Joshua, as tis proved by many particulars.

1. *The place of their expedition the same, viz. Arabia.*

2. *The persons the same, namely Hercules with Joshua, and Typhon Og.*

Deut. 3. 13.

'13. amongst whom *Og* was King, as *v.* 11. Now 'this *Og* is called by the Grecians, τυφὼν, τυφὼς, τυφάων, or τυφωεὺς; which words being derived from τύφειν, to 'kindle or *burne*, have the same import with *Og*, 'which comes from אוג i.e. *burnt*. So that *Typho* is the same with *Og*. Thus *Vossius*. The same is mentioned by *Sandford*, (from whom *Vossius* seems to have borrowed this, as many other of his choicer notions) *de descensu Christi l.* 1. §. 20. *We see that the war of* Hercules *against the Giants, and that of* Ioshua *against the* Canonites, *exactly agree both in* time, *and* place, *and* mode *of* fighting. *Let us now consider the enemies, whereof* Typhœus *was the* prince; *who, that he was the same with* Og *of* Basan, *I am convinced by many indubitable arguments; the chief whereof is taken from his* bed. *For* Homer (*Iliad. e.*) *tels us, that the chief of the* Giants *had his Bed in* Arimis: *which exactly answers to that of the sacred Scripture, Deut.* 3. 11. *For onely Og King of Basan remained of the remnant of the Giants; behold his Bedsted was a Bedsted of Iron: is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it,* &c.

Quid enim Hog *Hebræis significat? ustulatum scilicet: & quid* Typhæus *Græcis, annon pariter ac penitus idem? Typhein enim Hesychio est thoris phlogos Kapnon aneinai; item phlegesthai, kiesthai. At verò Poetæ Typhœum, nomine ardentem cum primùm repræsentassent: nihil illis deinde in promptu magis, (nomini omen ut responderet) quàm cum etiam introducere ardentem corpore & percussum fulmine, ex acie denique fugientem.* Sandford *de descensu* Christi *l.* 1. §. 20.

Tis possible, that *Hercules*, from this name *Og*, was by the *Phenicians* first, and then by the old *Gauls* stiled *Ogmius*; as *Lucian* in *Hercul. The Celti call Hercules Ogmius*, as before §. 1.

3 *Their mode of fighting the same, as Jos.* 10. 11.

3. *Hercules* seems parallel with *Ioshua* in the *mode* of *fighting*, and *victorie*. Tis said of *Hercules*, that *whilst he was fighting with the Giants; Jupiter rained down stones*, &c. This answers exactly to the storie of *Ioshua* his strenuous atchievement, and God's raining down stones, by which he slew a great part of the Giants, Iosh. 10. 11. *The Lord cast down great stones from heaven upon them, unto Azekah, and they died*, &c. Thus *Sandford descensu Christi l.* 1. §. 20.

Nonnisi à Jehoschuba lapidibus è cælo cadentibus adjuto, ortum habere potuisse de Hercule fabulam, qua is similiter adjutus dicitur à Poetis. Sandford *descl.* 1. §. 20.

'whence had *Homer* the Tradition of this horrible Earth-'quake, thundering, and lightning (in the Giants war?) It may be

'be he had it from the thing it self: for this fight in *Basan* '(mentioned *Josh.* 10. 11.) was of all most formidable, both by 'reason of the immense preparation, as also from the horrid 'Judgement of God; which in that day he most powerfully 'showered down on his most fierce Adversaries: although we 'want not probabilitie, that the *Poets* here mixed stories, which 'in the sacred Scriptures are distinct, and so drew to this storie '(*Josh.* 10. 11.) like passages; such as we find in *Davids* Psalmes, as, *Ps.* 77. 18. *The voice of thy thunder was in Heaven the lightnings lightned the world, the Earth trembled and shook*, &c. Thus likewise *Dickinson* (who follows *Sandford* herein, as in many other like Parallels) Delphi Phœniciz. *cap.* 4. 'Moreover 'as *Joshua*, (Josh. 10. 11.) So *Hercules* also was aided *by stones* '*sent from Heaven*: whence, I suppose, he received the name '*Saxanus*; the origination whereof *Lillius Gyraldus*, (in 'Hercule) confesseth he was ignorant.

4. There is also a very great agreement 'twixt *Joshua* and *Hercules* as to the place where this battel was fought. 'Tis confessed that some make this place, where *Hercules* thus contended with the *Giants*, to be in *Narbonne*, between *Massilia* and the mouth of *Rhodan*; others in *Pallene*; others in *Arcadia*; But *Vossius* (*de Idololatr. lib.* 1. *cap.* 26.) gives us a more probable conjecture, that this place, where *Hercules* and the Giant *Typho* fought, was in *Arabia* near *Nyssa* and *Serbonis*; This may be proved out of *Apollonius* in Ἀργοναυτ. β

——Ἵκετο δ' αὐτως ἀ

Οὔρεα καὶ πεδίον Νυσήιον, &c. *He* (i.e. Typhœus) *came thus to the mountains and Nyßeian field; where also he lies overwhelmed under the water of Serbonis* &c. That by *Nyssa* here is to be understood a mountain of *Arabia*, the Scholiast acknowledgeth: which mountain *Nyssa* or *Nysa* some conceive to be the same with mount *Syna*, different only by a *transposition* of letters: others take it to be the same with the mount *Nysa*, sacred to

4. In the place of the Battel which was near *Nyssa* in *Arabia*.

Hic nobis peropportunè succurrit Apollonius: Typhaon *fulmine percussus, & ardens, ad Nyssæos montes venit, ibique videri desiit. Hoc testimonio confecta res est. Est enim hic* Serbonidis *lacus in confinio Ægypti, Nysa autem in* Arabia Sandford Descens. l. 1. §. 20.

Exod. 17. 15.

Bacchus or *Moses*, who was called Διόνυσος the *God of* Nyssa, from *Exod.* 17.15. *Jehovah Nissi*, the *Lord is my banner*, as before chap. 3. §.5. of *Bacchus*.

'Tis true, some Mythologists place this *Nyssa*, near which *Hercules* overcame the Giant *Typhon*, in *India*; but 'tis evident that the ancient Grecians ment thereby no other than *Arabia*; for they stiled all the Oriental parts beyond the *midland* Sea, by this name of *India*: as it appears by that of *Ovid de Arte amandi*.

Andromedam Perseus *nigris portavit ab Indis:*

Whereas *Perseus* brought not his wife *Andromeda* from *India* but from *Joppa*, a town of *Phœnicia* as *Strabo* l. 1. Καὶ τὰ περὶ τὴν Ἀνδρομέδαν ἐν Ἰόππῃ συμβῆναι φασίν. So *Dickins. Delp. c.* 4. and *Vossius* as before.

As for *Serbonis*, the other place near which the Giant *Typho*, was overcome by *Hercules*; *Ptolemæus* tels us, that *Serbonis* was betwixt *Egypt* and *Palestine*; and according to *Plutarch* (in the life of *Antonius*) the *Egyptians* call the *Marshes* of *Serbonis the exspirations of Typho*. And whereas 'tis said by *Apollonius*, that *Typhon lies overwhelmed under the water of* Serbonis; this fable some conceive to be drawn from *Job* 26.5. where that which is rendred by us: *dead things*, are *formed under the waters*, is transl[a]ted by others: The *Giants grone under the waters*. Whence it evidently appears that *Hercules's* destruction of *Typho* near to *Nyssa* and *Serbonis*, relates to the destruction of *Og*, and the other *Cananitish Gians*, by *Joshua* and the Israelites in their passage to Canaan. 5. Whereas 'tis said *Deut.* 3.11. that *Og king of Basan had a bedsted of iron &c.* a learned man has thought that the memorie of this iron *bedsted* remain'd amongst the Gentiles. So *Homer* Iliad. *ε.* speaking of *Jupiters* striking down this Giant *Typho* by his thunder-bolt, addes εἰν Ἀρίμοις ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς. *In Aromæa, where they say Typho's bed remains.*

Quin, & mihi penitissime persuasum est, fabulam istam de Typhone in *lacu* Serbonidis pridem submerso *non aliunde confictam fuisse quam ex* Jobi 26.5. Gigantes gemunt sub aquos. *Dickins.* Delph. Phæn. c. 2.

5. The bed of *Typho* the same with that of *Og* Deut. 3.11.

This

This is thus expressed by *Virgil*,

——— *Durumque Cubile*
Inarimes, Jovis imperiis imposta Typhæo.

Where, what *Homer* expresseth in two words εἰν ἀρίμοις *Virgil*, upon a mistake, joins in one *Inarimes*, yet so as we may safely conclude he means the same. Farther that this Ἄριμα *Arima*, where *Homer* and *Virgil* place *Typhon*'s bed, is the same with *Syria* is evident from that of *Strabo l.* 13. τοὺς Σύρους Ἀρίμους δέχονται, οὓς νῦν Ἀράμους λέγουσιν, by the *Arimi* they understand the *Syrians* who are now called *Arami*: rightly indeed; for *Aram* the Son of *Sem*, was the father of the *Syrians*; whence *Syria* was also called ארם *Aram*, and the *Syrians Arimeans*; as *Strabo l.* 16. Οἱ Ἕλληνες Ἀραμαίους ἐκάλουν ἢ Ἀρίμους. Of this see more *Dickinson* Delphi Phæniciz. *cap.* 2. where he proves that *Og* and *Typhon* are the same. 1. From their *names*. *Typhon* comes from τύφειν *to burne*; which answers to עוג *Og burned*. 2. *Og* was the Head of the *Giants*, who fighting against the Lord, were destroyed, yea cast down to Hell; which is thence stiled *Prov.* 21. 16. קהל רפאים the Congregation of the *Giants*. Hence the Grecians fabled, that *Typhon* was not only θεομάχος a Giant that fought against the Gods, but also by them cast into *Tartar*, there to burne for ever. That by the Giants war, we are to understand, that of *Og* and the rest of the Cananites, see *B.* 3. *C.* 8. §. 1. *Dick. c.* 1. Hereby we may gather that *Typho* answers to *Og*; who was slain in *Aramæa* or *Syria* by *Joshua*. So *Vossius de Idololat lib.* 1. *cap.* 26. where he concludes: These things sufficiently shew, that *Hercules's battel* against the *Giants*, and *Typho* was committed in *Arabia* and *Syria* in which places they fought against the *Canaenites*, and *Og* King of *Basan*, as *Moses* teacheth. Neither does the Age of *Hercules* and *Joshua* differ: only we may not understand the Theban but the *oriental* Hercules hereby; whom we may call the Egyptian Hercules, because he (i.e. *Joshua*) was borne in Egypt; also the *Indian* i. e. the *Arabian*, *Hercules*; because he performed his great atchievements here;

Sive autem Typhonis nomen spectes, sive historiam vix, ovum Ovo similius invenias, quàm Typhoni Ogum. Dickins. Delph. Phæn. c. 2.

Græci ferè per omnia Hebraizantes, Typhonem non modo θεομάχον Gigantem feruntsed &—tene brosa in Tartara mittunt. Dick. c. 1.

Verè locum signaverat Homerus ein Arimois, quod Virgilius cum non intellexisset, uno verbo Inarimes *reddidit: Errore manifesto. Diserte enim princeps ille Poetarum Arimos notat, quos in Syria collocat Possidonius, cui Strabo astipulatur tous Surous Arimous dechontas, &c. Sand. Desc. l.* 1. §. 20.

here; also the *Tyrian* or *Phenician Hercules*; because the *Tyrians* transferred the things done by this *Joshua*, to their *Hercules*.

Hercules name Melicarthus proper to Joshua.

§. 4. 6. The *Identitie* betwixt *Hercules* and *Joshua*, may be concluded from the name *Melicartus*, given to *Hercules* by *Sanchoniathon*, Euseb. præp. li. 1. Μελικάρθου ὁ καὶ Ἡρακλῆς *Melicarthus, who also is Hercules.* Melicarthus is either the same with the *Phenician* מלך קרתא *Melec Kartha*, which signifies *King of the Citie*: or else with מלך ארית *Melec arits*, the *terrible* or *strong King*: for from ארית *arits strong* or *terrible*, by an easie transposition, came the Greek Ἄρης the name which the *Egyptians* give unto *Mars*, who in these oriental parts passed for the same with *Hercules*. So *Vossius* de Idololatr. lib. 1. cap. 22. where, having given the first *Etymon* of *Melicarthus*, from מלך קרתא, he addes, *Melicarthus the same with Mars.*

'but 'tis lawful to affirme that the last part of the word is the 'same with Ἄρης. For *Mars* and *Hercules* were promiscuously 'used in those *oriental* parts. Now Ἄρης with the *Egyptians* 'was *Mars*, and of the same original with Ἄρης namely from ארית 'arits, which, by the *trajection* of *t*, makes *Artis* or Ἄρτις; and 'hence by the rejection of τ came Ἄρης. Now the Heb: ארית 'arits signifies a *terrible*, and (μεταληπτικῶς) *a valiant* man, or *warrier*. This is the proper character of *Joshua*, who was contemporary to, and, I presume, the same with the *Phenician Hercules*. And indeed this Age, wherein *Hercules* is said to live, afforded no one comparable to *Joshua* for warlike atchievements.

7. Ἡρακλῆς *the same with Mars and Joshua.*

7. Yea the Greek Ἡρακλῆς, the name of *Hercules*, gives us farther conjectures, that he was amongst the *Phenicians* the same with *Mars* the *God of Battel*, and both the same originally with *Joshua*. For Ἡρακλῆς (as before) is the same with Ἡρακλέος *Hera's Glorie*, or *fame*. Now Ἥρα is either (by an usual transposition of letters) the same with Ἄρης, Mars's name, from ארית *arits* or *aris* (for the Greeks and Latins write ת by *S.*) *terrible* or *valiant*; or else with the *Chaldee* הירין *herin* and the *Syriack* הארין *Harin*, which signifies *Princes* or *Heroes* so *Eccles.* 10. 17. בן חורים *sons of Princes* as Jer. 27. 19. חורי; whence the

Greek

Greek ἥρωες *Heroes*. Hence we find both these joyned together by *Hesychius*, in his character of the *Persian Princes* or *Heroes*: Ἀρταῖοι οἱ ἥρωες παρὰ Πέρσαις, *the Artai, or Martial Commanders, are called by the Persians*, Heroes. Ἀρταῖος from Ἄρτης, the name of *Mars* and *Hercules*, signifies a *great* and *terrible Champion*. So *Herodot. l. 6.* tels us, that according to the Greek tongue, Ἀρτοξέρξης, μέγας Ἀρήϊος, *Artoxerxes is a great warrier:* from ערץ, which denotes a *terrible* and *valiant warrier*. And then, whereas *Hesychius* saies, that these *Artai*, or *warriers*, were by the *Persians* stiled ἥρωες; this is the same with the *Chaldee* חירין *Herin, Princes, Nobles, Heroes*, eas before. So that whether we derive *Hercules* from one or t'other, it comes all to the same; namely, that he was the same with *Mars*, a *terrible champion* or *Hero*; which answers exactly to *Joshua*'s character, who was the most renowned *Champion* of his Age, wherein *Hercules* was supposed to live. 8. That the most ancient *Hercules* was not a *Grecian*, but a *Tyrian*, or *Phenician Hero*, and the same with *Joshua*, may be concluded by what we find of him in *Lucian*, *Eusebius*, and others. First, that the most ancient *Hercules* was not a *Grecian* but *Tyrian*, is evident by what is delivered concerning him in *Lucian*, of the *Syrian Goddesse*. *That Temple* (saies he) *of* Hercules, *which is at Tyre, belongs not to the* Theban Hercules, *which the Greeks so much extol; but him that I speak of is more ancient, stiled* τύριος ἥρως the *Tyrian* Hercules. Thus *Lucian*: who cals *Hercules* ἥρως, whence Ἡρακλῆς, and both from חירין *Herin, princes, Heroes*, &c. as before. 9. That this *Phenician* Hercules was the same with *Joshua*, *Vossius* (*de Idolol. lib. 1. cap. 26.*) proves, as by many other arguments, so especially from their *parallel* as to the time, and age, wherein they lived. His words are these: *Yea that this* Hercules *lived in the same Age with* Ioshua, *is the opinion of the Ancients: as* Eusebius, in Chronicis. *For* num 142. *he brings in* Moses *enjoying the blessed Vision of God on Mount* Sina: *and* 5. *years before, namely* num. 137. *you find, that* Hercules, *sirnamed* Desanaus, *was*

8. That the ancient Hercules was a Phenician, and the same originally with Joshua.

9. Hercules contemporary with Joshua.

Fuit Hercules ille Ægyptius, Possevino teste, ad annos circiter 200 ante Alexandrum, quod Josuæ temporibus aptè conveait. Dickins. Delph. c. 4.

was greatly famous in Phenicia. Thus *Voſſius*. This name
Deſanaus. *Deſanaus*, given to *Hercules*, ſome make to be derived from
Pſ. 22. 30. דשן *Daſchen*, *fat* and *ſtrong*, whence *Pſal.* 22. 30. דשני ארץ *the fat or ſtrong of the Earth*, i. e. the *potent*, or *mighty* of the *earth*: which appellation exactly ſuits with *Hercules*, (who was ſtiled *potens*) as alſo with *Joſhua*. Hence alſo *Hercules* is fabled to be fellow ſoldier with *Bacchus*; and together with him to appear at the mountain *Nyſa* againſt the Giants: which exactly anſwers to *Joſhua*'s accompanying of *Moſes*, whom many of the Poets called *Bacchus*, as before *chap.* 3. §. 3. Laſtly, whereas ſome make *Hercules* to be the ſame with *Samſon*, *Voſſius de Idololat. lib.* 1. *cap.* 22. refutes this, by ſhewing, that the *Phenician Hercules* lived about the ſame time that *Moſes* was preſent with God in the Mount, according to *Euſebius*; and therefore he cannot be the ſame with *Samſon*, whoſe Age ſuits better with the *Theban Hercules*. Thus much for *Hercules* his *genealogie* from, and *paritie* with, *Ioſhua*, &c.

Mars his Theogonie. §. 5. Having done with *Hercules*, we ſhall adde a little more touching *Mars*, who amongſt the *Phenicians* was the ſame with *Hercules*, and ſo originally *Ioſhua*; as it may farther appear both from his *Names* and *Attributes*.

1. As for the *Greek* name Ἄρης, it may fetch its *Etymon* either from ארי *Aris*, *terrible* and *ſtrong*; or from ארי *harin*, *princes*, *heroes*; as in the foregoing Section. *Heinſius* deduceth Ἄρης from אורים, the *Sun*; which the Greeks worſhipt alſo under the name of *Mars*. The *Latin Mars* might be derived from Ἄρης by the *appoſition* of *M*: but *Glaſſius Gram. S. lib.* 4. *Tract.* 3. *obſer.* 5. derives *Mars* from מרד *he rebelled*, and ſo we may look on him as the ſame with *Nimrod*. *Voſſius* fetcheth it rather from מרץ *Marats*, *pollere*, to *be ſtrong*, &c. Whence alſo *Mars* was called by ſome Ἄρεθ. So *Julian* the *Apoſtate*, in his oration of the *Sun*, ſpeaks thus: 'It is lawful yet to draw forth ſomewhat from 'the Theologie of the *Phenicians*. Thoſe who inhabit *Edeſſa*, 'a place from all eternity ſacred to the *Sun*, give him two *Aſſeſ-*

ſors

'*fors, Monimus* and *Azizus*. Which *Jamblichus* thus interprets, *as Monimus is Mercurie, so Azizus Mars*, &c. Ἄζιζος seems apparently but a *derivative* from the *Syriack* and *Arabick* עזיז *Aziz*, which signifies *strong*. So *Psal.* 24.8. עזוז יהוה *Iehovah Hizzuz*, the *Lord strong*: whence *Mars* was stiled by the *Phenicians* עזוז Hizzuz. The same name also was given him by the ancient *Gauls*, as it appears in the Historie of the old *Gauls*, by *Antonius Gossenius lib.* 1. *cap.* 28. also by *Bochart Can. lib.* 1. *cap.* 42. 'Hesus properly signifies *strong* or *mighty*, as עזוז Hiz-'*zuz* amongst the *Hebrews*, and עזיז *aziz* with the *Chaldees*, &c. Ps. 24. 8.

2. As for the *Genealogie*, and *Attributes* of *Mars*, some make him to be the same with Hercules, and so, by consequence, *parallel* unto *Joshuah*. So *Vossius de Idololat. lib.* 1. *cap.* 22. tels us, 'that *Melichartus*, Hercules's name, may be derived from *Melec-'Artes*; for *Mars* and Hercules passed promiscuously, amongst 'the Orientals, for one and the same God. If so, then *Mars*, as well as Hercules, runs parallel with *Joshua*. This seems to agree with what *Diodorus lib.* 5. speaks of *Mars*: τὸν Ἄρην ἧ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς. 'The Mythologists re-'port, that Mars was the first who furnished armature, and sol-'diers with Armes, and brought in the mode of fighting by 'signes given; and destroyed all those who would not believe the Gods. I am not ignorant, that Vossius (*de Idololatr. lib.* 1. *cap.* 16.) refers this description of *Mars* to *Nimrod*, whom they make to be the first Inventor of Armes, and military Affairs: but there are some things that may incline us rather to believe, that *Joshua* gave the original *Idea* to this *Oriental Tradition* touching *Mars*. As 1. *Diodorus* tels us, that *this Mars destroyed such as disbelieved or disobeyed the Gods*: which cannot properly be referred to *Nimrod*, who was the first that taught men to disbelieve and disobey the *Gods*; but it may be very appositely applied unto *Joshua*, who was zealous, and bold in destroying the Mars his parallel with Joshua.

 unbelieving

unbelieving and disobedient, both *Iews* and *Cananites*, &c. 2. Whereas he tels us, that the *Mythologists say*, *Mars was the first that invented militarie weapons and affairs*, &c. This may as well refer to *Ioshua*, as to *Nimrod*. For albeit *Nimrod* began wars in *Asia* the greater, or *Babylon*; yet we find no considerable wars amongst the *Cananites*, or *Phenicians*, till *Ioshua*'s time; who by reason of his great *militarie Exploits* and *victories*, might well be reputed the *God of War*, *Mars*, or *Hercules*. 3. That which may adde to this parallelizing of *Mars* with *Ioshua* is, that the *Mythologists* (whom *Diodorus* here brings in as the Authors of this description) found abundant more matter and reason to reduce the stories they had received by Tradition touching *Ioshua*, unto *Mars*, than those of *Nimrod*. For the stories of *Ioshua* were then, when *Mythologie* began to creep into the world, very *fresh* and *pregnant*, &c. 4. We have proved before, out of the concessions of *Vossius* himself, that *Mars* was the same with *Hercules*, and therefore with *Ioshua*.

Mars's his parallel with Nimrod.

3. Yet we need not reject, but may also allow, without any contradiction, a parallel betwixt *Mars* and *Nimrod*: as 1. *Nimrod* was called by his subjects, *Belus*. So *Servius* on *Virg. Æn.* 1. saies, that *Belus was the first that reigned in the Assyrian Monarchie*. *Mars* also had the same title given to him; whence some derive *bellum* war, from *Belus*, *Mars*'s name. 2. *Nimrod* is said to be a *mighty hunter*, i. e. Warrier, Gen. 10. 8. so *Mars*. See more of this parallel betwixt *Nimrod* and *Mars*, in *Vossius*, *de Idololatr. lib.* 1. *cap.* 16.

CHAP. VI.

The Theogonie of Vulcan, Silenus, Pan, Prometheus, Neptune, Janus, Æolus, Rhea, Minerva, Ceres, Niobe, and the Sirenes.

Vulcan *the same with* Tubal cain, *Gen.* 4. 22. Silenus's *parallel*

with, Silo, Gen. 40. 10. *&c.* Silenus *the same with* Silas *and* Silo. Silenus *is said to be without Father and Mother; as* Silo *and* Melchisedek *his Type* Heb. 7. 3. Silenus *is said to be the greatest* Doctor *of his Age, from* Silo's *Character Gen.* 49. 10. Silenus's *riding on an Asse, from* Silo's *Gen.* 49. 11. Silenus's *being filled with Wine, from* Silo's *Gen.* 49. 12. Silenus's *meat Cows milk, from* Silo's *Character* Gen. 49. 12. Silenus's *Parallel with* Balaam. *The Theogonie of* Pan *and his Parallel with the Hebrew* Messias. Pan *the same with* Silenus, Faunus, *and* Satyrus. Pan's *parallel with* Abel, Israel, *and* Cham. Prometheus's *Theogonie and Parallel with* Noah: *as also with* Magog. Neptunes *Theogonie and Parallel with* Japhet. Janus's *Parallel with* Noah, *and* Javan. *The Theogonie of* Æolus, Rhea, Minerva, Ceres, Niobe, *and the* Sirenes, Hebraick.

§. 1. FRom *Mars* we passe to *Vulcan*, who was exactly parallel unto, and derived from *Tubalcain*, as both their *Names* and *Attributes* prove. First, as to the name *Vulcan*, Vossius de Idolatr. lib. 1. cap. 16. shews us that *Vulcanus* is the same with *Tubalcanus* Gen. 4. 22. only by a wonted and easy mutation of B into V. and casting away a syllable: as from γάλακτος *lacte* and from ἄγρος *rura*. *Vulcan the same with Tubalcain Gen.* 4. 22.

Vode nisi à Tubalcain Vulcanus. Sandf. de Desc. l. 1. §. 21.

2. As for the main *Art* or *office* attributed to *Vulcan*, we have it mention'd by *Diodorus lib.* 5. Ἡφαιστον δὲ λέγουσιν εὑρετὴν γενέσθαι τῆς περὶ σίδηρον ἐργασίας ἁπάσης, ἔτι τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν, ἔτι ἀργύρου καὶ τῶν ἄλλων ὅσα πρὸς τὴν τοιαύτην ἐπιδέχεται &c. 'By *Vulcan*, as 'they say, was invented the fabrication of Iron, Brasse, Gold, Silver, and all other metals, which receive the operation of fire; 'as also the universal use of fire, as imployed by Artificers and 'others. Whence the Masters of these *Arts* offer up their 'prayers and sacreds to this God chiefly: and by these, as by 'all others, *Vulcan* is called πῦρ *fire*, and having by this means 'given a great benefit to the common life of men, he is conse-

'crated to immortal memorie and honor. Thus *Diodorus*: wherein he gives us an exact account why the *Mythologists* consecrated *Vulcan*, and made him the *God of Fire*, and all *Arts* perfected by *fire*. Which exactly answers to the character given to *Tubalcain* Gen. 4. 22. *Tubalcain an instructor of every Artificer in iron and brasse*, &c. Thence *Bochart* in his Preface to *Phaleg* speaks thus: 'The Grecians, when they write of the 'first Inventors of things, to *Tubalcain*, who first invented the 'conflature of Metals, they substitute the Curetes, or the Cy'clopes, or *Vulcanus Lemnius*, &c. This also exactly answers to *Sanchoniathons character* of *Vulcan*, whom (according to *Philo Byblius*'s Version) he calls Χρυσώρ, in the Phenician Tongue חרש אור *Chores-ur*, i.e. πυριτεχνίτης *one, who by the operation* of fire, *fabricates* metals into any forme: whence *Lucian* cals *Vulcan* πυρίτην; and the Poets feign him to be the chief *fabricator* of all *Jupiters thunderbolts*, &c. So *Bochart Can. lib.* 2. *cap.* 2.

Gen. 4. 22.

Silenus the same with Silo. Gen. 49. 10.

§. 2. We now come to *Silenus*, so famous amongst the Poets, whom they place in the order of their *Gods*; whose *Names*, *Genealogie*, and *Attributes*, *apparently* prove him to have been, by a monstrous *Satanick imitation*, of *sacred origination*. 1. As for his *Greek name*, which is variously written either Σιλήνος, or Σειλήνος, or Σειλινὸς, or Σιλληνὸς *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 482.) makes it to be an evident *derivative* from the Hebrew שילה *Silo*, the Messias's name *Gen.* 49. 10. for from שילה *Silo* comes שילן *Silan*, whence Σιλήνος *Silenus*.

2. Neither does *Silenus* agree with *Silo*, the *Jewish Messias*, in *Name* only, but also in *Genealogie*, according to that of *Diodorus lib.* 3. Πρῶτον γὰρ τῶν ἁπάντων βασιλεῦσαι, φασὶ, τῆς Νύσης Σιλήνων, οὗ τὸ γένος ἔθεν ἦν ὑπὸ πάντων ἀγνοεῖσθαι διὰ τὴν ἀρχαιότητα, '*The first that ruled at Nysa was Silenus; whose Genealogie is unknown by all, by reason of his antiquitie.*

Nysa where Silenus reigned the same with Sina, or Nissi.

1. As for *Nysa*, where *Silenus* reigned, it seems either the same with *Mount Sina* (by the transposition of S. and N.) the place

place where God delivered the law to *Moſes*, who therefore was ſaid to reign there, as *Voſſius*; or elſe *Nyſa* is the ſame with the place where *Moſes*, *Exod.* 17.15. built an Altar, and called the name of it *Jehovah Niſſi*, as C.5.§.3. Whence *Nyſa* according to Bochart, as before. And that which makes this more evident is, that this *Nyſa*, where *Silenus* reigned, is the ſame with that of *Bacchus*, who is called Διόνυσος the *God of Nyſa* from that of *Moſes*, *Exod.* 17.15. *Jehovah Niſſi*. For *Bacchus* and *Silenus* are made by the Poets to be *inſeparable companions* as C.3.§.3.

2. As for *Silenus's Genealogie*, *Diodorus* alſo tels us, *that it was unknown to all by reaſon of its Antiquitie* or *Eternitie*: which anſwers to the *Hebrews* account of their *Meſſias*, *Hebr.* 7. 3. *without father*, *without mother*, *having neither beginning of daies*, &c. the character of *Melchiſedek*, the type of Chriſt. *Silenus's Genealogie, as Silo's, unknown.* Heb. 7.3.

3. There is yet a more exact *Parallel* betwixt *Silenus* and the Hebrew *Silo* or *Shiloh*, as to *Attributes*, and *Offices*: for 1. Of *Silo* 'tis ſaid *Gen.* 49.10. *and to him ſhall be* יקהת *the Doctrine of the people*, or the *Congregation of the people*, to be *endoctrinated*. Thus *Silenus* is alſo made by the *Poets* to be the *greateſt Doctor* of his Age: for he is called Διδάσκαλος Διονύσου *Bacchus's Præceptor*, i.e. according to *Voſſius*'s account, *Bacchus* was *Moſes*, and *Silenus* was *Silo* or *Chriſt*, who inſtructed *Moſes* on Mount *Sina* or *Nyſa*, the place where *Bacchus* and *Silenus* were ſaid to be. Again *Tertullian*, de Anima cap. 2. makes *Silenus* 'to be a Phrygian, who being brought by the Paſtors to 'Midas the King, he lent him his great Aſſes ears. *Voſſius* '(de Idololat. lib. 1. cap. 21.) thus deciphers this fable. 'It is 'no wonder that *Midas* is ſaid to lend *Silenus* his *Aſſes ears*; be-'cauſe he was the moſt intelligent of his Age both in nature and 'Antiquitie. The import is; that *Midas* liſtened greatly to 'him as his Inſtructor. I ſuppoſe *Silenus* is ſaid to be a *Phrygian*, becauſe the Phrygians were ſome of the firſt great *Mythologiſts*, who traduced fables into Greece, particularly this of *Silenus*, from the *Phenicians* and *Hebrews*. *Silenus and Silo agrees in offices.* Gen. 49.10. *Silenus the great Doctor; as Silo is ſtiled.*

2. Ano-

Silenus's riding on an Asse, from Silo's Gen. 49. 11.

2. Another Attribute given to *Silenus* is ἐπ' ὄνου τὸ πολλὰ ὀχεῖσθαι, to be carried for the most part on an Asse: and hence *Silenus* had a particular *remarque* for riding on an *Asse*: which *Bochart* refers to that prophecie of *Silo* Gen. 49. 11. *binding his Asses colt to the choice Vine*, 3. The *Mythologists* fable *Silenus*, *comrade* of *Bacchus*, to be imployed in treading out the *Grapes*. This *Bochart* refers to *Gen.* 49. 11. *he washed his garments in wine, and his cloths in the blood of Grapes*, which is explicated *Esa.* 5. of such as tread out the grapes.

Silenus's being filled with wine, from Gen. 49. 12.

4. They characterize *Silenus*, as *one that was alwaies drunk*; as 'tis supposed from what followes *Gen.* 49. 12. *His eyes shall be red with wine:* which *Solomon* makes the character of one overcome with wine, *Prov.* 23. 29, 30. to whom rednes of eyes, *&c.*

Silenus's meat Cows milk, from Gen. 49. 12.

5. They ascribe to *Silenus* for his meat, *Cows Milk*: which *Bochart* makes to be traduced from *Gen.* 49. 12. *and his teeth white with Milk*. Whence he concludes thus: 'The Devil could 'have imagined nothing more abominable whereby to profane 'the most holy misteries of our Religion, and to expose it to the 'cavils of most wicked men, *&c.*

6. That *Silenus* had his original traduction from *Silo* the *Jewish Messias* will farther appear from that of *Pausanius* Eliacon. 2. ἐν δὲ τῇ Ἑβραίων χώρᾳ Σιληνοῦ μνῆμα. *The monument of Silenus remains in the Countrey of the Hebrews*, i. e. all the Traditions of *Silenus* came from the *Hebrews*, whose *Messias* he was. I know, that *Sandfordus de Descensu Christi* l. 1. §. 21. *Silenus's parallel with Balaam.* supposeth *Balaam* to be *Silenus*. 'Nothing, saith he, hinders, 'but that *Balaam* should be *Silenus*; namely, he who was so fa- 'mous for his *Asse*, and *Prophecie*. The Ancients fable, that '*Bacchus* gave a reward to a certain Asse that he should speak 'with human voice, with which the Giants, which were *Bac-* '*chus's* enemies, were terrified. Whence came these things, but 'from the sacred Scriptures? *Numb.* 22. 28. the Lord *opened* '*the mouth of the Asse*, &c. which being divulged far and near, 'we need not doubt but that the *Moabites* were terrified thereat:

Num. 22. 28.

So

So *Stillingfleet, Origin. S. Book. 3. cap. 5. sect.* 11. makes this whole fable of *Silenus* to be taken from the ſtorie of *Balaam*, to whom he ſeems *parallel*; in that both were noted for their skill in *Divination*; both taken by the water, Numb. 22. 5. both noted for riding on an Aſſe, &c. Though tis poſſible, that many Branches of *Silenus*'s ſtorie may be referred to that of *Balaam*, yet I ſhould rather refer the main of it to *Silo*, Gen. 49. 10. according to that of *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 482.) *The firſt of* Bacchus's *companions is* Silenus, *whoſe fable took its original from the prophecie of* Silo, *Gen.* 49. 10. *in a monſtrous manner detorted* &c. This may be farther evinced by what follows, of *Pan*, which ſome make the ſame with *Silenus*. *Num.* 22. 5.

The Theogonie of Pan, and his parallel with the Jewiſh Meſſias.

§. 3. That *Pan*, whom the Poets feign to be the *God of Shepherds*, was *parallel* to, and, as tis preſumed, originally *traduced* from the Jewiſh *Meſſias*, ſtiled the *Shepherd of Iſrael*, may be evinced from their parallel *Names*, *Attributes*, and *Offices*. 1. As for the *origination* of *Pan*, *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 483.) groundedly draws it from the *Heb.* פן *Pan*, which ſignifies ſuch an one as is ſtruck, or ſtrikes with *aſtoniſhing fears*, and *ſtupifying terrors*, as Pſal. 88. 16. and the reaſon of this *notation* is conſiderable: for *Pan* being ſuppoſed to be one of *Bacchus*'s *Commanders*, is ſaid to have ſent *aſtoniſhing fears* on all their enemies; whence that proverbial ſpeech, of *Pannick fears*. This ſeems to allude to the ſtorie of *Iſrael*'s being *conducted* in the wilderneſſe by *Chriſt*, the *Shepherd of Iſrael*, who caſt *Pannick fears* on all their Enemies: according to that confeſſion of *Rahab*, Joſhua 2. 9. *Your terror is fallen upon us*, &c. ſo v. 24. *The inhabitants of the country do faint becauſe of us*. The like Joſhua 5. 1. *Their heart melted, neither was their ſpirit in them any more, becauſe of the children of Iſrael*. 2. *Pan* is called alſo by the Latines, *Sylvanus*: which ſome derive from *Sylva*; but other, on more probable conjecture, make it the ſame with the Greek *Silenus*, or *Silas*: and ſo in Scripture the ſame perſon, who is called *Sylvanus*, 1 Theſ. 1. 1. is ſtiled *Silas*, Act. 17. 4. as *Grotius*, *Joſh.* 2. 9, 24. *Joſh.* 5. 1. *Pan the ſame with Silenus.*

tius, and *Deodati*. Now *Silas* is the same with *Silenus*, from שילה *Silo*, or ש *Silan*. 3. That which makes this farther evident, is the *identitie* betwixt *Pan* and *Faunus*; which *Bochart Can. lib.* 1. *cap.* 18. asserts in these words, 'Faunus, amongst the 'Latines, is the same God, and of the same original with *Pan*: 'for פן with some sounds *Fun*. Thence *Ovid*, in *Phædra*;

Pan the same with Faunus.

—Faunique Bicornes
Numine contactas attonuere—

And *Bochart* (*Can. lib.* 1. *cap.* 33.) affirmes, that many make *Faunus* to be the same God with *Sylvanus*, and both the same with *Pan*: and then he addes, 'And truely, *Evander Arcas* was 'the first that brought the worship of *Faunus* into *Latium*, out 'of *Arcadia*, where *Pan* was worshipped. 4. Yea *Vossius de Idololatr. lib.* 1. *cap.* 8. seems to make *Satyrus* the same with *Pan*, *Faunus*, and *Silenus*: and the main difference he makes between them is onely this; 'That whereas *Pan*, *Faunus*, *Silenus*, and '*Satyrus*, are all *wood Deities*, the name *Satyrus* is more general, 'and usually attributed to the younger; whereas that of *Silenus* 'was given to the more ancient. That which makes for this affirmation is, that *Pan*, *Faunus*, *Satyrus*, and *Silenus* are all reckoned as companions of *Bacchus* in his expedition. *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 483.) derives *Satyr* from שעיר *Sair*, which amongst the *Hebrews* signifies both a *Goat* and *Devil*; (as *Maimonides*) because the Devil oft presents himself in the forme of a *Goat* &c. But

Satyrus the same with Pan and Silenus.

2. To passe from *names* to the *thing* it self. *Pan* is said to be an *Egyptian* God, who came up with *Bacchus* to fight against the *Giants*. So *Diodorus Sic. Bibl.* 1. *Unto this God Pan the natives not onely erect* ἀγάλματα, *Images* in every *Temple*; but also *they have a citie in Thebais*, *which they call* Χημμιν, [i.e. *Cham's citie*,] *but interpret it*, Πανὸς πόλιν, *the citie of Pan*. By which it is evident, that *Pan* was an *Egyptian* God, and, as we may presume, the same with the Hebrew *Messias*, who conducted *Moses* (the *Egyptian Bacchus*) and the *Israelites* out of *Egypt*, unto *Canaan*, striking

ſtriking terrors into the *Cananites*, as before. That *Pan*, the God of *Shepherds*, and thoſe many fabulous *Attributes* and *Offices* given unto him, were originally borrowed from the *Jewiſh Meſsias*, held forth in the old Teſtament under the *Embleme* of a *Shepherd*, is proved at large by *Jackſon*, in his diſcourſe of the *Divine Autoritie* of *ſacred Scripture*, *fol.* 31. where he cites a relation out of *Plutarch*, touching the mourning of the Demoniack Spirits, for the death of their great God *Pan*, and the ceaſing of all their *Oracles* thereupon: which was truely and onely verified in *Chriſt*, whoſe death put a period to all Heathen *Oracles*, as both *ſacred* and *pagan* ſtories relate. But to finiſh this Genealogie of *Pan*, *Bochart* (in the Preface to his *Phaleg fol.* 2.) reduceth his original to *Abel*. 'The Greeks (ſaies he) when they 'write of the firſt Inventors of things, ſubſtitute *Pan* the *Arcadian* unto *Abel*, the Prince of Paſtors, &c. *Sandford*, *de deſcenſu Chriſti l.* 1. §. 19. ſuppoſeth *Pan* to be the ſame with the *Patriarch Iſrael*, or *Jacob*. His words are theſe: *for Joſeph is that old Oſyris, nouriſhed by Pan, whom I conceive to be Iſrael. Dickinſon*, *Delph. Phœnic. cap.* 4. makes *Pan* the ſame with *Cham*: which he indeavors to prove from that of *Diodor. Sicul. l.* 1. where the ſame citie in *Egypt*, which is called χημις, i.e. *the citie of Cham*, is interpreted by the Natives, the citie of *Pan*. We need not exclude either of theſe Parallels with *Pan*; becauſe we find that the *Mythologiſts* were, according to their different *humors*, very *difforme* and different in the application of their *Fables*. Only, I ſuppoſe, the great *Pan*, ſo much idolized by the Poets as the *God* of *Shepherds*, refers chiefly to the Jewiſh *Meſsias*, the great *Shepherd* of *Iſrael*, as before.

Pan a fable of the Meſsias.

Pan Abel.

Pan Iſrael.

Iſrael Patriarcha verus forte Pan Gentilium. Park. ex Sandf.

Pan Cham.

§. 4. We now proceed to *Prometheus*, and his *Genealogie*, *Names*, and *Attributes*, with their *parallel* in *ſacred ſtorie* and perſons. There is ſome difference among *Philologiſts* about the *Traduction* of *Prometheus*; ſome reducing him to *Noah*, others to *Magog*, *Japhet*'s ſon: which controverſie may be, with much eaſe, reconciled, by taking in both *reductions*. For its certain

Prometheus his Theogonie and parallel with Noah.

that the old *Mythologists* were no way *uniforme* or *conforme* in the application of those fables, they gleaned up in the Oriental parts. Therefore to begin with those who make *Prometheus* the same with *Noah*: as *Vossius de* Idololatr: *lib*. 1. *cap*. 18. *pag*. 141. 'The Patriarch *Noah* (saies he) is adumbrated to us, not onely 'in *Saturne*, but also in *Prometheus*, whose Feast is called at *A*'*thens* Πρoμήθεια, in which there is a contest of Lamps; also an *Al*'*tar* in the *Academie*, on which the *Lamps* are wont to be 'kindled in this *Contest*; as tis attested by *Harpocration*, &c. Thus *Vossius*. This *Rite*, consecrated to *Prometheus*, I presume, had its original *Idea* from the *Lamps* which burned in the Temple at *Ierusalem*, and from the fire on the *Altar*: whence also that fable of *Prometheus*'s stealing fire from Heaven: (which may allude to *Elijah*'s praying for fire, which descended from Heaven, *&c*.) But as to the *parallel* betwixt *Prometheus* and *Noah*, take these particulars. 1. As under *Noah*, so also under *Prometheus*, the *great Floud* was supposed to happen. So *Diodorus*, *lib*. 1. τ̀ Νεῖλον φασὶ κατακλύσαι πολλὴν τῆς Αἰγύπτου &c. *They say that* Nilus *having broken down its bounds, overwhelmed a great part of* Egypt, *especially that part where* Prometheus *reigned, which destroyed the greatest part of men in his Territorie*. Whereas some may object, that this is meant onely of a particular Deluge in *Egypt*, under *Prometheus* &c. Tis replied, that as the *Grecians* attributed the general Floud to *Deucalion*, so the *Egyptians* attributed the same to *Prometheus*, or, as *Eusebius*, to *Ogyges*; whereas all these fabulous *Deluges*, were but broken *Traditions* of the real universal *Deluge* under *Noah*. And particularly, that this under *Prometheus* was the same with that of *Noah*, *Vossius* endeavors to prove from the notation of the name: *for* (saies he) Προμηθεὺς *signifies one who is so wise, as to foresee evil; whereas on the contrary*, Ἐπιμηθεὺς *is one, who is too late, or after-wise: which agrees to* Noah, *who being divinely taught, foresaw the floud, and so preserved himself and his*. 2. *Prometheus* is said to rebuild and restore *human kind* after the floud: which exactly answ...

to

to *Noah*, the father of Man-kind, &c. 3. *Herodot: lib.* 4. tels us, that *Prometheus's* wife was called *Asia*. And indeed, *Noah's* wife was no other than *Asia*, or *Asiatica*, an Asiatick. But whereas it may be objected, that *Prometheus* is made to be the son of *Iapetus*, and therefore cannot be *Noah*, but must be his Grandchild; *Vossius* replies, that tis no wonder, if in Ages so remote, posteritie miscalled the Father and the son, and so confounded one with t'other.

2. Prometheus's parallel with Magog.

2. *Bochart*, to avoid this contradiction, makes *Prometheus* to be *Magog* the son of *Iapetus*, or *Japhet*. So *Bochart Phaleg lib.* 1. *cap.* 2. *fol.* 11. also *lib.* 3. *cap.* 13. where he proves, that *Prometheus* is the same with *Magog*. 1. In that he is stiled the son of *Iapetus*; as *Magog* was the son of *Japhet*. 2. From the eating of *Prometheus's* heart; which fable sprang from the name מגוג *Magog*; which, being applied to the heart, implies its *consumtion*, or *wasting away*. 3. *Prometheus* is said to have his *seat*, and to lie in *Caucasus*; because *Magog*, and his posteritie seated themselves there. 4. They fable, that *fire* and *metals* were invented by *Prometheus*, (as formerly by *Vulcan:*) because there are many *subterraneous fires* and *metals* in these places. *Stillingfleet*; *Orig.* S. *book* 3. *cap.* 5. §. 9. *&c.* follows *Bochart* herein.

Neptune the same with Japhet.

§. 5. From *Prometheus* we passe to *Neptune*; which is indeed a name rather *appellative* and *common*, than *proper*. For as in ancient times, especially before the *Trojan wars*, they stiled all illustrious Kings, *Jupiter*, and all renowned Captains, *Mars*, or *Hercules*; so also they called every *Insular* Prince by the name of *Neptune:* whence multitudes partook of one and the same name; which made their *characters* and *stories* the more *fabulous* and *ambiguous:* yet are we not without evident *ideas* and *notices* of their *Traduction*, originally, from some *sacred person* or *storie*, as has been already demonstrated by a large enumeration of particulars; which will farther appear by the *genealogie* and *storie* of *Neptune*, who according to the general consent of the Learned, was originally *Japhet* the son of *Noah*. For look, as the

memorie of *Noah* was preserved in *Saturne*; and of *Shem* (whose posteritie possessed the septentrional and oriental *Asia*) in *Pluto*; and also of *Cham* (whose progenie seated in the Meridional, *Asia*, & *Africa*) in *Jupiter Hammon*: so also the memorie and storie of *Japhet* was continued in *Neptune*, as *Philologists* generally accord, and that one these *rational conjectures*: 1. From the very name *Neptune*; which *Bochart* derives from נפתה *Niphtha*, which belongs to *Niphal*, or the *Passive Conjugation* of פתה *Patha* to enlarge; whence יפת *Japhet*, according to the allusion of *Noah* Gen. 9.27. יפת אלהים לופת *Japht Elohim lejaphet*, i. e. *God shall enlarge Japhet*. Proportionable whereto *Neptune* was called by the Greeks Ποσειδῶν; which *Grammarians* in vain attempt to deduce from the Greek tongue; seeing, as *Herodotus* in *Euterpe* assures us; the name Ποσειδῶν, *was at first used by none, but the Libyans or Africans, who alwaies honored this God.* Namely Ποσειδῶν or Ποσειδὰν is the same with the *Punick* פשיטן *Pesitan*; which signifies *Expanse* or *broad*; from פשט *Pesat* to *dilate*, or *expand*. Whence it appears, that Ποσειδῶν and *Japhet* are *Synonymous*; and both derived from Radix's, signifying *latitude*: which well suits with *Neptune*'s Character; who is stiled εὐρυκρείων καὶ εὐρύοψ latè imperans and latisonans; as also εὐρυστέρνος one that has a large breast, *&c.* See more of this *Bochart*, *Phaleg. lib. 3. cap. 1.* 2. From the *Genealogie* of *Neptune*; whom the *Mythologists* make to be *Saturnes son*; as *Japhet* was son to *Noah*, who passed for *Saturne*.

Unde etiam Japetus nisi à Japher. *Sandf. Desc. l. 1. §. 22.*

The parallel 'twixt Japhet *and* Neptune.

Gen. 9.27.

Ποσειδῶν *of the same origination with Japhet.*

3. *Neptune* was *fabled* to be the *God of the Sea*, and *Instructor* of *Navigation*; So *Diodorus* lib. 5. τῶν δ' ἄλλων θεῶν τῶν ἐκ Κρόνου καὶ Ῥέας γενομένων φασὶν οἱ κρῆτες Ποσειδῶνα μὲν πρῶτον χρήσασθαι ταῖς κατὰ θάλασσαν εἰγασίαις, καὶ στόλους συστήσασθαι παραδόντος αὐτῷ τὴν ἡγεμονίαν ταύτην τοῦ κρόνου. *&c.* 'The *Cretenses* say, that amongst other Gods borne of '*Saturne* and *Rhea*, *Neptune* first began to mannage the Affairs 'of the Sea, and to instruct for Navigation; he having obtai-'ned this prefecture from *Saturne*, whence it came to passe, that 'in after time the common Vogue so far obtained, that wh-

Neptune the God of the Sea, from Japhets possessing the Islands.

'ever

'ever was done at Sea, was said to have been in the power of '*Neptune*, and therefore the Mariners sacrificed unto him. Thus *Diodorus*. All which seems to have been taken up from the real storie of *Japhet*, & his Posteritie, their possessing the *Ilands* in the midland Sea, *Greece*, &c. So *Bochart Phaleg lib.* 1. *cap.* 2. '*Japhet* (saies he) passed for *Neptune* the God of the Sea; be-'cause his portion was in the Ilands and *Peninsules*. In the Ilands 'are *Britannie*, *Ireland*, *Thule*, *Crete*, *Sicilie*, *Sardinia*, *Corsica*, *Ba-'leares*, *&c.* In the peninsules are *Spain*, *Italie*, *Greece*, *Asia minor*, *&c.* So *Lactantius de falsa Relig. l.* 1. *c.* 11. *All the maritime places, with the Ilands, belonged unto Neptune, &c.* This suits with *Plato's* origination of Neptunes Greek name; who (in his Cratylus) deriveth Ποσειδῶνα, παρὰ τὸ πόσιν δοῦναι, '*from his giving drink*, i.e. the *Sea* and *Water* unto all: which argues thus much, that they looked on *Neptune* as the *God of the Sea*, and that in allusion to *Japhets* possessing the maritime parts of *Europe*, *&c.*

4. *Neptune* was also called ἵππειος *Equestris*: which is thus explicated by *Diodorus lib.* 5. where having spoken of *Neptune* as God of the Sea, he addes. προσάπτουσι δ' αὐτῷ, καὶ τὸ τοὺς ἵππους δαμάσαι πρῶτον, καὶ τὴν ἐπιστήμην καταδεῖξαι τὴν παρὰ τὴν ἱππικήν. ἀφ' ἧς Ἵππειον αὐτὸν ὠνομάσθαι. 'They adde also this of *Neptune*, that he 'was the first that tamed horses; and that the Science of 'Horsemanship was first delivered by him; whence he was sti-'led ἵππειος a *good horseman*. This also *Vossius* applies to *Japhet*: (*Vossius de Idolol lib.* 1. *cap.* 15. *pag.* 118.) his words are these: '*Japhet* had for his portion the Mediterranean Ilands, and the 'European continent: wherefore his posteritie had need of a 'twofold Science, 1. Of *Nautick*, to direct them in their *Navi-'gation*, 2. Of *Horsemanship* to conduct themselves in those 'rude and wild countries, thorow which they were to passe into 'the Northerne and Westerne parts of *Europe*. This I con-'jecture was the cause why *Neptune*, whom I interpret *Japhet*, 'was made to be the God of *Nautick* Science and sea Affairs, as

also

alſo of Horſemanſhip, *&c.* But touching the *Parallel* 'twixt *Japhet* and *Neptune*, ſee more *Bochart Phaleg.lib.* [illegible] *cap.* 1.

Janus's Theogonie and Parallel 1. With Noah.

§. 6. As for the Theogonie of *Janus* and his parallel; if we conſider him hiſtorically, and according to the Mythologie of the Poets, ſo he refers to the ſtorie of *Noah*, or *Javan*. That which inclines ſome to make him Parallel with *Noah*, is 1. The cognation of his Name, with the Hebrew יין *jain wine*; whereof *Noah* was the firſt Inventor, according to *Voſſius*. Again, 2. *Janus* was pictured with a double forhead; becauſe he ſaw a double world, that before and after the Floud: as *Noah*. 3. As the beginning and propagation of mankind, after the Floud, was from *Noah*; ſo alſo they aſcribe the *beginnings* of all things unto *Janus*: whence the entrance to an houſe is called by the Romans, *Janua*; and the entrance to the year *Januarie*. Whence ſome make the name *Xiſythrus*, given by the *Aſſyrians* to *Noah*, (as in the ſtorie of the *Floud* Book. 3. chap. 6. §. 4.) to ſignifie an *entrance* or *door*, from זיז *ziz* a *poſt* or *threſhold* of a door; as *Voſſius*: 4. *Latium*, where *Janus*'s ſeat was, (whence part of old *Rome* was called *Janicule*) was called *Oenotria*. Now οἰνωτρία comes from οἶνος *Wine*. Thus much for *Janus*'s parallel with *Noah*. Others refer the origination (both name and perſon) of *Janus* to *Javan* the ſon of *Japhet*, the parent of the *Europeans*. For 1. יון *Javan* is much the ſame with *Janus*. 2. Thence that of *Horat. l.* 1. 3. *Japeti Genus*. So *Voſſ. Idol. l.* 2. *c.* 16. *Janus*'s name taken hiſtorically is the contract of *Javan*.

2. With Javan

Of Æolus his Origination.

§. 7. To *Janus* we might ſubjoin *Æolus*, the *God* of the *winds* and King of the *Æoliar Ilands*, with notices of his Traduction from the *Phenicians* and *Hebrews*. But we ſhall touch only on his name, which ſeems to be a good *key* or *Index* to decipher his *fabulous Office*. This fable of *Æolus*, the God of the *winds*, is ſuppoſed to have been firſt brought into *Greece* by *Homer*; who had it from the Phenicians; with whom עול *aol* (as the Greek ἄελλα) ſignifies a *ſtorme* or *tempeſt*: which the *Chaldee Paraphraſe* more fully expreſſeth by עלעל *alol*: and the Kir.

Æolus

Æolus is thought, by the *Phenicians*, to be the King עעולין *aolin* of *Tempests*: as *Bochart Can lib.* 1. *cap.* 33. *fol.* 658.

§. 8. Having discoursed, at large, touching the chief of the *Grecian Gods*, and their *Traduction* from the *sacred Oracles*; we shall briefly touch on sundry of their *Goddesses*, and their derivation from the same sacred fountain, 1. *Noah* is called *Gen.* 29. 20. איש האדמה *a husband of the earth*, i. e. *a husband man.* Whence the *Mythologists* made *Saturne*, i. e. *Noah*, the *husband* of *Rhea*, i.e. the Earth. Some derive *Rea*, by an easy anagrammatisme, from *Era*. So *Sandford Descens. l.* 1. §. 26. 'The 'Greeks refer *Era.* (Heb. ארץ *eres.*) i. e. the *Earth*, unto the 'number of their Gods: by what ceremonie? Namely accor-'ding to the old Grammarian rule, changing *Era* into *Rea.* 'After the same manner *Aer* began to be *Hera*: for this origination ἀπὸ Ἥρας we have from *Plato*. I should rather derive Ἥρα from the Chaldee הירא *Hera*, *Libera*, which was *Juno* her name; whence also הורא *Cora*, or *Hora*, and *Ceres* as before, C.2.§.1. & C.5.§.1. *&c.*

Grecian Goddesses of Phenician and Hebrew extract.
1. *Rhea from* Gen. 29. 20.

2. As for *Minerva*; *Vossius* (*de Idololatr. lib.* 1. *cap.* 17.) makes her to be the same with *Naamah*, *Tubalcains* sister, Gen. 4. 22. Her name ὄγκα *Stephanus* makes to be *Phenician*; ὄγκα ἡ Ἀθηνᾶ κατὰ φοίνικας: which *Bochart* derives from אנה to move war; whence the *Oncean* Gates at *Thebes*. The fable of *Minerva her being borne out of Jupiters head*, they generally refer to the generation of Christ, the *Divine wisdome.*

2. *Minerva.*

3. *Ceres* is by Bochart *supstituted*, and made *parallel* to *Adam*, or *Cain*, the first *tillers* of ground. 4. *Niobe* is by some made the same with *Lot's wife*, who was turned into a *pillar of Salt*, i.e. of *Sulphureous*, *bitumenous*, and *salty* matter; wherein she was partaker of *Sodoms* judgement, which overtook her: whence the fable of *Niobe*, her being turned into a pillar of stone, *&c.* 5. As for the *Sirenes*, (which according to the fable were in number three, partly Virgins, partly Birds, whereof one sung with *voice*, the other by *pipe*; and tother by *Harpe*)

3. *Ceres.*

4. *Niobe.*

5. *Sirenes.*

Bochart

Bochart (*Can. lib.* 1. *cap.* 28.) makes the name to be purely *Phenician*, or *Hebrew*; in which tongue שיר *Sir*, signifies a *song*, (whence *Solomon's Song of songs*,) thence שירן *Siren*, a *singing monster*, &c. 6. As for *Juno*, & *Jana*, from יה', thence also *Diana*, *Astarte*, *Venus*, &c. we have fully handled them before, *chap.* 2.

§. 9. Thus much for the Theogonie of the *Grecian* and *Roman Gods*, and *Goddesses*, which will receive farther evidence from what follows touching the *Genealogie* of the *Phenician* and *Egyptian Gods*. For that the former were but the product of the later, is evident. Thus *Sandford de descens. l.* 1. §. 6. 'We 'may not fetch the names of the Gods from the *Grecians*, but 'from the *Phenicians* or *Egyptians*. It remains therefore that 'we treat of the *Apotheosis* of the *Barbarian names*, which a-'mong those Ancients had not one and the same origination. 'For either some thing was coined out of *forrein letters*, the 'name being relinquisht: or the name, together with the thing, 'was traduced unto some mysteries of Religion. This again 'was accomplisht two manner of wales; either when a *forrein* '*Name*, (so far as the nature of the Tongue would admit it) the 'right order of the Letters being relinquisht, was referred unto 'the *Gods*; or else the Letters being transposed or changed, a 'new name was composed out of the old; which thence, accor-'ding to the same laws of Tongues, was invested with the *Rite* 'of some *Deitie*. Thus all those appellations of the *Gods*, which '*Greece* borrowed from the *Barbarians*, may be digested into '3 ranks. 1. Either they flow from the sole explication of *Na-'ture*; as from *Abaddon* sprang *Apollon*; or if you will rather, 'according to the sacred Phraseologie, *Apollyon*: or 2. from the '*pronunciation* of the name; thus from *Japhet* was made *Iapetos*: 'or lastly from an *Enallaxis* of the Letters; according to which 'forme it is as clear as the light, that from *Adamah* first sprang *Hadam*, and hence *Hadan*. Thus *Sandford* of the origination of the *Grecian Gods* from the *Egyptian*, *Phenician*, or *Hebrew* names. See more of this *Chap.* 7. §. 12.

CHAP.

CHAP. VII.

The Theogonie of the Phenician and Egyptian Gods, with their Hebrew origination.

Baal *from* בעל, *and* Bel *from* אל El. Beelsamen *from* בעל שמים. Beelzebub, 2 *King.* 1, 2. בעל זבוב. Baal Peor, *Ps.* 106.28. *Numb.* 25.1,2,3. Moloch *the same with* Baal. Adramelech *and* Anamelech. 2 *King.* 17.31. *Esa.* 30.33. Tophet *and* Gehinnom, whence Γέεννα. *The* Samothracian Cabiri, Phenician *Gods.* Σύδυκ *from* צדיק *God's name*, *Ps.* 119. 137. Cabiri *from* כביר. Axieros אחזי ארץ. Axiokersos *from* אחזי קרץ. Cadmilus *from* חדמאל, *the* minister of God. Eliun *from* עליון, *God's name.* Βηρὼθ *from* ברית, *Jud.* 8.33. Plautus's Pænulus: Alonim *&c. from* Gen. 14.19. Ilus *from* אל El; *whence also* ἥλιος, *and* Heliogabalus. Ἐλωείμ *from* אלהים *Elohim.* Βαιτύλια *from* ביתאל, Gen. 28.18. *The* Egyptian *Gods, their original* Hebrew. Apis, *a symbol of* Joseph; *so* Serapis, *from* אב, Gen. 45.8. Osiris *the same with* Moses *or* Adam, *as* Isis *with* Eve, *from* Ischa. Mnevis *the same with* Joseph. *Of* Orus, Remphan, *&c. The* Metamorphoses *of the Gods in* Egypt. *The causes of* Mythologick *Theologie.*

§. 1. HAving gone through *Hellenisme*, or the *Grecian* θεογονία, we now passe on to the *Oriental Gods*, with endeavors to demonstrate how their *Genealogie*, *Names*, and *Attributes*, received their derivation from the *sacred Language* and *Oracles*. We shall begin with the *Phenician Gods*, which were the first, if not as to time, yet as to *dignitie*; whence the *Grecians* traduced the chiefest of their Gods. And amongst the *Phenician Gods*, the chief was *Baal*, *Bel*, or *Belus*; concerning which there is some difference amongst *Philologists*; yet all unanimously con-

The Theogonie of the Phenician Gods Hebraick.

Of Baal from בעל, *and Bel from* אל El.

cur in this, that its *origination* was from ſome *Hebrew* and *ſacred* name; which will evidently appear from the notation thereof. *Damaſcius*, in the life of *Iſidore*, mentioned by *Photius*, tels us, ὅτι Φοίνικες καὶ Σύροι τὸν Κρόνον Ἦλ, καὶ Βὴλ, καὶ Βολάθην ὀνομάζουσι: *The Phenicians and Syrians call Saturne El, Bel, and Bolathen.* *Voſſius* makes *Bel* the contract of *Beel*, from בעל *Baal*, *the Lord*, which name belonged *originally* to *God*, as it appears from Hoſea 2.16, 17. But *Servius*, on *Virgil*, ſuppoſeth *Bel* to come of אל *El*, Gods *name*; whence the *Greek* Ἦλ *El*, and the *Digamma* being added, Βὴλ *Bel*, and ſo *Belus*. *Bochart*, in a perſonal conference he favored me with, gave me a good conciliation of theſe two opinions, by affirming, that there was originally a twofold *Belus*, the one *Aſſyrian*, from Βὴλ, *Heb.* בל, originally אל, the *Aſſyrian* God; whence *Nimrod*, the firſt of the *Aſſyrian Monarchie*, was called *Belus*: the other *Belus* was a *Phenician*, from בעל *Baal*, the *Phenician* God; whence *Ithobaal*, King of *Tyre*, and *Jezabel* his daughter; as alſo many of the *Phenician* Kings, who were called *Belus*. Tis true; *Bochart* makes the *Phenician* בעל *Baal*, to have had its original from the firſt *Phenician* King of that name; but yet I conceive it not improbable, but that the firſt *Phenician* King, might be ſo called from their Gods name בעל *Baal*; which was the title they gave the *Sun*, from his office, Gen. 1.16. as he was reputed the *Lord of Heaven:* or elſe, which ſeems moſt probable, we may ſuppoſe the *Phenicians* to have had various בעלים *Baalim*; ſome *ſupreme*, which they ſtiled θεοὶ φυσικοὶ καὶ ἀθάνατοι, *natural and immortal Gods*; ſuch were the *Sun* and *Moon:* others, which they ſtiled θεοὶ θνητοὶ, *mortal Gods*, viz. the *ſouls* of their great *Heroes* and *Kings*. As for the former *ſupreme natural Gods*, they called the Sun *Baal*, and the Moon *Baaltis* or *Beltis*, that is, in the Scripture language, the *Queen of Heaven*. As for the *mortal* or *made* Baalim, they were no other than the Souls of their chief *Heroes*, or *Princes*, which after their death received an ἀποθέωσις, or *Deification*; and ſo became a kind of *midling Gods*, or *Mediators* betwixt the *ſupreme*

Hoſ. 2.16,17.

preme Gods and *men*, (which the *Greeks* called δαίμονες *Demons*) whereof we find frequent mention in Scripture as *Jud.* 10. 6. 13. The *Phenicians* stiled their *supreme Baal* בעל שמין *Baal Samen.* So *Sanchoniathon*, according to the Version of *Philo Byblius*, *in Eusebius præpar. lib.* 1. *cap.* 7. Αυχμῶν δὲ γενομένων τὰς χεῖραι ὀρέγειν εἰς οὐρανοὺς πρὸς τὸν ἥλιον· τοῦτον γὰρ, φησι, θεὸν ἐνόμιζον μόνον, οὐρανοῦ κύριον Βεελσάμην καλοῦντες 'A drought happening, they lift up their hands 'to heaven, to the Sun. For this (saies *Sanchoniathon*) they ac-'count the only God; calling him *Belsamen*, the Lord of Heaven.' *Beelsamen* here, according to *Philo Byblius*'s explication, is in the *Phenician* Tongue בעל שמין *beelsamen* i. e. *the Lord of Heaven*: whence *Philo Byblius* immediately subjoins. ὃ ἐστὶ παρὰ φοίνιξι κύριος οὐρανοῦ *which is in the Phenician Tongue, Lord of heaven.* To which he addes: Ζεὺς δὲ παρὰ Ἕλλησι, *but in the Greek tongue, he is zeus Jupiter.* So that *Belsamen* is the same with Ζεὺς Ὀλύμπιος *Jupiter Olympius.* So *Vossius, de Idolol. lib.* 2. *cap.* 4. 'This (saies he) we may confirme from the He-'brew Tongue, which differs in dialect only from the *Phenici-'an.* For what the *Phenicians* pronounce *Beelsamen*, the *He-'brews* write בעל שמים *baal Schamaim*, i. e. *Lord of heaven* &c. Thus also *Bochart* (*Can. lib.* 1. *cap.* 42.) And indeed all this touching *Belsamen*, *Sanchoniathon* seems to have evidently traduced from that function or Office, which God had laid on the *Sun*, mentioned *Gen.* 1. 16. *the greater light to rule the day* as Psal. 136. 8.

The Supreme Baal stiled Beelsamen.

§. 2. This *Phenician* God *Beelsamen*, the *Jews* called *Beelzebub*, as 2 *King.* 1. 2. *Baalzebub the God of Ekron.* Concerning the Etymon of *Baalzebub*, various are the *conjectures* of the *Learned.* The additament זבוב *zebub* signifies a *flie*: whence some think it was added by the *Jews* in a way of *opprobium*, or *scorne*; as if one should say, *the Lord of a flie.* It is most probable, that this name *Beelzebub* was given this *Idol God*, not by the *Accaronites* or *Phenicians*, but by the *Jews*; and that from a great contempt and just hatred of the *Accaronitick Idolatrie.*

The Theogonie of Baalzebub. 2 *King.* 1. 2.

Yea *Voſſius* (de Idolol. lib. 2. cap. 4.) following the conjecture of learned *Joſ. Scaliger* herein, thinks that this name *Beelzebub* was curtaild by the *Jews*; who, by an eaſy *mutation*, turned the *Accaronitick* name (according to *Scaliger*) בעל זבחים *baal zebahim*, *the Lord of Sacrifices*, into the contemptuous *Title* of בעל זבוב *Baal zebub*, *the Lord of flies*, i. e. a God that regarded only *flies*; or that could not drive away the *flies*, by reaſon of their multitude, from the *Sacrifices*. This name *Beelzebub* is, in the New Teſtament, changed into Βεελζεβουλ *Beelzebul*, זבוב being made זבל *zebul*, for greater contempt ſake: for זבל ſignifies *dung* or *abominable*, by which name the *Gentile Gods* are *characterized*,

2 *Kings* 23.24. 2 *King.* 23.24. whence this name Βεελζεβουλ is in the New Teſtament applied to the *Prince of the Devils*: as indeed this *Accaronitick Beelzebub* was the chief of their *Idols*. Hence alſo *Hell* was by the Greeks called *Accaron*, according to that of the poet, *Acheronta movebo*; becauſe *Beelzebub* the Prince of thoſe *Demon Idols*, was God of *Accaron*, as *Mede* and *Bochart*. The like *Glaſius* (*lib. 4. Grammat. S. Tract. 3. obſerv. 4.*) 'The name *Baal-*

2 *Kings* 1.2. 'zebub 2. *Kin.* 1, 2. *which in the* New Teſtament is written Βεελ

Mat. 12.24. 'ζεβουλ, B being changed into L. *Mat.* 12.24. *Luk.* 11.15. refers 'to the Idol of *Ekron*, and ſignifies the *Lord of a flie* or *flies*: 'peradventure becauſe it was thought to drive away thoſe per-'nicious flies which infeſted the Ekronitiſh countrey; as *Hercules* 'was ſtiled κοπροπιων, from his driving away Locuſts, and *Apollo* 'σμινθευς, from diſperſing the Phrygian mice. —The *Jews* tra-'duced the name of this Idol to expreſſe the Devil by, and 'moreover changed *Beelzebub* into *Beelzebul*, which ſignifies the *Lord of dung*. See more of this in *Selden de Diiſ. Syrum Syntag.* 2. *p.* 211. That *Beelzebub* was the ſame with *Beelſamen* &c. See *Owen de Idolol. lib.* 5. *c.* 5.

The Theogonie of Baal Peor Hebraick.

Num. 25.2,3,6. *Hoſ.* 9.10.

§. 3. This *Phenician Baal* paſſed amongſt the *Moabites* and *Midianites* under the *Name* of *Baal Peor*. So *Numb.* 25.2,3,6. *Pſal.* 106.28. *Hoſ.* 9.10. בעל פעור *Baal peor*, which the LXX render Βεελφεγωρ. He was called *Baalpeor* from the mountain

Peor,

Peor, where he was worshipped as *Num.* 23. 28. So *Apollinaris* (*Catena patrum Græcorum*) on *Psa.*106.28. And they were joined to *Baal peor*] Εἰδωλον δὲ τὸ Βάαλ ἐν τόπῳ φεγώρ. Ἕλληνες, ἢ τὸν Βάαλ Βῆλ ὀνομάζουσιν ὃν φασιν εἶναι τὸν Κρόνον: *The Idol of Baal is in the place of Peor; but the Greeks call Baal Belus*, whom they affirme also to be *Saturne*. *Joseph Scaliger* makes *Baal Peor* to signifie the same with Διὰ Βροντᾶιον *Thundering Jupiter*. *Jerom* on *Hos.* 9. *lib.*2. tels us, that *Baal peor* the *Idol* of the *Moabites*, is the same with *Priapus*. So *Isidorus Orig. lib.*8.*cap.*11. 'Baalpeor (saies he) is interpreted an image of ignominie; for it was 'an Idol of *Moab*, firnamed *Baal*, on the mount of *Peor*, which 'the *Latins* call *Priapus*, the God of Gardens, *&c.* That this *Baal peor* was the same with the *Grecian Priapus*, seems evident by their *parallel sacrifices* and *worship*. For, as fornication was a main piece of worship, they performed to their lascivious God *Priapus*, so we find the same performed to *Baal peor*, even by the *Israelites*. So *Numb.*25.1. Israel is said *to commit whoredom with the daughters of Moab*: which is explicated v. 2. by *bowing down* to their Gods] i. e. in a way of fornication: whence 'tis said *vers.* 3. Israel *joined himself to Baal peor*] i. e. worshipped him by *fornication*. We have it expressed in the same manner, *Psal.* 106.28. By *joining themselves to Baal peor*, is ment their worshipping him by *fornication*: and by *eating the sacrifices of the dead* we must understand (with *Austin* on this place) *their sacrificing to dead men, as to Gods or Baalim*. They worshipt *Baal peor*, their *chief God*, (which *Vossius* makes to be the *Sun*) by *fornication* and *sacrifices*: or else we may refer these *sacrifices* of *the dead* to those they performed to their *inferior* Baalim, which were but some *noble Heroes* or *Princes*; who after their death were *deifyed*, and so became *midling Gods* or *Mediators*; as elsewhere. But thus much for *Baal peor*, concerning whom, see more *Vossius de Idololatr. lib.*2.*c.*7. *Psal.*106.28. *Psal.*106.28. *Num.*25.1,2,3.

§. 4. The *Phenician Baal* passed amongst the *Ammonites* under the name of *Moloch*, from מֶלֶךְ *Melck*, the *King*. So *Moloch amongst the Ammonites the same with Baal.* 1 *King.*

1 King. 11.7. *Lev.*18.21. *Lev.* 20.2,3,4,5. 2 *Kings* 23.10. *Amos* 5. 26. *Act.* 7. 43.

1 King. 11. 7. *Moloch* is ſtiled the *Abomination of Ammon*, which v. 5. is ſtiled *Milcom*, &c. So Lev. 18. 21. Lev. 20. 2, 3, 4, 5. 2 Kings 23. 10. Thus Amos 5. 26. with the parallel, Act. 7. 43. we find mention of the *Tabernacle of Moloch*; where *Iunius* and *Tremelius* ſubjoin this exegetick Note: *You have miniſtred in ſhew in the Tabernacle of the Living God; but you have worſhipped really Moloch, the God of the Ammonites, (which by your impietie you have made yours) and other Gods of the* Heathens, *Synecdochically. This God of the Ammonites the Prophet, in this place onely, mentions, becauſe the Ammonites being their neighbors, he would more ſharply ſtrike at their Idolatrie.* *Tarnovius* ſaies, that the Affixe in מלככם notes, *that the Iſraelites framed an Idol proper to themſelves, according to the forme of the Ammonitick Idol.* See more *Glaſſius Gram. S. lib.* 4. *Tract.* 3. *obſerv.* 17. (*pag.* 867. *edit.* 2ª.) That *Moloch* is the ſame with *Baal* or *Belus*, appears 1. from the parallel import of the names: for as *Baal* ſignifies *Lord*, ſo *Moloch* King. 2. We find them alſo both joined in one word, *Malech Belus*, i. e. *Lord* King. 3. Their *identitie* is farther evident from the image of *Moloch*; which conſiſted of 7 *conclaves*, relating to the *Sun*, *Moon*, and 5. *Planets*; anſwerable to that of *Baal*. 4. *Baal* and *Moloch* had alſo the ſame *reference*: for as *Baal* paſſed for the *Sun* and *Saturne*, ſo *Moloch*. 5. Their *Identitie* is farther apparent from the ſamenes of their *worſhip*. So *Owen* (*de Idololatr. lib. cap.* 7.) *That Moloch* (ſaies he) *is the ſame with* Baal, *ſeems to be evident from the ſamenes of their worſhip: for they ſacrificed alſo their ſons to* Baal *and that in the valley of* Hinnom, *as* Jer. 7. 31. *&c.* As for the worſhip performed to *Moloch*, we have a general account thereof in the Scriptures above named; namely, *that the Parents in honor of this Idol God, were wont to traduce their children through the fire.* This *Traduction*, as *Voſſius* (*de Idolo. lib.* 2. *cap.* 5.) will have it, was not a burning of them, but *februation*, i. e. *purgation* of them; or a certain kind of *expiation*, wherein the children were led or drawn by the *Prieſts*, or *parents*, through a ſpace between

between two great fires, *&c.* This he conceives is the meaning of all these Scriptures which mention *their passing through the fire*, not their *combustion*. Though he denies nor, but that, besides this kind of *Februation*, there were also *expiations* made by *burning* of persons in times of *calamitie*, &c. This explication of that Learned man seems not to answer fully the mind and import of those Scriptures, which mention the sacrificing their children to *Moloch*: for Psal. 106.37, 38. tis said, *they sacrificed their sons and daughters to Devils*, and *shed innocent bloud*, the bloud of their sons *&c.* Unto *Moloch* we may refer the Gods of *Sepharvajim*, *Adramelech*, and *Anamelech*; to whom also they burned their sons, as 2 King. 17. 31. *Adramelech*, from אדרי מלך, signifies the *great* and *valiant Moloch*, or *King*. *Addir* is an attribute given unto *God*, which signifies properly *potent*, *valiant*, *great*, *excellent*, as Psal. 93.4. *Anamelech* imports the *oracle*, or *answer* of *Moloch*: for ענה implies an *answer*. Or else it may be derived from the *Arabick* ענ, which signifies *rich*, as *Voss. lib.* 2. *c.* 5. *Bochart* (*Can. lib.* 1. *cap.* 28. *fol.* 584.) tels us, 'that *Adranus* is the name of a *Syrian* or *Phenician God*, 'as the Compound *Adra-melech*, 2 King. 17. 31. which *Idol*, 'some of the *Hebrews* make to have the *effigies* of a *Mule*, others 'of a *Peacock*. This *Adramelech* signifies a *magnifick King*, &c. I shall conclude this of *Moloch*, with that account I find of him in *Bochart*, (*Can. lib.* 1. *cap.* 28. *fol.* 528.) 'Tophet, amongst the 'Hebrews, is אש גיהנום *the fire of Gehinnom*, i. e. the valley of 'Hinnom, or Hell, as they take it Job. 17.6. and Esa. 30.33. the 'translation being taken from the valley of *Tophet*, which is al- 'so *Gehinnom*; in which they were wont to cast their children a- 'live into the fire, in honor of their Idol *Moloch*, as 2 King. 23. '10. and Jer. 7.31.32. which custome the *Phenicians* usurped be- 'fore *Moses*'s time; as it appears Levit. 18.21. Deut. 18.10. and 'the *Carthaginians* reteined this impious superstition even unto *Hannibal*'s time. Thus *Bochart*.

Psal. 106.37.38.

Adramelech and Anamelech.

2 King. 17.31.

Job. 17. 6.

Esa. 30. 33.

2 King. 23. 10.

Jer. 7. 31, 32.

§. 5. Amongst the *Phenician* Gods we may reckon the four

The Samothracian Cabiri, Phenician Gods.

The Samothracian Cabiri Phenician Gods.

four *Samothracian* Gods, called *Cabiri*, which, though worshipped in *Samothrace*, yet were they of *Phenician origination*, and *extract*, as 'twill appear by the consideration of particulars. We have a good general account of these *Cabiri* in the ancient Scholiast on *Apollonius* Argonautic. ὦν 1, Thus, Μνοῦνται δὲ ἐν τῇ Σαμοθράκῃ τοῖς Καβείροις, ὧν Μνασέας φησὶ καὶ τὰ ὀνόματα. τέσσαρες δ' εἰσὶ τὸν ἀριθμόν, Ἀξίερος, Ἀξιόκερσα, Ἀξιόκερσος, Κάσμιλος. Ἀξίερος μὲν οὖν ἐστιν ἡ Δημήτηρ· Ἀξιόκερσα δὲ ἡ Περσεφόνη· Ἀξιόκερσος δὲ ὁ Ἅδης· ὁ δὲ προστιθέμενος, τέταρτος Κάσμιλος ὁ Ἑρμῆς ἐστιν, ὡς ἱστορεῖ Διονυσόδωρος 'They worshipped in *Samothrace*, the *Cabiri*, whose names are mentioned by Mnaseas. 'They are in number four, *Axieros*, *Axiokersa*, *Axiokersos*, *Kasmilos*. *Axieros* truely is *Ceres*; *Axiekersa* *Proserpine*; *Axiekersos*, *Pluto*, or *Ades*; and the fourth, *Casmilus*, is *Mercurie*; as *Dionysodorus* relates their names. Thus the Scholiast. That these *Cabiri* were of *Phenician extract*, is evident by what we find of them in the *fragments* of *Philo Byblius*, taken out of *Sanchoniathon*, as *Eusebius* præpar. lib. 1. ἐκ δὲ τοῦ Σαδὺκ Διόσκουροι ἢ Καβειροὶ from *Sydyk sprang the Dioscuri* or *Cabiri*. We find the like mention'd by *Damascius*, in *Photius*: Σαδύκῳ γὰρ ἐγένοντο παῖδες, οὓς Διοσκούρους ἑρμηνεύουσι καὶ Καβείρους *Sadyk begat children which, they interpret Dioscuri & Cabiri.* First *Sydyk* or *Sadyk* was a *Phenician* God, yea their chiefest God, answering to the *Grecian Jupiter*, and no other than a *Satanick Ape* of the *sacred name* צדיק *Saddik*, attributed to the true God of *Israel*, as *Psal.* 119. 137. and else where. And as the parent *Sadyk*, so all his children called *Cabiri*, were also of *Phenician* and *Hebrew* extract. This is excellently well demonstrated by *Bochart*, *Can lib.* 1. *cap.* 12. *fol.* 426. where he asserts 'that the *Cabiri*, from כביר *Great*, were *Phenician* Gods worshipped chiefly at *Berytum*: and all the *Samothracian Cabiri* were of *Phenician origination*, as their names import. The same *Bochart* (*Can. lib.* 2. *cap.* 2. *fol.* 784.) on these words of *Sanchoniathon* [Διόσκουροι ἢ Καβειροὶ] affirmes, that the כבירים *Cabbirim* were the *Great* and *potent Phenician Gods*, as the word imports. This will be put out of doubt by an examen

Sydyk or Sadyk from Saddik Gods name.

Psal. 119. 137.

Cabbir.

men of the particulars. The first of these *Cabiri*, as mentioned by the Scholiast on *Apollonius*, is Ἀξίερος, whom he interprets *Ceres*: and so indeed the *Phenician* signifies (according to *Bocharts* Origination) *the God of the Earth*: for *Axieros* amongst the *Phenicians* soundeth אחז ארץ *Achazi-eres*, i.e. *the Earth is my possession* or *Dominion*; which was *Ceres* her title. Thence follows *Axiokersa* and *Axiokersos* which differ only in *gender* and *termination*, and are by the Scholiast attributed to *Proserpine* and *Pluto*, whereunto they answer according to the *Phenician* Origination: for קרץ *keres* signifies *destruction* and *death*, as in *Jer.* 46. 20. and so אחז כרץ *Achazi Keres*, *death is my dominion or possession*, according to the Hebrew character of the Devil, *Heb.* 2. 14. whom the *Grecians* called Ἀΐδην, from ארכה the *Earth*, and the *Phenicians* מות *Muth*, *Death*, and the Latins *Pluto*: as before *chap.* 4. §. 5. Lastly Κάσμιλος *Casmilus*, or *Cadmilus*, another of the *Phenician Cabiri*, is the same with חרמאל *Chadmel*, which signifies *the minister of God*, *proportionable* to *Mercuries name*, who passed for the *Minister* of the *Gods*. So *Bochart* (*Can. lib.* 1. *cap.* 12. *fol.* 429.) 'Chadmel (saies 'he) *Mercurie* is changed into *Cadmilus*, becaus the *Phenician* 'אל is by the Greeks rendred Ἰαῶ, whence, in the *Phenician Theologie*, Ἰαῶ is the same with Κρόνος; namely *Saturne* is callel אל *el*, thence Ἰαῶ, as in *Damascius*. Yea *Bochart*, in the same place proves, that the very Priest of these *Cabiri*, called by the *Greeks* κοῖνις or κόνις, as *Hesychius*, κοῖνις ἱερεὺς Καβείρων, was of *Hebrew origination*; for Κόης *Coes* is the same with the *Hebrew* כהן *Coen* a *Priest*: It being usual with the *Greeks*, from *Hebrew* words ending in N, to forme their Accusatives, as from *Jonathan* Ἰωνάθαν.

Axieros Ceres.

Axiokersa Proserpine.

Axiokersos Pluto.

Casmilus Mercurie.

Coes from כהן *Coen.*

§. 6. Hence there follows, in *Sanchoniathon's* Θεογονία or description of the *Phenician* Gods, another Generation of *Gods* called *Eliun*, &c. *Philo Byblius* words are these κατὰ τούτους γίνεται τῆς Ἑλιοῦν καλουμένου ὑψίστου, *According to these is generated Eliun, called the most High.* The *Greek* Ἑλιοῦν *Eliun* is exactly the same with

Of Eliun his Theogonie, or Genealogie, and Attributes from sacred names and stories.

the *Hebrew* עליון *Elion*, a name in a peculiar manner attributed to God, signifying the *Most High*, and so indeed *Philo* explicates his name, calling him ὑψιστος, the *Most High*. This God *Eliun* had for his wife Βηρούθ, *i. e.* in the *Phenician* and *Hebrew* ברית *berith*, a *covenant*. We find mention of this Goddesse *Judg.* 8. 33. *Baal-Berith their God*: which, as it seems probable, had its original from a *satanick imitation*, of Gods *entring into covenant with Abraham*; whence he was stiled a God of, or *in covenant*: And hence the *Devil* (who affected nothing more than to be an Ape of the Great God) would needs assume the same title of Βαὰλ Βηρούθ, in the *Phenician* עליון ברית *Elion Berith*, the *Most High of* (or *in*) *Covenant*: which is rendred *Jud.* 8. 33. *Baal Berith*, as in what precedes, *C.* 1. §. 3. The *Carthaginians* (who were but a branch of the *Phenicians*, as the name *Pæni* imports) make use of the same Title to expresse their *supreme Gods* by, as 'tis evident by *Plautus's Pænulus*: (which is the greatest *Relique* we have of the *Punick Language*) in the beginning whereof we find these words: *N'yth alonim Valonuth*: which *Scaliger*, in his Appendix to *Emendat. Temporum*; and *Bochart Canaan lib.* 2. *cap.* 6. *fo.* 801. thus explicate נא את עלונים ועלינות *I worship the Gods* and *Goddesses*. נא is a particle of asking, את a note following the Accusative case. 'The reason, saies *Bochart*, why 'I explicate *alonim Valonuth the Gods* and *Goddesses*, is given us 'by *Scaliger*. Βαλὼν is the name of God amongst the *Phenicians* '(as *Philo Byblius* teacheth us) who stile each of their heavenly 'Host by this name, as in *Plautus's Pænulus*; & *Sisenna* on that 'place has noted, that *Alon*, in the *punick* Tongue, is *God*: *Philo Byblius* proceeds to shew, how that this Βαλὼν *Eliun*, called the *most High*, lived near *Byblus*, and begat οὐρανὸν; whence the *Heaven* was called by this name οὐρανὸς *Uranus*. That this whole fable of *Eliun's* begetting *Uranus*, is but a *Satanick imitation* of *Gen.* 14. 19. 22. is excellently demonstrated by *Bochart Can. lib.* 2. *cap.* 2. *fol.* 784. 'That *Eliun* is said to generate Heaven is '(saies he) taken from *Moses's* words, *Gen.* 14. 19. 22. שמים קונה

Beruth, her Theogonie Judg. 8. 33.

Plautus's Pænulus.

The Theogonie of Uranus Hebraick.

Gen. 14. 19. 22.

'אל עליון קונה *The most High God generator of the Heavens.* 'For קנה signifies also to *generate*, as the LXX render it *Zach.* '13.5. הקנני ἐγέννησέ με: and so it ought to be rendred, *Gen.* 4.1. *I have begotten.* עליון *Elion* is the same with *Philo's* Ἐλιοῦν: only for the Hebrew שמים, *Philo* puts οὐρανὸς; which is of the same import, signifying *Heaven*, as also of *Hebrew* origination from אור *or* light, whence οὐρ and οὐρανὸς Heaven, as before, *C.* 1. §. 3. *Philo* addes that *this Eliun or most High engaging with beasts, perished, but was by his Posteritie adscribed to the Gods* ὦ καὶ χοὰς καὶ θυσίας οἱ παῖδες ἐτέλησαν *whom his Posteritie worship with drink offerings and sacrifices.* This part of the fable seems to refer to *Adam*, and *Eve* their engaging in conference with the serpent, and fall thereupon; who were notwithstanding reputed and worshipped as Gods, by their Idolatrous posteritie.

The genealogie of Ilus from El Gods name.

§. 7. After *Eliun*, and his Son *Uranus*, there follows, according to *Sanchoniathons* θεογονία, the sons of *Uranus* or *Heaven*, which are *Ilus*, *Bætylus*, *Dagon*, *Atlas*. The first borne of *Uranus* was (as before *chap.* 1. §. 3.) *Ilus*. So *Philo Byblius* Ἴλον τὸν καὶ Κρόνον. *Ilus who also was Saturne.* Ἴλος is evidently the same with אל *El*, a proper name of God. For what the *Phenicians* and *Hebrews* write אל *El*, the Greeks usually write Ἴλος, *Ilos*. So the *Phenician* כדמאל *Chadmel*, the *minister of God*, or *Mercurie*, the *Greeks* render Κάδμιλος *Cadmilos*, as before. And that *Sanchoniathon* writ אל *El*, according to the *Hebrew*, not Ἴλος *Ilos*, (which was added by *Philo Byblius*) is evident by what we find mention'd, by *Photius* 262 out of *Damascius*; φοίνικες καὶ Σύροι τὸν κρόνον Ἦλ καὶ Βὴλ καὶ Βολάθην ἐπονομάζουσιν: *The Phenicians and Syrians call Saturne El*, and *Bel*, and *Bolathes*. Where Ἦλ is perfectly the same with אל the *strong* or *mighty God*: and *Gen.* 14. 19. 20. We find אל *El* joined with עליון *Elion*. From the *Phenician* אל and Ἦλ *El*, or *hel* came (as our English Hell, so) the *Greek* ἥλιος the *Sun*, which generally passed amongst the *Phenicians* for *Saturne* their chiefest *God*; as elsewhere. Hence also the *Sun* was *worshipped*, at *Emesa* in *Phenicia*, under the Title of Ἐλαιαγάβαλος

Gen. 14.19.22.

Heliogabalus. αγαθαλ or *Heliogabalus.* So *Herodian lib.* 5. τὸν μὲν οἱ ἐπιχώριοι σέβουσι τῇ φοινίκων φωνῇ Ἐλαιαγάβαλον καλοῦντες, *This the natives worship, calling him, in the Phenician tongue, Elagabalus.* Some give this *Elæagabalus a Greek origination,* and so make it to *signifie the sun of the Gabalites.* But *Bochart,* on more grounded reasons, gives it a *Phenician Origine* from אלה גבל *Elagabal,* which in Greek signifies, ὁ θεὸς φλόξεως, or ὁ κτίστης, *God the fictor or Creator:* which the *Hebrews* expresse by אל היוצר God *who created all things;* and the *Arabians* by אל גאבל *algabil, God the maker.* Namely, *the Phenician Philosophers Sanchoniathon Mochus* &c. perswaded themselves, that the *Sun* was the great *Architect* or *framer* of all things: whence *Porphyrie* cals the *Sun,* κτίστην τῆς οἰκουμένης *the creator of the world.* This is a paraphrase on the *Phenician* name *Elæagabalus,* or *Heliogabalus,* which was not of Greek but *Phenician origination:* For the Emissenes, amongst whom the worship of this God flourished, had nothing to do with the *Gabalites.* By all which it appears that Ἰαὼ Ἥλι & Ἐλαιαγάβαλος were all traduced from אל *El Gods sacred name.* Hence it followes in *Philo Byblius,* οἱ δὲ σύμμαχοι Ἴλου τοῦ καὶ Κρόνου Ἐλωεὶμ ἐπικληθῆναι, ὡς ἂν χρόνιοι, *The companions of Ilus, i, e. Saturne, are called Eloeim,* that is to say, *Chronies* or *Saturnians.* As *Ilus* comes from אל *El* or אלוה *Eloah,* so Ἐλωεὶμ from אלהים *Elohim* Gods name, which is applied also to *Angels* and *Judges.*

The Phenician Elohim.

The Phenician Bætylia from Bethel. Gen. 28. 18.

§. 8. Hence follows another *Product* of *Uranus,* called *Bætylus,* or *Bætylion.* So *Philo Byblius* out of *Sanchoniathon,* ἐπινόησε θεὸς ἄφθαρτος Βαιτύλια λίθους ἐμψύχους μηχανησάμενος, *The God Uranus excogitated Bætylia, having fashioned them into living stones. Bochart* (*Can. lib.* 2. *cap.* 2. *fo.*785) conceives, that *Sanchoniathon,* for *living stones,* writ אבנים נשמים *anointed stones,* from the radix שוך, which amongst the *Syrians* signifies to *anoint;* but, מ and ש being transposed, for נשמים, *Philo Byblius* read נפשים, whence he changed *anointed* into *living* stones. And 'tis not improbable, but that the Devil might have an hand

How these Bætylia came to be Theogonized or made Gods.

hand in this transmutation, thereby to infuse a principle of Idolatrie into the credulous people; perſuading them, that theſe Stones were indeed living. So *Damaſcius* tels us, Εἶδον δὲ Βαίτυλον δὲ τὸν ἀέρι φερόμενον: *I ſaw a Bætulus moved in the Air.* As for the original of theſe *Bætylia*, or *Bætyli*, 'tis made very probable by the learned *Jo: Scaliger*, *Bochart*, and *Owen*, that they had their original, by an *hel-bred imitation*, from Gen.28. 18,19. and Gen.31.13. the *ſtone* which *Iacob* erected, as a *memorial* of Gods *apparition* to him; whence he called the name of the place *Bethel*, the houſe of God: and thence the *Phenician Bætylia*, or *Bætyli*. Thus *Bochart Can.lib.2.cap.2.f.785.* 'San-'*choniathon* called the *Bætylia*, *anointed Stones*: which ſprang 'from the example of *Iacob*, who Gen.28. 18. called the place 'Bethel &c. which God confirmes Gen. 31.13. The *Phenicians* 'therefore imitating this, firſt worſhipped this very ſtone, which the Patriarch anointed. So *Scaliger in Euſeb.* (*fol.* 198. *edit.* 1ª.) tels us, that the *Iews* relate ſo much; namely, that 'although 'that *Cippus* (or ſtone) was at firſt beloved by God, in the 'times of the Patriarchs, yet afterwards he hated it, becauſe the '*Cananites* turned it into an Idol. Neither did the *Phenicians* onely worſhip this ſtone at *Bethel*, but alſo, in imitation of this Rite, erected ſeveral other *Bætylia*, and that on the very ſame occaſion. For look as *Jacob* erected this *pillar of ſtone*, as a *memorial* of God's *Apparition* to him; ſo in like manner the *ſuperſtitious Pagans*, both *Phenicians* and *Grecians*, upon ſome imaginarie ἐπιφάνεια or Apparition of ſome God, (or the Devil rather) would erect their *Bætylia*, or *Pillars*, in commemoration of ſuch an Apparition. So *Photius*, out of *Damaſcius*, tels us: κατὰ τὸν Ἡλιο πόλιν &c. 'that near *Heliopolis*, in 'Syria, *Aſclepiades* aſcended the mountain of *Libanus*, and ſaw 'many *Bætylia* or *Bætyli*, concerning which he relates many miracles. He relates alſo, 'that theſe *Bætylia* were conſecrated 'ſome to *Saturne*, ſome to *Jupiter*, and ſome to others &c. So *Phavorinus*: Βαίτυλος λίθος γινόμενος κατὰ τὸ Λίβανον τὸ Ἡλίου πόλεως: *Bætylus*

Gen.28.18.19. Gen.31.13.

tylus is a ſtone which ſtands at Heliopolis, near Libanus. This ſtone ſome alſo call στήλω *ſtela*, which is the ſame word by which the LXX render Jacob's *pillar*, Gen. 28.18. מצבה, where the LXX read it στήλω: ſo *Lev.* 20.21. Again, this *Bætylus* or *Bætylion* is by ſome called *Abdir*, *Abaair*, *Abaddir*. So *Priſcianus lib.*5. 'Abadir is God: alſo that ſtone which *Saturne* devoured for *Jupiter*, called by the Greeks *Bætylus*, has the ſame name given it. *Bochart* (*Can. lib.* 2. *cap.*2.) thinks this *Abdir* or *Abaddir*, to be derived from אבן דיר *Ebin dir*, which ſignifies a *round ſtone*: for ſuch was the figure of the *Phenician Bætylia*, as *Damaſcius* in *Photius*: 'The *Bætylus* was a globe exact and 'round, of a whitiſh color, in length the Diameter of a ſpan; 'but it appeared ſometimes greater, ſometimes leſſer, ſometimes alſo of a purple color. Or elſe *Abaddir* may be the ſame with the Hebrew אב אדיר *Ab-addir*, the *magnifick father*; by which name the *Phenicians* called their *Gods*, as *Auſtin Epiſt.*44. All which laid together gives us evident notices, that this *Bætylus* (the product or iſſue of *Uranus*) was but a corrupt Ape of Jacob's *Bethel*, Gen.28.18. &c. See more of this in *Owen de Idololatr. lib.*3.*cap.*8 *pag.* 224. Alſo *Bochart Can. lib.* 2. *cap.* 2. and *Stillingf. Orig. S. book* 3. *cap.*5. *ſect.*10.

Abaddir the ſame with Bætylus.

The Theogonie of Dagon.

§. 9. We find mention alſo in *Sanchoniathon*, of *Dagon*, Δαγὼν δὲ ὃς Σίτων, *Dagon who is Siton:* ſo in what follows, Δαγὼν ἐπεὶ εὗρε σῖτον καὶ ἄροτρον, εὐλόγως Ζεὺς ἀρότης: *Dagon, becauſe he found out bread-corne and husbandrie, is called Iupiter the Husbandman:* whence *Dagon* is referred to דגן *bread corne*, as *Bochart.* We find

1 *Sam.* 5. 1. frequent mention of this God in Scripture, as 1 *Sam.* 5. 1. &c. There were ſeveral other *Phenician Gods* (already mentioned,) which had an Hebrew extract. As *Taautus*, the ſame with *Canaan* and *Mercurie*, of whom ſee *chap.*4.§.4. מות *Muth*, the ſame with *Pluto*; as *chap.*4.§.5. *Aſtarte*, or *Aſhtaroth*, the ſame with *Juno*: *chap.*2.§.4. *Baaltis*, the Queen of Heaven: Jer. 7. 18. as *chap* 2.§.7. *Melcarthus*, the ſame with *Hercules*: *chap.*5.§.4. *Azizus*, *Mars*: *c.*5.§.5. *Chryſor*, from חרש אור, the ſame with *Vulcan*,

Taautus.

Muth.

Aſtarte.

Baaltis.

Melcarthus.

Azizus.

Chryſor.

Vulcan, or *Tubalcain*: *chap.* 6. §. 1. of this book.

§. 10. Having gone through the *genealogies* of the *Phenician Gods*, we now proceed to the *Egyptian*; wherein we doubt not but to give evident notices of their *Hebrew origination*. *Bochart*, in a conference, assured me, *that none of the Egyptian Gods were more ancient than the Patriarchs, Joseph*, &c. *The Egyptian Gods, their Theogonie of Hebrew original.*

1. I shall begin with *Apis*, which seems apparently a *symbol* of the Patriarch *Joseph*; as *Vossius* (*de Idololatr. l. o.* 1. *cap.* 29.) has well demonstrated. So *Iulius Maternus*, and *Rufinus lib.* 2. *Histor. Eccles. cap.* 23. Also *Suidas*, in Σάραπις, tels us, that *Apis was a symbol of Joseph*, &c. *Vossius* makes this probable, 1. From the *greatnes* of the benefits, which the *Egyptians* received from *Joseph*, which no *symbol* was so apt to expresse as the *Egyptian Apis*, made in the forme of a *bullock*; and so resembling the *fat* and *lean Kine*: yea, we find the spirit of God *Deut.* 33. 17. comparing *Joseph* to a *bullock*. So *Sandford de descensu Christi l.* 1. §. 19. 'Joseph also is *Apis*, who, for the supplie of bread corne af-'forded to the *Egyptians*, was worshipped under the forme of 'an Oxe, (so that none may wonder he is mentioned in Scrip-'ture under the forme of an Oxe, Deut. 33. 17.) according to *Deut.* 33. 17. 'which resemblance also *Minucius*, in times past, the Prefect of 'Provision at *Rome*, was in very like manner honored with the 'forme of a golden Oxe, or Bull. 2. The same is demonstrated from the great *reverence* and *esteem Pharaoh* and the *Egyptians* had for *Joseph*; who received from them, whilst alive, the greatest *symbols* of honor that might be. *Pharaoh* made him *keeper of his Seal*; clothed him with a *princely Robe* and chain of Gold; called him *Saphenath paneah*, i.e. according to *Onkelos* and *Ionathan*, the *Interpreter of secrets*; and lastly made him *High Steward of Egypt*. Neither can we suppose, but that he, who was so greatly honored by them whilst living, had also as great honor after his death; especially if we consider, that it was the mode of the *Egyptians* to preserve the memories of their *noble Benefactors*, by some *significative Hieroglyphicks*, or *Symbols*; *Apis, a symbol of Joseph; which is proved by* 3 *particulars.*

which

which, though at first were intended for *civil commemoration* onely, yet were afterwards abused to *Idolatrie*. Thus *Suidas* (in *Sarapis*) tels us, *that* Apis *being dead, had a Temple built for him, wherein was nourished a* Bullock, *the symbol of an* Husbandman.

3. The same may be evinced from the very names *Apis* and *Serapis*. For *Apis* seems evidently a *derivative* from אב *ab*, a Father, as *Ioseph* stiles himself Gen. 45. 8. לאב for a *father* to *Pharaoh*: whence *Vossius* inclines to think, that *acclammation* אברך *abrech*, which *Pharaoh* commanded to be made before *Ioseph*, had its rise: for *Onkelos* makes it a compound of אב *ab*, a *father*, and רך *rech*, *rex*, a *King*. As for *Serapis*, it was the same with *Apis*, and also a *symbol* of *Ioseph*: which *Vossius* collects from this. 1. That it had a *Bushel* on its head; as a *symbol* of *Ioseph*'s providing Corne for the *Egyptians*. So *Suidas* in Σάραπις: μόδιον ἔχειν ἐν τῇ κεφαλῇ. 2. From the *Etymon* of *Serapis*; which is derived either from שור an *Oxe*, or from שר *sor*, a *prince*, and *Apis*: both of which are applicable to *Joseph*, &c.

Apis, from אב, *Gen.* 45. 8.

Serapis, the same with Apis.

2. Next follows *Osiris*, who by the best conjectures we can make, seems to be the same with *Moses*. For 1. *Diodorus* tels us, that *Osiris* was called by the Greeks Διόνυσος, the name of *Bacchus*, i.e. Διὸς *Jupiter*'s son, and Νῦσα *Nysa*, a place in *Arabia*, where *Moses* was; as before *chap.* 3. §. 3. 2. The *body* of *Osiris* was said to be buried in an Iland of *Nilus*: as *Moses* was cast into the *river*. 3. *Diodorus* tels us, that *Hercules* was the chief Captain of *Osiris*'s armie: that *Joshua* was *Hercules*, who accompanied *Moses* out of *Egypt*, and commanded the *Israelites* in their military exploits, we have before proved *chap.* 5. §. 3. 4. Again, *Diodorus* saies, 'that *Osiris* had in his armie Ἄνουβιν *Anubis*, co-'vered over with a dogs skin; which thence was pictured with a 'dogs head, and called κυνηγέτης *the dog-keeper* &c. All which seems to refer to *Caleb*'s name, which signifies a *dog*, &c. 5. Farther, *Pan* is said to war under *Osiris*. By *Pan* is meant the *Jewish Messias*, who was the *Shepherd of Israel*, and led them in the wildernes, as before *chap.* 6. §. 5. &c. 6. Lastly, *Osiris* is said to

Osiris, the same with Moses.

have

have Hornes &c. from the miſtake of *Moſes*'s character, who is thence pictured with hornes. *Sandford de deſcenſu Chriſti l.* 1. §. 18. makes *Oſiris* the ſame with *Joſeph*. *Oſiris, the ſame with Joſeph.*

'*Moſes* (ſaies he) with 'the Princes of the Tribes, carried up the bones of *Joſeph* unto 'Canaan; hence the Poets fable of *Oſiris's bones* &c. For *Joſeph* was that old *Oſiris*, whom *Pan* nouriſhed, whom I conjecture to be *Iſrael*. *Oſiris*, conſidered Phyſically, was the Sun, as hereafter *c.* 8. § 9. Of *Oſiris* ſee more *Voſſius de Idololatr. l.* 1. *cap.* 30. where he makes a threefold *Oſiris*, the 1. *Egyptian*, the ſame with *Mitſraim*: the 2. *Theban*: the 3. *Arabian*, the ſame with *Bacchus*, and ſo with *Moſes*, as before *chap.* 3. §. 3. But *Plutarch* and *Diodorus* ſeem to make the *Egyptian Oſiris* the ſame with the *Arabian*. So *Nonnus Dionyſiacon* 4°. Καὶ Αἰγυπτίῳ Διονύσου —Ὀσίριδος, *and of Oſiris the Ægyptian Bacchus* &c. Otherwiſe, we may make *Oſiris* the ſame with *Adam*, and ſo his wife *Iſis* the ſame with *Eve*; from *Iſcha*, which in *Hebrew* ſignifies a *wife*, as *Voſſius de Idol. lib.* 1. *cap.* 3. 8. *Sandford de deſcenſu l.* 1. §. 18. makes *Iſis* to be the ſame with *Moſes*'s Mother, as before *c.* 3. §. 3. See more of *Iſis chap.* 2. § 5. of *Juno*: and of *Oſiris chap.* 8. §. 9. *Oſiris, the ſame with Adam, as Iſis the ſame with Eve.* *Iſis vera Gentilium Moſis mater eſt. Sanf. l.* 1. §. 18.

3. Another of the *Egyptian Gods.* was called *Mnevis*, a *ſacred bull*, worſhipped at *Heliopolis*. So *Plutarch. lib. de Iſide & Oſiride*: ὁ δὲ ἐν Ἡλιουπόλει τρεφόμενος ταῦρος ὃν Μνεῦιν καλοῦσιν, (Ὀσίριδος ἱερὸν, ἔνιοι δὲ καὶ τοῦ Ἄπιδος πατέρα νομίζουσι) μέλας ἐστὶ καὶ δευτέρας ἔχει τιμὰς μετὰ τὸν Ἄπιν: *The* Bull, *which is nouriſhed at* Heliopolis, *called* Mnevis, *(which is ſacred to* Oſiris, *and, as ſome think, the father of* Apis) *is black, and next in honor after* Apis. *Voſſius* (*Idol. lib.* 1. *cap.* 29.) ſuppoſeth *Mnevis* and *Apis* two diſtinct *ſacred buls*, whereof *Apis* was worſhipped at *Memphis*, and *Mnevis* at *Heliopolis*. Albeit we allow them to be diſtinct, as to the ſeat of their worſhip, and ſome Rites; yet, I conceive, we may grant them to have the ſame original Idea and platforme; namely *Ioſeph*, who was worſhipped by them of *Memphis* under the forme of *Apis*, and by them of *Heliopolis* under the ſymbol of *Mnevis*. *Voſſius de Idol. lib.* 1. *cap.* 27. makes *Mnevis* a ſymbol of *Menas*, the firſt *Egyptian* *Mnevis, a ſacred Bull at Heliopolis.*

tian King, whom *Herodotus* cals Μὼ *Men*; whence the *German* and our Engliſh, *Man*, which refers to *Adam*, as before *ch.* 4. §. 4. *Mnevis* conſidered phyſically, was a ſymbol of the Sun: as *c.* 8. §. 4.

Aaron, frater Moſis; verus Gentilium Orus eſt, frater Oſiridis. Sand. deſ. l. 1. §. 19.

4. Another *Egyptian* God was *Orus*, who, taken *hiſtorically*, is ſuppoſed to be *Aaron*; but if we conſider him *phyſically*, ſo he is the ſame with the *Sun*, from אור *Or*, the Sun, or *light*, as *chap.* 8. §. 9.

5. That *Remphan* Act. 7. 43. was an *Egyptian* God, and the ſame with כיון *Cijun*, Amos 5. 26. as alſo with *Saturne*, ſee what precedes *chap.* 2. §. 8.

Ægyptiorum Dii qui apud Poetas celebrantur, populorum Iſraeliticorũ duodecim tribus ſunt. Sand. deſc. l. 1. §. 20.

6. The Poets fable, that the Gods, who fought againſt the Giants, came out of *Egypt* &c. This ſome refer to the twelve Tribes of the *Iſraelites*, that came out of *Egypt* under the conduct of *Moſes* &c. Thus *Sandf. Deſcenſ. l.* 1. §. 20. 'The fables agree, 'that the Gods, with whom the Giants fought, came out of *E*-'*gypt*: theſe were the twelve *Tribes*. They conſtitute father 'Bacchus the General of the whole Armie: this is *Moſes*, &c. The ſame is more largely aſſerted by *Dickinſon*, *Delph. Phœniciz. c.* 2. of which ſee *B.* 3. *c.* 8. §. 1.

The Metamorphoſes of the Egyptian Gods.

§. 11. I ſhall conclude this diſcourſe of the Pagan Θεογονία, or *genealogie* of their *Gods*, with an ingenious obſervation of *Bochart*, *in* Hiſtor. *de Animal. ſacris, part.* 2. *lib.* 1. *cap.* 10. *fol.* 62. wherein he gives us the *original* of the *fabulous Metamorphoſes* of the Gods in *Egypt*, drawn from *Hebrew paranomaſies*. 'The 'Egyptians (ſaith he) fable, that *Iſis* was changed into a *Swallow*; 'becauſe *Iſis* openly alludes to סיס *Sis*, a *Swallow*. And the fa-'bulous *metamorphoſes* of Gods do often depend on the alluſi-'on of words. So *Anubis* was feigned with a *dogs head*, becauſe 'נובח *Nobeach* ſignifies *barking*. And the King *Apis* is worſhip-'ped in an *Oxe*, in alluſion to אביר, whereby the *Hebrews* ex-'preſſe an *Oxe*. Thence the LXX read Jerem. 46. 15. ὁ Ἆπις for 'אבירך, as they would expreſſe it for אבירך. And in the 'Giants war, the Gods, for fear of the Giants flying into E-

gypt

'*gypt*, changed themſelves into diverſe ſhapes, *Ovid lib.* 5. *Metamorph. Dux gregis dixit fis Jupiter – Lybiis eſſet cum cornubus Hammon. Jupiter, the chiefeſt God is turned into a Ram*; because אל, God's name, and איל *ajil*, a *ram*, are *paronymous*; and the *plural* of both is אלים. *Bacchus*, called by the Egyptians *Oſirus*, is changed into a *goat*; becauſe שעיר *Seir*, which ſignifies a *goat*, alludes to *Oſiris*. *Juno* aſſumes the figure of a *bullock*; becauſe עשתרות *Aſhtaroth*, whereby *Iuno* was called, (alſo *Aſtarte*) ſignifies an *herd of Bullocks*, &c. Thus *Bochart*. Whereby we ſee what a world of fables were coined, touching the *Gods* their *genealogies*, and *metamorphoſes*; and all from miſtakes of *Iewiſh words, ſtories*, or *myſteries*.

§. 12. Thus we have diſpatched the firſt part of *Pagan Theologie*, called *Mythologie*, or the *fabulous genealogies* of the *Gods*: wherein we have given very probable, if not *ſcientifick notices*, that their chiefeſt *Names*, *Attributes*, and *Offices* were aſſumed in *imitation* of, and *derivation* from ſome *Hebrew names*, *Attributes*, *Perſons*, and *Traditions*. Whereof we have the ſum in *Sandford, de deſcenſu Chriſti l.* 1. §. 6. to the 25. where he firſt laies down this concluſion, *That the names of the Grecian Gods were of Hebrew origination*: and then, having ſhewn how the *Grecians* formed and ſhaped their aſſumed Deities out of Hebrew *names*, and *ſtories*, he proceeds to particulars; and demonſtrates, that Ζεὺς was traduced from אל *El*, אלהים *Elohim*, §. 7. as from די *di* or *dai* in *Shaddai*, Δὶς, *Jupiter*'s name: §. 8. From יהוה *Iehova*, Ἰαω, Ἰάω, *Iaoth*, *Ieje*, *Jeje*; as alſo Ιά in *Jupiter*, *Jove*, *Euvios*, &c. were traduced: §. 10. 11. 12. 13. From צבאות *Sabaoth*, Σαβάζιος, Σαβάζιος, &c. §. 14. From אדני *Adonai*, Ἄδωνις *Adonis*: §. 15. Alſo Φοῖβος *Phœbus*; as the American *Hiph*, from *Jehovah*. Laſtly, that Ἴακχος *Iacchus* was derived from יה *Iah*, or *Iehova*; as in like manner all the ſacreds of *Bacchus* from the Hiſtorie of *Moſes*, the ſame *Sandford* proves at large §. 17. 18. 19. The like he proves of *Hercules*, whoſe Theogonie he derives from *Ioſhua*: §. 20. 21. See more of this in what precedes *chap.* 6. §. 10.

of this Book. As for the causes of this *Mythologick Theologie*, they may briefly be reduced to these heads. 1. One great spring of this *Mythologick Theologie*, was the *ambiguitie* and *equivocation* of the *Hebrew* words, wherein these *oriental Traditions* were first delivered. This made the *Grecians*, unskilled in the *Hebrew* Idiom, very apt to *mistake* things. 2. The *sublimenes* of the *matters* or *mysteries*, unto which these fables related, gave a great occasion to their original. 3. The *imperfection* of the *Tradition*; which was conveyed in a very broken and mangled manner, especially to the *Grecians*, &c. 4. An *affected humor* in *Mythologists*, inclining them to attribute the *Attributes* or *Actions* of several persons to one chief, or of one to several; hence many *Iupiters*. 5. But the main *prolifick principle* of *Theologick Mythologie* was a vain humor of *imitation*, which possest the *Grecians*, and led them to coin Fables; as hereafter.

CHAP. VIII.

Of Pagan Natural Theologie, and its Traduction from Scripture, Mysteries, and Stories.

The distribution of Theologie. Natural Theologie *most ancicient, and traduced from* Divine. *Which is proved* 1. *from its* End. 2. *from its* Object, 1. Supreme, *which was the* Sun. *The sundry appellations given to the Sun, as their supreme God.* Ἥλιος *from* אֵל El, *God's name.* *The* causes *of mens* idolizing *the* Sun, *from Gen.* 1.16. *its* Dominion, Composure, Motion, *&c. Iob.* 31.26,27. *Deut.* 4. 2. *The Sun idolized by the* Iews. Demons *the* immediate object. *Their* Names, Original, Σύνθεσις, Nature, Offices, *conformable to the* Iewish Messias. *Of* Columnes, Images, *and other* mediums *of* Natural worship. *The* Time *when, and* Places *where* Natural Theologie

first

firſt took place. Chaldea *the firſt ſeat thereof.* Ur *Gen.* 11. 28.31. *So ſtiled from* אור *or, the* Sun, *worſhipt there, under the Symbol of* Fire, *inſtituted by* Nimrod. *The Sun ſtiled* Bel *from* אל *El; thence* &c. *Eſa.*46.1. *Nebo* the *Moon: the riſe of its Deitie. The* Perſian Natural Theologie. Amanus *the* Sun, *from* חמה Lev.26.30. Mithras *the* Sun. Horſes *ſacrificed to the Sun, as* 2 *King.*23.11. *The* Natural Theologie *of of the* Magi, *the ſame with that of the* Zabii. *The* Egyptians Natural Theologie. *The* Sun *ſtiled* Orus, Oſiris, Mnevis, *Eſa.*19.18. Apis. *The* Egyptian Demons. *The* Phenician Natural Theologie. *The Sun called* Baal, Beelſamen, Aglibelus, Moloch, Eleagabalus, Adon, *&c. The* Moon *Aſtarte* &c. *The* Phenician Baalim. *The* Grecian Natural Theologie. *The firſt* Grecian *Gods* Planetarie. *The* Sun *named and worſhipped* in *Saturne, Jupiter, Dis, Dies pater, Jao, Apollo,* and *Bacchus. The* Grecian Demons. *The deſign of the* New Platonists *of* Alexandria, *to reforme their* Natural Theologie. *The* Roman *Natural Theologie.* Janus *the* Sun &c.

§. 1. PAgan Theologie, as we formerly hinted, was anciently diſtributed into μυθικὸν, φυσικὸν, & πολιτικὸν, 1. Mythick; which ſprang from the *Poets figments.* 2. *Phyſick*; which reſulted from the *Myſteries* of *Nature*, and mans corrupt contemplations thereon. 3. *Politik* or *civil*; which owes its original to the *Inſtitutes* of *Legiſlators*, and the *Idolatrous* inclinations of the People. The firſt that gave this diſtinction, was *Q. Mutius Scævola*, the ſon of *Publius*, whom *Tullie* cals the *Pontifex*. So *Auguſt. de Civit. lib.*4.*c.*27. 'It is related (ſaies he) that *Scævola*, the moſt learned Prieſt, diſputed of the three kinds of 'Theologie; the *firſt* from the Poets; the *ſecond* from the *Philoſophers*; the third from the *Princes* of Cities. The firſt he 'ſaies was *Nugatorie* &c. *Terentius Varro* followed *Scævola* herein, as *Auguſt. de civit. Dei lib.*4. *cap.*4. 'There are three 'kinds of *Theologie*; the firſt is called *Mythick* or *fabulous*; uſed by 'the

The diſtribution of Theologie into Fabulous, Natural and Civil.

'the *Poets*: another *Physick*; which the *Philosophers* used: a 'third *Civil*, in use amongst the People. The *First* is accom- 'modated to the *Theatre*; the *Second* to the *Universe*; the 'third to *the Citie*. thus *Varro*. The *Poetick* was accounted by the more wise *Heathens*, *Scævola*, *Varro*, &c. most fabulous and absurd: the *Civil* was preferred before the *Poetick*; yet not approved by the forenamed *Varro* and *Scævola*; because 'twas mixt with many *falshoods* and things unbeseeming the Gods. The *Physick Theologie* was that which the wiser Pagans, especially the *Philosophers*, approved and commended.

We have treated at large of the *Poetick* or *fabulous Theologie*, in the *Seven* foregoing Chapters; wherein we have explicated the θεογονία, or *fabulous Genealogies* of the *Pagan Gods*, with, more than meer conjectural, proofs of their *Traduction* from some *Hebrew Names*, *Persons*, *Attributes*, or *Offices*. We shall now proceed to the Pagan θεολογία φυσικὴ *Natural Theologie*, with endeavors to demonstrate its *origination* from sacred *Oracles*, or *Operations*.

Natural Theologie most ancient with its derivation from Divine Theologie demonstrated.

§. 2. This *Natural Theologie* was of all most *ancient*: for the *Poetick* or *fabulous Theologie*, was but an *Allegorick Exposition* of the *Natural*; as the *New Platonists* will have it. Hence they make *Jupiter* to be the *Sun*, or *Æther*; and *Juno* to be the *Moon*, or *Earth*, &c. As for the time when this *Natural worship* was first assumed, we shall not be peremptorie therein; but this, we no way doubt but to prove, that it was taken up in *imitation* of, and *derivation* from that *Divine Worship*, which was due to the *true God*, *Creator of Heaven and Earth*. This we shall endeavor to demonstrate from the *end*, *objects*, *authors*, and *chief Seats* of this *Natural Theologie*.

1. *From its End.* 1. The chief *end*, for which this *Natural Theologie* was at first instituted, seems evidently no other than this; namely, a vain designe or attempt to reduce *lapsed mankind* to that *pristine state* of *happines*, which it once enjoyed, by vertue of the first *covenant*, and still retained some remote *Physical capacitie*

of

of, and *inclination* unto. For, without all peradventure, these first *Natural Theologists*, could not but receive some *imperfect notices*, or *broken Traditions*, from their *Ancestor Noah*, concerning *Adams happy State* in *Innocence*, his *fall*, and of the way of *Redemption* by a *Savior*; which comparing with those κοιναὶ ἔννοιαι, *common Notions*, ingraven upon their *Nature*, made them somewhat *emulous* of regaining that *lost happines*: in order whereto, they conceit this their *Natural Theologie*, to be the most *proper expedient*. And that this was the chief end thereof, will appear by what follows, concerning the *Object* of *Natural Theologie*.

S. 3. 2. As for the *Object* of this *Natural Theologie*, it was either *ultimate* and *supreme*, or *intermediate* and *next*. The *ultimate* and *supreme Object* was, for the most part, some *Planetarie Deitie*, first the *Sun* alone; then the *Moon*, and other *Planets*. Though I doubt not, but that the first *Chaldean Philosophers*, as also the wiser Grecians, *Pythagoras*, *Socrates*, *Plato*, &c. terminated their *Natural worship*, ultimately on the true, *eternal*, *infinite God*; though they let it passe through the hands of their Idol *Demons*, or false *Mediators*; of which hereafter.

2. *From the Object of Natural worship, which is* 1. *Supreme referring to some Planet, or the true God.*

2. The *intermediate* or next *object* of *Natural Theologie* or *worship*, was some *Midling*, *made Gods*; who had been originally some *Heroes* or *Noble men*; but after death, by I know not what *Satanick* ἀποθέωσις or *Consecration*, were made (in imitation of the Hebrew Immanuel) θεάνθρωποι *God men*, or *Men-Gods*, and *Mediators* betwixt the *supreme God* and *Men*. These *Mediators* were stiled, in the *oriental parts* בעלים *Baalim*; & by the Grecians δαίμονες *Demons*. We find this distinction excellently well explicated by *Philo Byblius*, who, in the *Prologue* of his work, (as *Euseb. l.* 1.) saies, *That the most ancient of the Nations*, the *Phenicians* and *Egyptians*, had, besides the *Planetarie Deities*, which he cals θεοὶ φυσικοὶ *Natural Gods*, also θεοὶ θνητοὶ *mortal* or *Men-Gods*: namely the *souls* of their great *Heroes*, or *Benefactors*. For thus he speaks οἱ παλαιότατοι τῶν βαρβάρων, ἐξαιρέτως δὲ φάσκουσι τὸ ἔθνος

The Semi Gods or Demons.

Διγυ-

Αἰγύπτιοι, παρ' ὧν καὶ οἱ λοιποὶ παρέλαβον ἄνθρωποι, θεοὺς ἐνόμιζον, μεγίστους τοὺς τὰ πρὸς τὴν βιωτικὴν χρείαν εὑρόντας ἢ καὶ κατὰ τι ἐν παιήσαντας τὰ ἔθνη. εὐεργέτας τε τούτους καὶ πολλῶν αἰτίους ἀγαθῶν ἡγούμενοι, ὡς θεοὺς προσεκυνοῦν. 'The most ancient of the *Barbarians*, especially the *Phenicians* and *Egyptians*, (from whom the rest of men received this custome) esteemed as their supreme Gods, such as found, out or administred things necessary to life, or in some regard afforded great benifit to Nations. But those who were esteemed as *Benefactors* and *Authors* of many good things, they worshipped *as Gods*, i.e. as *made Gods* or *Mediators* &c.

The First, Supreme natural God was the Sun: the original of his Deification. Gen. 1. 16. Gods delegated Dominion to the Sun communicated by tradition.

§. 4. I shall begin with the *supreme natural God* or *Gods*; and endeavor to demonstrate *his*, or their *Traduction* from the True God *Jehovah*, his *Names*, *Attributes*, *Operations*, or *Oracles*. The first great *Natural God*, the Idolatrous sons of *Noah* began to Idolize, was the *Sun*. So *Philo Byblius* out of *Sanchoniathon*, tels, that the *Phenicians* made the Sun their chief God: τοῦτον θεὸν ἐνόμιζον μόνον οὐρανοῦ κύριον, βεελσάμην καλοῦντες ὅ ἐστι παρὰ φοίνιξι κύριος οὐρανοῦ. *This they count the only Lord of Heaven, calling him Beelsamen, who with the Phenicians, is Lord of Heaven* i.e. Hebr. בעל שמים. The *Assyrians* stiled him בל *bel*, and the *Grecians* ἥλιος fro אל *El*, Gods Name. Thus *Sandford de Descensu Christi l.* 1. §. 7. where he speaks in these words, thus Englished: 'In the first place, saies he, אל *El*, Gods name offers it self, also *Elohim*, and *Elohe*; which differ so little, that ἥλιος *Helios* seems to occupie all three. For whence, I pray you, came *Helios?* the most learned confesse, that it is not of Greek origination. Some affirme that it is of *Punick*, others, that it is of *Assyrian* Origine: both of which proves what we intend. For both *Herodotus*, when he understands the Hebrews, cals them *Phenicians*; whose Tongue the *Punicks* [*Pæni ipsi quasi Phœni, corrupto nomine appellati*] so called from the *Phenicians*, used: as also *Tacitus* affirmes, that the *Assyrians* gave origine to the *Hebrews*, and possessed their Countrey. Therefore they that make *Helios* an *Assyrian* or *Phenician* name, confesse

'feſſe alſo that it is *Hebrew*: which alſo the Interpreter of *Virgil* '(*Servius Æn.* 1. 646.) demonſtrates from this argument, be-'cauſe *Helios* is drawn from that Language wherein *Hel*, Hebr. 'אל, ſignifies God. Now none can be ignorant, that in the ſa-'cred Scriptures *Hael* [Hebr. האל] is uſed for *God*, which the 'Greeks of old founded *Hel* [Gr. ηλ] as its conſeſt by our Di-'vines (*Theodor. contra* Her. *l.* 5. *c. de Spiritu S. & Nicet. Orthodc* '*lib.* 2. *c.* 29.)—Which things ſtanding thus; the Ancients (*Ma-'crob. Saturn.* &c.) did, though darkly define, or limit the univer-'ſal multitude of the Gods by the *Sun* alone: and we leſſe won-'der at it, that this God (the Sun) ſhould traduce his name from 'the *Prophetick Writings*; ſeeing hence alſo he ſeems to be fur-'niſht with his *Chariot* and *four horſes*. For; that the *Grecians* 'detorted *Elias*'s *fiery Chariot* to make up this Fable, of the 'Sun's *Chariot*, is affirmed by *Chryſoſtomus Serm. de* Helia.

The original ground and ſpring of Idolizing the Sun ſeems this. *Firſt*, God, *Gen.* 1. 16. beſtows a *delegated Dominion* on the *Sun*, making it the *Lord of the day*: ſo *Pſal.* 19. 1, 2, 3, *&c.* And without doubt this *delegated Dominion* was, by Sacred *oral Tra-dition*, handed down, throughout all Ages of the Church, by the Holy Seed, until it was committed to the Holy Scripture by *Moſes*. From this *Sacred Tradition*, lodged in the boſome of the Church, we may ſafely grant, the *Apoſtate*, ſons of *Noah*, *Cham*, &c. received ſome *notices* & diſcoveries of this *Delegated Soveraigntie* committed to the *Sun*; whence they, forgetting their *Creator*, place the *Sun*, his creature, in his room; and ſo make it their *Natural God*, and *abſolute Lord*; calling it *Baal*, *Beelſamen*, *Moloch*, *&c.* titles which import a *Soveraigntie* and *Dominion*, as *Gen.* 1. 16.

2. To this we may adde, as another *cauſe* of the *Suns* being *Deified*, its admirable *compoſure*, and *motion*; whereby the hearts of theſe *Idolatrous Sons of Noah* were raviſhed, firſt into *Admiration*, and thence into *Adoration* of this ſo *glorious* a *creature*. Indeed theſe *Admirable perfections* of the Sun, afford excellent

2. *The glorious ſtructure and re-gular motion of the Sun cauſed it to be adored.*

matter of *Admiration* and *Contemplation* to a *gracious* heart, that can *contemplate* and *admire* the infinite perfections of his *Creator*, in this glorious creature, as *Pſal.* 19. 1, 2. But an heart *Idolatrically* inclin'd, ſoon looſeth the ſenſe of its *Maker*, in ſuch *Illuſtrious* and *beautiful objects* of ſenſe. Hence *Plato*, in his *Cratylus*, draws the *origination* of the name θεὸς *God*, from θεῖν to *run*: becauſe the *courſe* of the *Sun* (their ſupreme God) was of all moſt *rapid* and *ſwift*, as *Pſal.* 19. 5. *Plato*'s own words we ſhall hereafter mention. It may ſuffice at preſent to hint, that the *ſwift* and *orderly motion* of the *Sun*, and other *Planets*, gave the firſt occaſion of their being ſo much *admired* and *adored* as Gods. This *Lactantius lib.* 2. *cap.* 24. gives as the *original cauſe* of the *Egyptian Idolatrie*. 'Seeing (ſaies he) in *Egypt* 'they could hardly contain themſelves within doors, by reaſon 'of the delicious conſtitution of their countrey, they ſpent 'whole nights in contemplating thoſe *Celeſtial Bodies*, mo- 'ving in ſuch a conſtant regular manner; whence they inſenſi- 'bly fell into this perſuaſion, that the *Stars* were *Gods*, and *Con-* 'ſervators of the *Univerſe*, which therefore they worſhipped 'with various *Rites* and *Ceremonies* &c. 3. Another cauſe of the *Suns* being *deifyed*, was thoſe *ſenſible influences*, and *effects*, which flowed from him. Man naturally is apt to aſcribe a *Divinitie* to what affords him *relief* and *ſuccor*; eſpecially if it be an *univerſal Cauſe* of Good. Now the *Sun* having ſuch a *prolifick* and *powerful influence* on all *ſublunaries*, and *ſenſibles*; no wonder if the *corrupt imaginations* of mans fooliſh heart, attribute a Deitie unto him, as *Rom.* 1. 18, 21. This was that which *inveagled* the *Idolatrick Iſraelites* into a *ſuperſtitious* Adoration of theſe *Planetarie Deities*, *Jerem.* 44. 17, 18. *for then had we plenty*, &c. Therefore God checks them for theſe *Vanities*, *Jer.* 14. 22. and *Paul*, *Act.* 14. 17. plainly indicates, that the *Gentiles*, from a vain expectation of *Succor* from theſe *Celeſtial bodies*, were inticed into an *Adoration* of them. And *Judicial Aſtrologie*, which began to flouriſh amongſt the *Chaldeans* and *Egyptians*,

2. *The Suns influence, another cauſe of its being Idolized.*

Rom. 1. 18, 21. *Jer.* 44. 17. 18.

Jer. 14. 22.

Judicial Aſtrologie.

Egyptians, even in the beginning of *Idolatrie*, afforded a more powerful *influence* to this *Idolatrick deifying* of the *Sun*. For these *Judicial Astrologers* ascribed, almost all manner of *influences* and *effects*, both *Natural*, *Moral*, and *Divine*, to these *Celestial bodies*; and then, no wonder, if they passe for *Gods*. For if we grant the *Hypothesis*, which *Judicial Astrologers* have to this very day contended for; *That these Celestial Constellations and bodies have an universal influence, not only on Natural bodies, but also on Politick States*, yea on the *spirits* of men, and that directly; this, I say, being granted, I cannot see how we can rationally denie them a *Deitie*.

4. Another *prolifick cause* of the *Suns* being *Deified*, was his *glorious Residence* in *Heaven*. There is, as 'tis observed, an *innate persuasion* in the heart of man, that the *proper Object* of our worship resides in Heaven; whence men naturally, on all occasions of *Divine adoration*, lift up their eyes to *Heaven*, as Gods place of *Residence*. Now those *Apostate sons* of *Noah*, finding nothing in Heaven more *glorious* than the *Sun*, conceit that the only *object* of their *Worship*. That these were the *genuine causes* of that *Natural worship* and *Divinitie*, which the first Idolaters gave to the *Sun*, is evident from what we find in *Job*. 31.26,27. *If I have seen the Sun* &c. This good man treats here professedly, of that *Idolatrous worship* given to the *Sun*; which in his *Age* (who lived about 450 years after the Dispersion) had gotten a great *footing* amongst those *Idolaters*. And he gives us the chief *springs* and *roots* of this *Idolatrick Deification* of the *Sun* and *Moon*; which were these. 4. *The Suns residence in Heaven a farther cause of its being Deified.* *Job.* 31.26.27.

1. An *Eye pleasing contemplation* of these *Glorious Creatures*; *v.* 26. *If I beheld the Sun when it shined* &c. This is explained by *Moses*, Deut. 4. 19. *And lest thou shouldest lift up thine eyes to heaven*] whereby is implyed that an *Idolatrick Contemplation* of the *Sun &c.* was a main cause of mens *Idolizing* of it. Deut. 4. 19.

2. Another *cause* is the *hearts Admiration* of, and *cleaving* to these glorious *objects*. So *Job* 31. 27. *If mine heart did flat-*

ter me in ſecret. The heart is the main fountain of *Idolatrie*, as
Deut. 11. 16. Deut. 11. 16. *beware leſt your heart deceive you, and turne you aſide to other Gods*: the heart is the great *Idol-maker*. Whence follows *Adoration*, which *formalizeth* the *Idol*: ſo *Job.* 31. 27. *If my mouth did kiſſe mine hand*, which was a *ſpecies* of *Adoration*. Thus the *contemplation* of the Eye draws on the *Admiration*, and affectionate inclination of the Heart; whence follows *Adoration* and *Deification* of the *Sun*, &c. This was long ago well obſerved by *Diodorus Siculus*, *lib.* 1. 'The moſt ancient In-'habitants of *Egypt* (ſaith he) contemplating the world above 'them, and the whole Univerſe, fell into a *ſtupendous admiration* 'of the Sun and Moon, and eſteemed them as *eternal* and *firſt* 'Gods: whence they called the Sun *Oſiris*, and the Moon *Iſis*, &c. Thus we ſee, how firſt the *Sun*, and then the *Moon*, and in after time the other *Stars*, came to have a Divinitie aſcribed to them. We find this well ſet forth by *Voſſius*, *de Idol. lib.* 2. *cap.* 5. 'As 'by little and little, mankind departed from the worſhip of the 'true God, ſo in the ſame degrees πολυθεότης *Polytheiſme* began in-'ſenſibly to increaſe. Firſt *Divine* honor was given to the Sun; 'becauſe there was nothing more conſpicuous, and more accep-'table to our ſenſes than it. Next, the Moon ſeemed to gain 'the ſame honor; which therefore was taken into a *copartnerſhip* 'in worſhip. Hence the ſame honor is communicated to the 'whole *hoſt of Heaven*, and then to the whole *machine* of Hea-'ven. Afterwards the like was attributed to the Elements, and 'laſtly to the whole Univerſe; becauſe the whole was conceived 'to be of a *Divine nature*. Mean while, as there is one nature of 'all things, ſo the more wiſe directed their worſhip to one *Dei-tie* &c. By which its apparent, that the more *judicious Philo-ſophers* (ſuch as *Pythagoras* and *Plato* were) acknowledged one-ly one *ſupreme* and *chief* God; which ſome made to be the *Sun*, others the true God, that firſt, infinite, eternal Being, which gave Being to all things; according to the Scripture account of God his worſhip &c. as hereafter. See more of the original of theſe

Planetarie

Planetarie Deities in *Owen, Theolog. lib.* 3. *cap.* 4. who, I confesse, has furnished me with much light herein.

Yea these glorious excellencies of the *Sun*, did not onely inveagle the hearts of poor Heathens into Idolatrie, but also many of the carnal Jews were enticed thereby. *Joseph Scaliger, Tribæres. cap.* 27. tels us, that the Sun was worshipt for a God by the *Essenes* in *Judæa*; and that which founded this persuasion in him, is an expression in *Philo* the Jew περὶ βίου θεωρητικοῦ, thus: δὶς δὲ καθ' ἑκάστην ἡμέραν εἰώθασιν εὔχεσθαι, περὶ τὴν ἕω, καὶ περὶ τὴν ἑσπέραν· ἡλίου μὲν ἀνίσχοντος, εὐημερίαν αἰτούμενοι, τὴν ὄντως εὐημερίαν φωτὸς οὐρανίου τὴν διάνοιαν αὐτῶν ἀναπλησθῆναι. 'Twice every day they (the *Eßenes*) are wont to pray; morning, 'and evening: at the rising of the Sun begging felicitie, I say, true 'felicitie; namely, that their minds may be replenisht with heavenly light. That which addes to this persuasion is a passage of *Josephus*, who, speaking of the *Essenes*, saies, that when they go to stool, having digged a pit, they sit thereon covered round with their Cloaks, ὡς μὴ τὰς αὐγὰς ὑβρίζοιεν τοῦ θεοῦ, *lest they should injure the God of Light*, i. e. the *Sun*. *Petavius*, in his Notes on *Epiphanius*, follows *Scaliger* in this persuasion of the *Eßenes* worshipping the Sun, though *C. Salmasius*, *Io: Crolus*, and *G. Vossius* dissent.

The Sun idolized by the Jews.

§. 5. Having dispatcht the *supreme natural God*, or *Gods*, which takes in the *ultimate object* of *Natural Theologie* and worship; we now proceeed to the θνητοὺς θεοὺς, the *mortal* or *made Gods*, which were intended as *Mediators* betwixt the *supreme God* and *mortal men*. For these blind *Heathens* had so far a sense of their *lapsed estate*, and *distance* from the *supreme God*, as that they conceive it too great presumption, yea *impossible* for them to have communion with him, but by some *Mediators*, or *mediums* of Worship. Whence they *canonized*, or instituted certain *midling Deities*, and *Semi-Gods*, which should be as *Mediators* and *mediums* betwixt them and the *supreme God*, to transmit their *Prayers* and *Sacrifices* to him, and his *Precepts*, *Rewards* and *Influences* to them. These *made Gods* and *mediums* of worship

The original of Demons, with their ἀποθεώσεις.

ship were either *Persons*, or *Things*. The *Persons* were the souls of some *Heroes* deceased, and *canoniz'd*: the *Things* were *Columnes*, *Pillars*, *Images*, and at last whatever carried any thing of Divinitie.

We shall begin with the Pagan *Men-Gods*, which were the first, and most *universally* received *Mediators* or *mediums* of that *Natural Worship*, which the Heathens performed to their *supreme* God or Gods. And here we doubt not but to demonstrate, that these *midling Men-Gods* or *Mediators*, were taken up in *imitation* of, and *derivation* from the *Iewish Messias*, which was *Immanuel* and Θεάνθρωπος, *God-man*, or *mediator* betwixt God and men. This we shall endeavor to make good both from their *Names*, *Nature*, *Institution*, and *Offices*. First as to their *Names*; these *Men Gods* were stiled by the *Phenicians* (where they seem to have had their original) בעלים *Baalim*, *Lords*: which name was originally sacred and peculiar to the true God of *Israel*, as tis evident from Hos. 2. 16, 17. *And shalt call me no more Baali*, &c. They were called by the *Grecians* Ἥρωες, from the *Hebrew* הורין or הורין, *Princes*, as before, *chap.* 5. §. 1. But the common name the *Greeks* gave them was Δαίμονες, *Demons*; because they had the *knowledge* and *inspection* of all human Affairs, answerable to the character of the *Jewish Messias*. The *Romans* called these *Demons*, *Semidei*, *half Gods*, *Medioxumi*, *midling Gods*, and *Deastri*, *star-Gods*: because they supposed their residence to be chiefly in some *star*: of which elsewhere. 2. As for the *original* institution of these *Baalim* or *Demons*, *Mede* on 2 *Pet.* 2. 1. (*Diatrib.* 3. *pag.* 538.) proves at large, that *the Baalim amongst the Phenicians, were nothing else but the Souls of Great men deceased, deified, and worshipped for Gods.* 'For (saith he) *Baal*, or *Bel*, a *Phenician King*, was after 'his death *Deified*: whose worship *Jezabel*, the daughter of *Itho-* 'bal, King of *Tyre*, brought into *Israel*. Whence tis most probable, the *Grecians* received their doctrine and worship of *Demons*. So *Mede* in *clavis Apocalyp.* on *Rev.* 9. 20. discourseth

The original of the Baalim and Demons.

1 *the origination of their names.* Hos. 2. 16, 17.

2 *The original of their institution.*

Rev. 9. 20.

of

of these *Demons*, as the same with those *Baalim*, stiled also in Scripture the *Host of Heaven*, from *Belus* a *Phenician King* &c. Though it is not improbable, that *Belus* the *Phenician King*, might be so called from *Baal*, or *Baalim*, their *Gods* and *Lords*; and these so called from *Baal*, God's name. That these *Baalim*, or *Demon Gods*, were none other than the Souls of some Great *Heroes* deceased, is evident from Ps. 106. 28. *They joined themselves to Baal-peor, and ate the sacrifices of the dead.* 'Hereby (saies 'Deodati) is signified the origine of Idolatrie, which began by 'attributing *divine Honor* to persons deceased. *Thales* and *Pythagoras* seem the first that brought these *Demons* to any exact *Idea*, *forme*, or *shape*. Tis true, the Poets *Orpheus*, *Homer*, and *Hesiod* brought some rude *Ideas*, or rather first lines out of the Oriental parts, *Egypt*, &c. yet (as *Plato* well observes) they made little distinction betwixt their *Demons* and *superior Gods*. But *Thales* and *Pythagoras*, who conversed in *Egypt*, and dealt much in *Jewish Traditions*, paring off many Poetick fables, and ridiculous Attributes applied to those Demons, made them more *Artificial* and *Philosophick Mediators*. *Plutarch* gives us the *mode* how this Pagan ἀποθέωσις or *Deification* was accomplished. 'We ought (saies he) to judge, and firmely believe, that 'the souls of *virtuous* men; according to *Nature* and *Divine* 'justice, become of holy men and Saints, *Demie-Gods*; and of 'Demie-Gods, after they are perfectly (as in the sacrifices of 'Purgation) purified, they become entire and perfect Gods. *Montaigne* (*Essais liv. 2. chap. 12.*) gives it us more fully thus: 'See a little this mode of ancient *Deifications*. After the grand 'and proud pompe of Enterrement, when as the fire began to 'seize on the top of the Pyramide, and the bed whereon the 'person deceased lay, they let flie, at the same time, an Eagle, 'which flying aloft, signified, that his soul flew up to Heaven. 'whereof we have a thousand *Medailles* &c. To this Pagan *Deification* of their *Demons*, the Popish *Canonization* of their *Saints* exactly answers, as their *Canonists* ingeniously confesse;

Psal. 106. 28.

The mode of this Pagan ἀποθέωσις.

and

and both one and t'other were but corrupt imitations of the true Messias, &c. as hereafter shall be proved.

3. *The nature and condition of these Demons.*

3. As for the *nature* and *condition* of these *Demons*, the Poets *Orpheus*, *Homer*, and *Hesiod* discourse somewhat *confusedly* of them: but the *Philosophers*, who were the chief *Founders* and *Promotors* of this δαιμονολογία *Demonologie*, treat more *distinctly* of them. Thus *Plutarch* (*Placit. Philos.* 1. 8.) tels us, that *Thales, with Pythagoras, Plato, and the Stoicks hold, that the Demons are spiritual substances, of a middle nature and condition betwixt the Immortal* Gods, *and the Heroes.* This opinion *Thales* is supposed to have brought with him from *Egypt* into *Greece.* For that the *Egyptians* held the same, is affirmed by *Jamblichus de myster. Ægypt.* But there is none that treats more accurately and amply of these *Demons*, their *nature*, and *qualitie*, than *Plato*; who in his *lib.* 13. *de legib.* cals them θεὸς γενητὸς *begotten* Gods, also ὁρατὸς *visible* Gods. Again, he makes them to be εἴδωλα καὶ εἰκόνας, *Idols* and *Images* of the *supreme* God, the *Creator.* And more fully in his *Symposium*, *fol.* 202. &c. he describeth these *Demons* to be of a *middle nature*, betwixt God and men: his words are πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ, καὶ ἑρμηνεύει καὶ διαπορθμεύει &c. *Every Demon is between God and man, being plac'd in the midst of both.* He likewise cals these *Demons* ἔργα θεοῦ, *the works of God*; and τὰ ὑπὸ θεοῦ γιγνόμενα, *things made by God*: and sometimes he cals them ἀθανάτους *immortal.* As for the *qualitie* and *dignitie* of these *Demons*, he saies (*Politic. fol.* 251.) Δαίμονας συναρχοντας τοῦ μεγίστου θεοῦ, *Demons are Co-rulers with the greatest God.* All which *Platonick Contemplations* exactly answer to the Scriptures *character* of the *true Messias*, who is said, in regard of his *Humanitie*, to be *made*, or *begotten*; also a *visible Image* of the *invisible God*; θεάνθρωπος, *God Man*, and *Mediator* betwixt God and man; also *Co-ruler* with God, &c.

Demons, *midling Gods.*

4. *The offices of these Demons answerable to those of the true Messias.*

4. Lastly, we have a very ample and exact account in *Plato*, concerning the *offices* of these *Demons*; which fully answer to, and therefore, we may presume, were originally traduced from the

the Scriptures account of *Christs offices.* So *Plato, Sympoſium fol.* 202. &c. After a diſcourſe of the Nature of this *Demon*, *Socrates* demands, τίνα δυνάμιν ἔχον τὸ Δαιμόνιον, *what facultie or power has this Demon?* *Diotima* replies: Ἑρμηνεύον καὶ διαπορθμεύον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, (they have a *facultie*) *to interpret and tranſmit the Affairs of men to the Gods, and the Affairs of the Gods to men.* Then he proceeds to explicate, what theſe Affairs of men and the Gods were: τῶν μὲν δεήσεις καὶ θυσίας, *of Men, the prayers and ſacrifices*; τῶν δὲ ἐπιτάξεις τε καὶ ἀντιδόσεις τῶν θυσιῶν, *but of the Gods, their Commands, and Rewards for ſacrifices.* And hence taking occaſion to open his mind more fully, he ſaith, 2. that all *Divination* proceeds from the conduct of theſe *Demons*: 3. That alſo by virtue of their *Mediation*, all *Communion* with the Gods is tranſacted: θεὸς δ' ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσα ἡ ὁμιλία καὶ ὁ διάλεκτος θεοῖς πρὸς ἀνθρώπους &c. *God mixeth not with man, but by the mediation of this Demon; by whom all communion and conference betwixt the Gods and men is maintained.* Wherein we have all the Offices of Chriſt explicated by *Plato*, and applied to his *Demon*; which we cannot rationally imagine, could ever have entred into his brain, without the aſſiſtance of ſome *ſacred Tradition.*

1 Demons tranſmit the worſhip of men to the Gods, and the rewards of the Gods to men.

2 Demons the Authors of Divination.

3. Demons, mediators betwixt the Gods and men in order to Communion.

The *Pythagoreans* held the ſame ſentiments of theſe *Demons*; ſo alſo the *Stoicks*, as *Laertius* in *Zeno*: φασὶ δ' εἶναί τινας δαίμονας ἀνθρώπων συμπαθείαν ἔχοντας, *they ſay alſo, there are certain Demons, which have a ſympathie with, or care of men.* And as the Pagans took the Idea of their Δαιμονολογία *Demonologie* from the Scriptures account of the true *Meſſias*, ſo in like manner the *Papiſts* received the *original Idea* of their δουλάτρεια *Saint worſhip*, from this *Pagan Demonologie*; as tis evident from 1 Tim. 4. 1. διδασκαλίαις δαιμονίων, *doctrines of Demons*: which is excellently opened and demonſtrated by *Mede* on this text, in a Treatiſe called, the *Apoſtaſie of the latter Times*, from *pag.* 31. to 37. *edit.* 1. But more concerning the Traduction of *Pagan Demons* from the true Meſſias, in the following diſcourſe of *Pythagorean* Philoſophie.

Other mediums of Natural worship.

§. 6. Beſides theſe *Men-Gods*, or *Demons*, the Pagans had many other *mediums* of Worſhip, which were a kind of *midling* or *repreſentative Gods*, interpoſing betwixt them and the *ſupreme God* or *Gods*. Amongſt theſe we may reckon their *ſacred Columnes*, which the *Greeks* call στήλας *Stelas*: ſo the LXX on

1 *The Pagan Columnes.*

Lev. 26. 1. Deut. 16. 22. where they render מצבה *pillar*, by στήλας; which *Kimchi* makes to be a *ſtone erected for prayer*. Much of the ſame import were the βαιτύλια *Baetylia*; which were at firſt onely *ſymbols* of a *Divine preſence*, but afterwards abuſed to *ſuperſtition*, and made Gods, as in the former Chapter, §. 8. *Clemens Alexandrinus* tels us, 'That theſe στήλας, or ſacred Co-'lumnes, were invented in imitation of the pillar of Cloud, that 'went before the *Iſraelites* in the wildernes. Certain it is, that the wiſer of the Pagans did not worſhip theſe *Stones* as *ſupreme* Gods, but at firſt onely as *commemoratives* of ſome *Divine preſence*; and afterwards as an *Organ* or Bodie, which was informed and actuated by ſome *Divine* or rather *Demoniack* Spirit.

2 *The Pagan* ἀγάλματα.

2. Of the ſame import alſo were the Heathen ἀγάλματα, or *Images artificially* compoſed, for the reception of ſome *Divine ſpirit* or *Influence*. For theſe poor *Heathens* finding their ſupreme Gods, the Sun, Moon, &c. too remote and abſent, they conceit it neceſſarie to have certain *Images* and Symbols, to repreſent and receive the *Influences* of their *abſent* Deities. This *ſuperſtitious* inclination induced the *Iſraelites* to make a *Calf*, Exod. 32. 1. *Plotinus Ennead. 4. lib. 3. cap. 11.* unfolds this whole

Exod. 32. 1.

myſterie, ſhewing, 'that they eſteemed not theſe Images or 'Pillars, *ſimply* and abſolutely as their chief God; but onely as '*ſymbolick bodies*, *informed* and influenced by the *ſoul* of their God: as a Glaſſe is informed by the Image or *ſpecies* that fals upon it, of which elſewhere. Unto this Head alſo we may refer the numerous multitude of *Egyptian petty* Deities; which were made, not the *ultimate object* of their *Adoration*, but onely *mediums* thereof. For finding, as they thought, ſomewhat of *Divinitie* in almoſt every Creature, they made it a *medium* of adoring

doring their supreme Gods. All these *symbolick Images*, *sensible Formes*, and *visible Representations*, which the wiser Heathens used as *natural Mediums* of that *Devotion* and Worship, they bestowed on their supreme God, seem to have received their original *Idea* and *derivation* from those Symbolick *Types* and *shadows*, which were appointed the *Jewish Church*, for the more solemne Celebration of God's worship, as hereafter.

The original seats of Pagan Theologie.

§. 7. Having gone through the *Objects* of *Natural Theologie*, with the *original grounds* of their being Deified and Adored, we now proceed to a more full Inquisition into the particular Places where this *Pagan Theologie* first took root, and whence it diffused it self into other parts, together with the *Causes* thereof. We have afore (§. 4.) shewed, that the *ultimate* and supreme *Object* of this their Natural Theologie was, amongst the first and most of the Pagans, made to be the *Sun*; and that in Imitation of the true God, *Creator* of Heaven and Earth, who inhabits the Heavens. As for the *Time* when men began first to *Idolize* and *adore* the Sun, it cannot be precisely determin'd: some fixe the time about the Nativitie of *Serug*, 63 years after the *Babylonian dispersion*. But *Owen* (*de Idol. lib. 3. cap. 7. pag. 212.*) conceiveth, that immediately after the *Babylonian dispersion*, the *Apostate seed*, forsaking the worship of the true God, fell to *adore* the *Sun*. And that which seems to confirme this perswasion is, that *Nimrod*, by the *Assyrians* called *Belus*, the first that usurped *temporal Monarchie* and *Dominion* over his brethren, whilest living and after his death, was Deified by them under the name of *Bel*, which the wiser of them φυσικῶς applied to the *Sun*. That the *Deification* and *Adoration* of the *Sun* was very ancient, is evident from *Moses*, Deut. 4. 19. and Job 31. 26, 27.

The time when this Natural Theologie began.

But to come more closely to our present *subjectum*. The *original seat* or place, where this *Natural Theologie* began, is left somewhat uncertain by Antiquitie. *Diodorus Siculus* (*Biblioth. lib. 1.*) makes the *Egyptians* the first that led the dance to this

The original seat of Pagan Theologie not Ægypt.

superstitious Adoration of the Sun: who is followed herein by *Lactantius*, and others. Yet I would, with submission, incline to think, that the *Babylonians* and *Chaldeans* were the first, that broached this *Natural Adoration* of the *Sun*. And that which confirmes this opinion is, first *Scripture evidence*; as Rev. 17. 5. where *Babylon* is called *the Mother of Harlots* &c. i. e. saith *Mede*, the first *Parent* of *Idols*; for *Babel*, as she was the first seat of *temporal Monarchie*, so also of *Idolatrie*. This is farther evident from *sacred Historical Observation*; which gives us an account of the *mode*, or manner how the *Sun* was at first worshipped. Thus Job. 31. 26, 27. *If I have kissed my hand with my mouth* &c. So 1 King. 19. 18. *and every mouth which has not adored him, kissing the hand.* These places refer to the Gentiles *mode* of adoring the *Sun*, *by lifting the right hand to their mouth*; of which there is frequent mention amongst *Pagan Writers*. So *Apuleius Apol.* 1. *for worship sake to move the hand to the lips*. The same *Tacitus* expresseth, by *worshipping with the hand*; and *Martial*, by *saluting with the hand*: 'which (saies *Vossius*, *de Idol. lib.* 2. *cap.* 3.) was most ancient, and perchance sprang from the manner of worshipping the Sun, 'in those first times, especially at his rising &c. So *Glassius*, *Grammat. S. lib.* 4. *Tract.* 2. *Observ.* 22. on Job. 31. 27. ומשק ידי לפי *and my hand hath kissed my mouth*. 'The sense 'is, If when I have seen the Sun and Moon, I moved mine 'hand to my mouth, by way of worship. So *Drusius lib.* 1. *Observ. cap.* 20. where, out of *Minutius felix* in *Octavio*, *Apuleius apol.* 1. *Plinie lib.* 28. *cap.* 2. he demonstrates this to be an old Rite of Idolaters, 'that when they passed by any Temple, they 'moved their hand in reference to a kisse, whereby they wor-'shipped their Idol God, &c. So *Mollerus* in Psal. 2. 12. 'This '(saies he) was one kind of Idolatrie: for seeing men could not 'attain to kisse the Sun and Moon with their mouth, they ex-'tended their hands to those Celestial bodies, and thence mov-'ing it back to their mouth, they kissed it (in token of homage

Chaldea the first seat of Natural Theologie.

Job. 31. 26, 27.
1 *King.* 19. 18.

and

and worship). Now wee know this *Mode* of worshipping the *rising Sun*, was peculiar to the *Chaldeans* and *Persians*, at leastin its *primitive Institution*. But more of this in what follows.

Amongst the *Assyrians*, one *chief Seat* of this *Natural worship* given to the Sun, was *Ur* of *Chaldea*, mention'd *Gen.* 11. 28.31. so called from אור *or* the *Sun*, as he is stiled *Job.* 31. 26. For אור *Ur* is evidently the same originally with אור the *Sun*: whence sprang the *Egyptian* Ὧρος *Orus*, and the *Greek* ἄυριον, and the Latin *aurora*; as from אור *Ur*, the Greek πῦρ, and the Latin *Uro*; of which hereafter in the *Historie of the Creation*. This also suits exactly with the wonted origination, which the Learned give of this *Chaldean Ur*; namely, that it was so stiled from אור *Ur*, that *sacred fire*, which was worshipped here; the Original whereof seems this. The *Zabii*, or *Chaldean* Philosophers, supposed the *Sun*, their *chief God*, to be a *globe of fire*; whence they worshipped *fire* as a *symbol* thereof; and so from the *Suns* name אור *Or*, called this Citie of *Chaldea*, where he was worshipped, אור Ur, which signifies both *Light* and *Fire*.

Gen. 11.28.31. *Ur of Chaldea so stiled from* אור *Or the Sun, which was here worshipped under the Symbol of fire.*

Thus *Glassius* (*Grammat.S.lib.4.Tract.3.observ.6.*) on *Neh.* '9.7. *and* I *brought him*, מאור, *out of* Ur *of the Chaldeans*. The 'vulgar Latin renders it, *from the fire of the Chaldeans*; which 'elsewhere it translates, *from* Ur of the *Chaldeans*, Gen. 11.31. '*&c.* *Ur* is the name of a Citie, which the Greeks call οὐρὴν & 'οὐρίαν; wherein the *sacred fire* was (as it is conceived) *conserved*, 'and *worshipped* by the *Chaldeans*; whence it was called *Ur*, 'which otherwise signifies *Fire*. So *Forsterus* in *Lex*, informes 'us, that *Ur* had its appellation from *fire*; which the *Chaldeans* worshipt as a God: for when they saw, in times past, *fire* 'descending from Heaven, and consuming the Sacrifices of the '*Patriarchs*, they supposed it to be a *God*. Thus *Forsterus*. Though I conceive (with submission) that the main reason they worshipt *fire* as a God, was; because they supposed the *Sun*, their chief God, to be a *Globe of Fire*, as hereafter *B.3.C.3.§9.*

As

As for the *first Institution* of this *sacred fire*, they refer it to *Nimrod*: so the writer of the *Alexandr: Chronicon pag.* 64. Αὐτὸν Νίνον ἢ Νεβρὼδ οἱ Ἀσσύριοι προσηγόρευσαν. Οὗτος ἐδίδαξε Ἀσσυρίους σέβειν τὸ πῦρ. *The Assyrians surnamed Nimrod Ninus, This man taught the Assyrians to worship fire.* In this Citie of *Ur*, where this *sacred fire* was worshipped, as a symbol of the *Sun*, *Haran Abrahams* brother died, as *Gen.* 11. 28. And 'tis conjectured *Abraham* himself was borne here: from whence he went forth as *Gen.* 11. 31. being *called to the foot of God.* So *Esa.* 41. 2. *called him to his foot*, i. e. God called him to leave his Idolatrous kindred, and to follow his conduct to the promised land.

Nimrod the first institutor of sacred fire, as a Symbol of the Sun.

The Sun worshipt under Bel from אֵל *El, thence* ἥλιος.

The chief names under which the *Sun* was worshipped amongst the *Assyrians* were first *Belus* or *Bel*: which some derive from בַּעַל *baal* a Lord; others, and that more properly, from בֵּל *bel* (without ע) and this from אֵל *El*, *Gods name*: whence the Greek ἥλιος the *Sun*. Thus *Servius* and *Sandford*, as before §. 4. so *Esa.* 46. 1. *Bel is broken down.* That by *Bel* here is meant the *Sun*, *Vossius* asserts. 'Tis true; if we take it ἱστορικῶς *historically*, it may be applied to *Nimrod*; who passed amongst the *Chaldeans* under the name of *Bel* or *Belus*; but if we take it φυσικῶς *Physically*, for their first *supreme God*, so it implies the *Sun*, as *Vossius Idol. lib.* 2. *cap.* 6. Hence *Plinie*, *lib.* 37. *cap.* 10. makes mention of a certain precious stone consecrated to the *God* of the *Assyrians*, called the *eye of Belus*; by reason of its resemblance to the *Sun*. Now this name *Bel*, whether we draw it from בַּעַל *Baal Lord*, or from אֵל *El* God, it is evidently no other than a *corrupt imitation* of some *sacred name* of God.

Esa 46. 1.

2. *The Sun called Adad.*

2. The *Sun* was also called by the *Assyrians Adad*: so *Macrob. lib.* 1. *Sat. cap.* 23. 'See what the *Assyrians* (saies he) ima-'gine of the power of the *Sun*. The God which they worship 'as the Supreme and greatest, they call *Adad*, which signifies '*One*, &c. This title is generally granted to be of *Hebrew* and sacred original, though persons differ in its *Radix*; some drawing it from אָחַד *Achod* (mentioned *Esa* 66. 17.) *one*: others

from

from הוד *beautie.* The Great *Promotors* of this ἡλιολατρεία *Sun-worship*, among the *Chaldeans* were אביים *Zabii* their chief *Philosophers.* Of whom see more largely in *Part* 2. *B.* 1. *ch.* Of *Chaldean Philosophie.* That the Sun was worshipt as a God among the *Sabeans* (who appertained to the *Chaldeans*) appears from that of *Theophrastus*, *lib.* 9. *Hist. Plant. cap.* 4. Συνάγεται πάντα χόθεν ἥ σμύρνα καὶ ὁ λίβανωτὸς εἰς τὸ ἱερὸν τὸ τοῦ ἡλίου. τοῦτο δ' εἶναι μὲν τῶν Σαβαίων, ἁγιώτατον δὲ πολὺ τῶν περὶ τὸν τόπον. So *Vossius de* Idololatr. *Addenda l.* 2. *p.* 11.

As the *Sun* was the first and *supreme* God amongst the *Chaldeans*, so in aftertimes, the *Moon* also began to receive *Divine Honor* and *Adoration.* The *Motives* that induced these blind Heathens to *Idolize* this piece of Gods workmanship, were these, or such like. 1. The *Dominion* which God in the first Creation delegated to her as Regent of the *Night.* So *Gen.* 1. 16. 17. concerning which the Heathens received some imperfect *notices*, by *tradition* from the Church of God, *&c.*

The moon worshipped also as God: and the motives hereof.

Gen. 1. 16. 17.

2. The *admirable composure* of the Moon, and its apposite *situation* in Heaven; together with its differing φάσεις, and *Aspects*; its *Conjunctions* and *Oppositions* to the *Sun*; its *Increases* and *Decreases*; with its powerful *Influences* on all *Sublunary*, especially moist bodies, gave a great occasion of its *first Adoration.* Thus *Aristot. de generat. Animal. cap. ult.* διὰ τὴν πρὸς τὸν ἥλιον κοινωνίαν καὶ τὴν καταληψιν τοῦ φωτὸς, γίνεται γὰρ ὥσπερ ἄλλος ἥλιος ἐλάττων. *By reason of its communion with the Sun, and reception of light: for it is as it were a lesser Sun.* Hence the *Moon* is stiled by the *Chaldeans Nebo*, *Esa* 46. 1. &c. as before *Cap.* 2. §. 5.

Esa 46. 1. *Nebo.*

Thus much for the *Chaldeans* supreme Gods, which filled up a great part of their *Natural Theologie*, especially in the beginning thereof. For the *Chaldean Philosophers* stiled *Zabii*, (whence the whole of their Theologie was termed *Zabaisme*) allowed not of any but θεοὺς φυσικοὺς *Natural Deities*; the chief whereof was the Sun. As for the *Demons* and *Heroes*, they seem to have had their first institution in *Phenicia*, or *Egypt*; and belonged more properly to the *Grecians.*

§. 8. To

Of the Perſians, their natural Theologie, & its ſymbolizing with the Chaldean.

§. 8. To the *Natural Theologie* of the *Aſſyrians*, we may refer alſo that of the *Perſians*. For the ancient *Perſian Magi* (as we ſhall hereafter prove in the *Perſian Philoſophie*) received their firſt *Inſtitutes* and *Rites* from the *Chaldean Zabii*, which is ſufficiently evident by their *Symbolization*. For look as the *Sun* was called by the *Chaldeans*, *Bel* and *El*, from אל *El*, and worſhipt at *Ur* under the *Symbol* of *fire*; (becauſe they ſuppoſed him to be compoſed of fire as the original word אור *or* ſignifies) ſo amongſt the *Perſians*, the Sun was called Ὠυανὸς *Omanus*, or Αμανὸς *Amanus*, from חמה *Chama* or *Ama*, which ſignifies both the *Sun* and *fire*, or the *fiery Sun*, from חום *Chom Heat*. Thus *Strabo. lib.* 11. makes mention of Ἀμανὸς, the *Perſian God*: from this *Amanus* (*Heb.* חמה) ſprang the *Perſian* חמנים *Chamanim*; which the Greeks called πυραθεῖα Pyræthea *ſacred fires*, or rather *Hearths*, where their *ſacred fire* was preſerved and worſhipped as a *ſymbol* of the *Sun*, their *fiery God*. Hence *Levit.* 26. 30. we read of חמניכם *Chamanicem*; which ſome render *your images*: but *Voſſius* (*de Idol. lib.* 2. *c.* 19.) tranſlates it *Pyræa* vel *pyræthea veſtra* your *Hearths*, whereon *your ſacred fire* (the ſymbol of the Sun) is preſerved and worſhipped, anſwerable to that at *Ur* in *Chaldea*. In imitation whereof the *Grecians* alſo had their *ſacred fire*; which they worſhipped, called Ἑστία, *i.e.* ſaies *Voſſius*, from אש יה the *fire of Jah*, or *Jehovah* (of which ſee more in the *Chaldean* Philoſophie.

The Sun ſtiled Amanus from חמה *the Sun.*

Levit. 26. 30.

This *Amanus* or *Sun God*, worſhipt under the *Symbol* of fire, was called alſo by the *Perſians*, *Mithras*. So *Heſychius* Μίθρας ὁ ἥλιος ἐν Πέρσαις, *amongſt the Perſians the Sun is called Mithras*. Again, Μίθρης ὁ πρῶτος ἐν Πέρσαις θεός: *Mithras is the chief God amongſt the Perſians*. The *Origination* of the word, *Voſſius* (*de Idolol. lib.* 2. *c.* 9.) fetcheth from the *Perſian* מהר *Mether*, or *Mither*; which ſignifies *Great*; and in the *comparative* מהרי *Mithri* or מהר *Mithra*, *Greater*, the ſame with Κύριος *Lord* or *Major*: whence *Scaliger* derives *Mithridates*, &c.

Mithras.

Farther,

Farther, that the Sun was the Supreme God the *Persians* worshipped, is evident from the *Sacrifices* they performed; Of which *Herodotus lib.* 1. gives us this account, Θεῶν δὲ μόνον ἥλιον σέβονται καὶ Διὶ θύουσι ἵππους, *They worship the Sun as the only God, and sacrifice Horses to him.* The like *Strabo* 11. and *Trogus* or *Justin lib.* 1. *The Persians believe the Sun to be the only God, and consecrate Horses to him.* This piece of *Asiatick* Idolatrie was imitated by the *Israelites*; as it appears from 2 *King.* 23. 11. where 'tis said, *Josias abolished the Horses, that the Kings of Judah had given to the Sun—and burnt the chariots of the Sun with fire.* This plainly refers to this *Persian Idolatrie*, which the *Israelites* had suckt in. Whence also *Ezek.* 8. 16. The *Israelites* are reprehended for *that they turned their faces towards the East, and worshipped the Sun.* Which was a piece of superstition they borrowed from these *Asiaticks*. *Horses sacrificed to the Sun.* 2 *King.* 23. 11. *Ezek.* 8. 16.

Albeit the *Persians* admitted some kind of *Symbols*, in the worship they performed to the *Sun*, their *supreme God*, yet they *rejected* all kind of ἀγάλματα Images, as unmeet to have any place in their *Natural Theologie*: Thus *Owen* (*de Theolog. lib.* 3. *cap.* 8. *pag.* 223.) 'In those ancient times amongst many 'Nations, ἀγάλματα, *Images* were in no use, no not known; yea, 'some abhorred them. This is evident of the *Persians*, who 'took them away, *&c.* Thus we have gone thorough the *Natural Theologie* of the *Chaldeans* and *Persians*, shewing how both worshipped the *Sun* as their supeme God, under the natural *Symbols* of *sacred Fire*, *Kissing the hand*, *bowing towards the East*, *&c.* without those pompous *Images*, and *Ceremonies*, which the *Grecian Hellenisme* afterwards introduced.

As for the main *composers* and *promoters* of this *Natural Theologie*, they were *Philosophers*, especially *Astrologers*, who were called by the *Chaldeans* Zabii; whence their *Theologie* was called Zabaisme; which contained *Institutes for* the right worshipping their *Planetary Deities*; which were the figments of their *Astrological Contemplations* and *admirations*. These *Philosophers or* *The Zabii and Magi, the first Institutors of this Natural Theologie.*

Astrologers, we called by the *Persians*, who borrowed the choicest parts of their *Natural Theologie* or worship from the *Chaldean Zabii*; as we have hereafter proved in our Discourse of the *Chaldean* and *Persian Philosophie*. Yea according to the relation of our *English men*, who visited *East-India* Anno 1595. The *Bamians*, Priests of those *Indians* who inhabit *Cambaia*, worship the *Sun* for their God; professing themselves to be descended from *Noah*, *&c.* as *Sandford Descens. l.* 2. §. 84. Now to sum up the Heads of this *Demonstration*. It seems evident, that these *Chaldeans* and *Persians* took the Original *Idea* of this their *Natural Worship* performed to the *Sun*, from that worship which was due, and so performed by the holy seed of *Shem*, to the true God, *Creator* of *Heaven* and *Earth*, in whose room they place the *Sun*; because their foolish hearts could not comprehend the Invisible God.

The Egyptians Natural Theologie.

§. 9. We now proceed to the *Natural Theologie* of the *Egyptians*, who also worshipped the *Sun* as their chief *Natural* God. So in the *Egyptian Theologie*, they stile the *Sun* μόνον ἡφαιστὸν θεὸν The *only God of Heaven*. The Original cause how the *Sun* came to be *Deified* and *worshipped* by the *Egyptians*, was their natural inclination to *Astrologie*, for which they had no small advantages, by reason of the situation of their countrey, and the serenitie of the Heavens in those Parts; which induced them to spend much time, in *eye-pleasing contemplations* of the *Sun*: whence their hearts were enticed, first into *Admiration*, and thence into an *Idolatrick Adoration* thereof: as has (before §. 4.) been proved out of *Diodorus lib.* 1. and others.

The Sun stiled Horus from אור

The *Sun* was worshipped by the *Egyptians* under sundry *Symbolick* appellations. 1. He was stiled Ὧρος *Horus* or *Orus* from אור *light fire*, or the *Sun*: *Os* being added by the *Grecians*, according to their wonted *mode*, only as a production of the name. That אור signifies the *Sun*, is evident from *Job.* 31. 26. *If I saw* אור *the Sun*: of which see more *B.* 3. *C.* 3. §. 9. Thence came Ὠριγένης *Origenes*, as ἀπὸ τῦ Διὸς Διογένης. This *Egyptian*

Job. 31. 26.

Orus

Orus or *Horus Suidas* makes to be the same with the *Grecian Priapus*, and both *Symbols* of the *Sun*. So *Suidas* in Πρίαπος. τὸ ἄγαλμα τοῦ Πριάπου, τὸ Ὦρυ παρ' Αἰγυπτίοις κεκλημένου, ἀνθρωποειδὲς, ποιοῦσιν ἐν τῇ δεξιᾷ σκῆπτρον κατέχον. *The image of* Priapus, *called by the Egyptians Horus, they frame with a human forme, holding a scepter in his right hand &c.* whereby, saith *Vossius*, is signified the *Empire* of the Sun over the whole world. Thus for *Orus* considered Physically. If we consider Orus Mythically or Historically for a man, then we may with *Sandford (de Descens. l. 1. 19.)* suppose him to be the same with *Aaron*: whence the fable of *Orus's* being brother to *Osiris*; whom *Sandford* takes to be *Moses*: or else we may take *Orus* or *Horus* to be the same with *Hur*.

Ex אור *Job.* 31.26. *Sol Ægyptius Orus appellatur Glass. Rhetor. Tract.* 1. *cap.* 4.

2. The Sun was also worshipped in *Egypt* under the name of *Osiris*. Thence the Ancients call *Osiris*, *Titan*, and *Phœbus*. And *Diodorus*, *Biblioth.* 1. makes *Osiris* to signifie the same amongst the *Egyptians*, as πολυόφθαλμος *many eyed*: an *Epithet* given the Sun, by reason of his *diffusion* of *raies* and *light*, into all parts of the World. 'Tis true, *Osiris* taken *historically* signifies *Mitsraim* the son of *Cham*, or *Moses* (as *ch.* 4. §. 10.) but if we consider him φυσικῶς *Naturally*, he is usually made a *symbol* of the *Sun*. So *Diodorus Siculus Biblioth.* 1. Πρῶτον μὲν Ἥλιον βασιλεῦσαι τὸν κατ' Αἴγυπτον, ὁμώνυμον ὄντα τῷ κατ' οὐρανὸν ἄστρῳ. *The Sun reigned first in Egypt, sirnamed by the star which is in* Heaven, i.e. *Osiris*.

Osiris the Sun.

3. Again at *Heliopolis* in *Egypt*, the Sun was worshipped under the *Symbol* of *Mnevis* a *sacred Bull*; so *Macrobius lib.* 1. *Sat. cap.* 21. 'At *Heliopolis*, there was a Bull consecrated to the Sun, which they worshipped under the title of *Neton*, *&c.* For *Neton*, saies *Vossius*, we must read *Mnevis*. This *Heliopolis* was the same with that which the Hebrews call *Beth* seems *the house of the Sun*, or, as you have it more fully *Esa* 19. 18. *the Citie of the Sun*. I am not ignorant that our English version renders the Hebrew *Heres destruction*: but *Grotius* gives it another translation, rendring it *the Citie of the Sun*, i.e. (saith he) *Heliopolis a citie devoted to* Idols, *where* Mne-

Mnevis the Sun

Esa 19. 18. *Heliopolis: Græcis urbs antiqua, præcipua Idololatriæ sedes. Grot.*

Eſa 19. 18. vis *the ſacred bull was worſhipped.* *Gataker* on *Eſa* 19. 18. עִיר הַהֶרֶס, ſpeaks thus: 'There is a double reading here in the 'Hebrew. Some render the text *Heliopolis*, or *the citie of the 'ſun ſhall be accounted one.* There were diverſe Cities, in diverſe 'countries, conſecrated to the Sun, and that bare therefore his 'name, being deemed one of the Heathens *Principal Gods*: 'of this ſort was *Bethſemes* among the *Cananites*: *Kirheres*, and '*Kirhareſheth* among the *Moabites*: and among the Greeks '*Heliopolis*; called by the Latins *ſolis oppidum.* This Citie, 'called ſo anciently, but in latter times *Damiata*, was a Citie 'much addicted to Idolatrie; and is reckoned, by *Herodote*, for 'one of the ſix, unto which the *Egyptians* uſed, at ſome ſet times, 'to repair out of all quarters; becauſe there was their famous 'Temple of the *Sun*, and there was kept *Mnevis*, one of their 'ſacred *Buls*, which they worſhipped for a God; as *Apis*, the 'other of them at *Memphis*: ſo that the Prophets intendment 'is to intimate, that ſome of thoſe *Egyptian* Cities, that had 'been moſt polluted with Idolatrie, ſhould receive the ſincere 'ſervice and worſhip of God *&c.* of which ſee more *chap.* 7. §. 10.

Apis the Sun. 4. As the Sun was worſhipped at *Heliopolis* under the *ſymbol* of *Mnevis*; ſo at *Memphis* under the figure of *Apis*, another *ſacred Bull*, which hiſtorically refers to *Joſeph*, (as before *chap.* 7. §. 10.) but *Phyſically* to the *Sun.*

5. The Moon was worſhipped amongſt the *Egyptians*, under the name of *Iſis.* So *Diodorus Biblioth. lib.* 1. tels us; 'That 'the moſt ancient *Egyptians*, contemplating and admiring 'greatly the Celeſtial bodies of the *Sun* and *Moon*, judged 'them to be the eternal firſt Gods; whence they called the 'Sun *Oſiris*, and the *Moon Iſis*; which they picture with Hornes; becauſe the *Moon*, in its increaſe, is horned. Of *Iſis* ſee *ch.* 2. §. 5.

The Egyptian Demons. As the *Egyptians* had their ſupreme God or Gods, ſo alſo their *Deaſtri* or *Demons*; which were as *Mediators* 'twixt them and

and their ſupreme God. So *Herodotus lib.* 2. makes mention of twelve *Egyptian Gods*, which were no other than the 12 *Signes* of the *Zodiack*; whereof one was *ſupreme*, and the reſt *ſubordinate* to, and *Mediators* with that *ſupreme* God &c. Yea, in proceſſe of time, the *Egyptians* made every creature, that had any thing of Divinitie in it, as a *medium* or *Symbol* of that worſhip they performed to their *ſupreme* God. Whence we may collect, that the *Egyptian* Gods came to multiplie into ſuch an infinitie, not from a multiplicitie of *ſupreme* Gods, but of *mediums*, or *ſymbols*; whereby they worſhipped the *Sun* their ſupreme God. That the *Egyptians* had their *Demons*, or *midling* Gods, which were to be *Mediators* betwixt them and their *ſupreme* God, is evident from what is generally aſſerted of *Thales* and *Pythagoras*, that they brought their *Demons* and *Demonologie* out of *Egypt* into *Greece*. And *Bochart*, in a Sermon at *Caen*, aſſerted, that the *Egyptians had a citie which was ſtiled* πόλις Ἡρώων, *the citie of the Heroes*, or *Demons*, of whom *Joſeph* is ſuppoſed to have been the firſt.

§. 10. I come now to *Natural Theologie*, as it flouriſhed amongſt the *Phenicians*; who gave, if not the firſt lines, yet the main *lineaments* and *forme* to the *Pagan* δαιμονολογίαν *Demonologie*. The *Phenicians* ſtiled their ſupreme God בעל *Baal*, or *Belus*; which *hiſtorically* refers to the firſt *Phenician* King, but φυσικῶς *phyſically* to the Sun. This *Phenician Baal* is by *Jerom*, on *Hoſ.* 2. 16, alſo by *Bochart*, diſtinguiſhed from the Aſſyrian *Bel*, which is written in Hebrew בל, (as in the Prophet *Daniel* &c.) from *El* אל, God's name: whereas the Phenician *Baal* is written בעל *Baal*, *Lord*, (which was alſo originally God's name;) and when applied to the *Sun*, he is uſually ſtiled בעל שמים *Lord of Heaven*. So *Philo Byblius*, out of *Sanchoniathon*, tels us, *that the Phenicians count the Sun their onely God, calling him Beelſamen*, i.e. *the Lord of Heaven*, as before *chap.* 7. §. 1. Thence *Bethſemes* among the *Cananites* was ſo called, becauſe of the Sun's being worſhipt there as God: as §. 9. This *Belus* paſſed amongſt

The natural Theologie of the Phenicians.

Baal a ſymbol of the Sun.

So Beelſamen.

amongst the *Romans*, under the name of *Belenus*, as *Julius Capitolinus*; or, as *Herodian. lib.* 8. stiles him Βήλην, which name they applied *historically* to *Apollo*, but *physically* to the *Sun*. In *Palmyra*, a citie of *Phenicia* built by *Solomon*, and called by the Hebrews תדמור *Thadmor*, there was extant this Marble Inscription.

1 *Kings* 9. 18. 1 *Chron.* 8. 4.

Aglibelus and Malach belus the Sun.

ΑΓΛΙΒΗΛΩ ΚΑΙ ΜΑΛΑΧ
ΒΗΛΩ ΠΑΤΡΟΙΣ ΘΕΟΙΣ.

To Aglibelus, and to Malach Belus the Countrey Gods.

This is rendred by *Bochart*, (*Can. lib.* 2. *cap.* 8. *fol.* 811.) *To the summer and winter Sun.* This the Learned gather from the *effigies* of both graven in Marble. *Aglibelus*, in the *Phenician*, עגל בעל, signifies the *Round Lord*; which is the figure of the *Sun*. And *Malach Belus*, in the *Phenician* מלך בעל *Malach Baal*, imports the *Lord King*; both names given to the *Sun*: of which see more *Jo. Scaliger de emendat. Tempor. lib.* 5. and *Selden de Diis Syrum cap.* 1. *syntag.* 2. *Bochart Can. lib.* 2. *cap.* 8. *Salmasius* and *Vossius* applie these Titles to the Sun, and Moon. So *Voss. de Idol. lib.* 2. *cap.* 5. where he makes *Aglibelus* to be the Sun, and *Malachbelus* to be the Moon, i. e. the *Lord King*, and the *Ladie Queen*; as in Latin the Moon is stiled both *Lunus*, and *Luna*. Thus *Vossius* in his *Addenda*, *lib.* 2 *pag.* 4. 'If *Malachbelus* be *Lunus* the Moon, then *Aglabelus* must be the Sun: 'however it may be, I as yet see no reason, but that *Malachbelus* may sound *The Lord of the Round*, or *of the Mundane Amphitheatre*, &c.

2. Hence in *Caelosyria*, the Sun was worshipped under the name of *Moloch*, (from מלך *Melech*, the King,) which was the supreme God amongst the *Ammonites*: as 1 King 11. 5. 7: 2 Kings 23. 10. Levit. 18. 21. Levit. 20. 2. 3. 4. 5. In which we are also given to understand the *mode*, how this God *Moloch* was worshipped; namely, by causing their children to passe through the fire, which was a symbol of the *Sun*: of which see

Moloch the Sun.

Vossius

Voſſius de Idol lib. 2. cap. 5. and before *ch. 7. §. 4.*

3. By thoſe of *Ekron* (a part of *Phenicia*) the Sun was ſtiled בעל זבחים *Baal zebahim*, or, according to the Hebrew Title, בעל זבוב *Baalzebub*, the *God of flies*: as before *chap. 7. §. 2.* *Belzebub the ſun.*

4. Again, the Sun paſſed amongſt the *Moabites* (a Tribe alſo of the *Phenicians*) under the name of בעל פעור *Baal peor*, as before *chap. 7. §. 3.* Thence we find mention of a citie among the *Moabites* called *Kirheres*, and *Kirhareſheth*, i. e. the citie of the *Sun*, anſwerable to the Greek Ἡλιόπολις, as §. 9. *Baal peor the Sun.*

5. At *Emeſa*, the Sun was worſhipped under the name of *Elagabalus*. So *Julius Capitolinus* informes us, that 'the *Phenicians* call the Sun *Heliogabalus*. Thus *Herodian. lib. 5.* So *Voſſius de Idol. lib. 2. c. 5.* 'The Sun is called by the *Emiſſenes*, *Alagaba-* 'lus, or *Elagabalus*, for which the *Greeks* and *Romans* write *He-* 'liogabalus: yea, in *Herodian*, Ἐλαιαγάβαλος. That the *Sun* was 'hereby ſignified, both *Dio* and *Herodian* ſhew; who expound 'it Ἥλιον; alſo the Stones, on which is engraven, *Sol Alagabalus*; 'as the ancient Coin, on which there is *ſacerdos Solis Dei Elaga-* 'balı, prove the ſame. The firſt part of the name *Elagabali*, 'comes from אלוה *Elah*, or Arab. الاله *Alah*, which ſignifies *God* &c. Now *Elagabalus*, in the *Phenician* tongue, is אלה גבל *Elagabal*, which ſignifies *God the Creator*; the title given the true God of *Iſrael*, as *chap. 7. §. 7.* and *Boch. Can. lib. 2. c. 5.* where he ſhews, how the *Phenician* Philoſophers perſuaded themſelves, that the *Sun* was the great *Architect* and framer of all *viſibles*; as it appears out of *Jamblichus*, in his book *de myſter. Ægypt. cap. 17.* whoſe footſteps *Julian* the *Apoſtate* following, in his Oration of the Sun, amongſt other things has this: *Some formes the Sun perfects, others it effects, others it beautifies, others it excites: neither is there any thing produced without the effective influence of the Sun.* Whence the *Egyptians* ſtile the Sun Δημιουργὸν, the *Opificer of the Univerſe* &c. Thus *Fuller, miſcell. S. l. 1. cap. 14.* 'Elagabalus is the ſame as ὁ ἥλιος δημιουργός, *the Sun the* 'Opificer, or *Framer of the world*: as he is ſtiled by *Porphyrie*, in *Euſebius* *Elagabalus the Sun.*

'*Euſebius præpar. Evang. lib. 3. cap. 4.* Thence he makes גבל *gabal* to ſignifie the ſame with κτιστὴς, a *Framer*, or *Builder*. But *Voſſius de Idol. lib. 2. cap. 5.* ſuppoſeth גבל *gebel* in Arabick to ſignifie a *mountain*; and thence *Elagabalus* to import, the *God* of the *mountain*, wherein his Temple was: whence a great ſtone riſing up in the faſhion of a mountain, was made a Symbol of this God.

6. The Inhabitants of *Edeſſa*, in like manner, worſhipped the *Sun* as their *ſupreme God*. Thus *Iulian* the *Apoſtate*, in his Oration of the *Sun*, ſaies: 'We may yet draw ſomewhat out of 'the *Phenician* Theologie. They who inhabit *Edeſſa*, a place 'from eternitie ſacred to the Sun, make him to have two Aſſeſ-'ſors, *Monimus*, and *Azizus*; which *Iamblichus* interprets *Mer-'curie* and *Mars*, two *Demon* Gods. As for *Mars*, *Iulian* cals him, Ἥλιος πρόπυλος, *the Suns forerunner*.

Adonis the ſun. 7. Laſtly, the *Sun* was called by the *Phenicians* אדון *Adon*, and *Adonis*; which ſignifies *Lord*, and is the ſame with אדני *Adonai*, a name proper to the true God of *Iſrael*. That *Adonis* was the ſame with the Sun, is evident from his Identitie with *Bacchus*; as *Plutarch. lib. 4. Sympoſ. cap. 5.* where he brings in the verſes of *Phanocles*, touching *Adonis*'s rape on *Venus*. Now that *Bacchus* was the *Sun*, is proved in the following *ſection*, *parag.* 4. Of which ſee *Voſſius de Idol. lib. 2. cap. 4.* as elſewhere.

Though the *Phenicians* worſhipped the *Sun* as their *ſupreme God*, yet they gave a very great yea the next honor to the *Moon*; which they worſhipped alſo under the names of 1. *Aſtarte*, in the *Phenician* עשתרת, which the Hebrews read in the plural, 2 King 23. 13. עשתרות *Aſtaroth*: of which ſee what precedes of *Iuno*, *chap.* 2. §. 5. 2. *Belſama*. 3. *Baaltis*. 4. *Cijun*, Amos 5. 26. 5. The *Queen of Heaven*. All which titles belonged *mythologically* to *Iuno*, but *phyſically* to the Moon, as we have before proved of *Juno*, *chap.* 2. §. 7. &c.

The Moon ſtiled Aſtarte.

Beliſama. Baaltis. Cijun.

As the *Sun* and *Moon* were reputed by the *Phenicians* as their ſupreme Gods, which they called θεοὶ φυσικοὶ ἢ ἀναγκαῖοι, *natural and*

The Phenician Baalim.

and immortal Gods; ſo they had their *inferior Baalim*, Lords or *Mediators* betwixt them and their *ſupreme God*, or Gods; which were none other than the *ſouls* of ſome great *Heroes*, or *Princes deceaſed*, and *deified*. Thus *Julian* the Apoſtate, in his Oration of the Sun, makes *Mercurie* (who was hiſtorically *Canaan*) and *Mars* Aſſeſſors to the *Sun*, the ſupreme God. So *Hercules* is generally reputed as one of theſe *Phenician Heroes* or *Demons*, and ſo indeed his name imports; which ſome derive from Ἥρας κλέος, and ἥρα from הרין *Herin*, *Princes*: whence *Hero*; as before (*chap.* 5. §. 1.) in our account of *Hercules*, whom we judge the ſame with *Ioſhua*. Amongſt theſe *Baalim* or inferior *Men Gods*, we may reckon *Belus* with other of the *Phenician* Kings, who were after death deified, and made *Mediators* betwixt *Men* and the ſupreme God: of which ſee more in *Pythagor. Philoſophie.*

The Grecian natural Theologie.

§. 11. We come now to the *Grecians*, their *Natural Theologie* and *worſhip*; which in its firſt *riſe* and *laſt refinement* ſeems very probably the ſame with that in the *Oriental parts*. As for the firſt *riſe* of *Natural Theologie* in *Greece*, *Plato* in his *Cratylus*, aſſures us, that the firſt and moſt ancient *Grecians* had the ſame Gods with the *Barbarians*, viz. the *Sun*, *Moon*, and *Stars*: his words are, φαίνονται μοι οἱ ἐξ ἀρχῆς ἡμῖν ἀνθρώπων οὐδὲν ἡγεῖσθαι Ἕλληνες τούτους μόνους θεοὺς εἶναι, ὥσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον καὶ σελήνην &c. *They, who firſt inhabited Greece, ſeem to me to have had the ſame Gods, as many of the Barbarians now have, viz. the Sun, Moon, &c.* And then he ſubjoins, ἅτε οὖν αὐτὰ ὁρῶντες πάντα ἀεὶ ἰόντα ῥόμῳ, καὶ θέοντα, ἀπὸ τούτου τῆς φύσεως τῆς τοῦ θεῖν θεοὺς αὐτοὺς ὀνομάσαι, *when therefore they beheld all theſe moving in continued courſe, from the nature of* θεῖν *to run, they called them* θεοὺς *Gods*. Thence *Herodotus* tels us, *that the Gods were a long time worſhipped by the Helleres, without any proper diſtinct names or Titles; onely under the common name of* θεοί: whereby, as we may preſume, they underſtood the *Sun*, *Moon*, and *ſtars*. Thus *Sandford deſcenſ. l.* 1. §. 25. 'It ſeems to me, 'that the ancient Grecians conceived the Sun, Moon, Earth, 'Stars, and Heaven to be the onely Gods. And more fully in

The firſt Grecians worſhipt Planetarie Deities.

what precedes, *l.* 1. §. 6. *Sandford* assures us, out of *Herodotus*, 'that the ancient *Hellens* worshipt not their Gods under any 'proper name, but called them onely by that common name 'θεὸς, that is to say, θεντὰς *disposers*; because they disposed of all 'sublunarie Affairs. But at length, when the *Pelasgi* began to 'flourish, *Greece* began to hear of the names of the Gods, which 'the *Grecians* received from the *Barbarians*, especially the *E-*'*gyptians*; according to the *Oracles* approbation. *Plato* derives θεὸς from θεῖν, *to run*, and so applies the origination of the Gods to the *planetarie* or *celestial Bodies*, as before.

Zeno, in *Stobæus*, saies, ἥλιον, καὶ σελήνην, καὶ τῶν ἄλλων ἄστρων ἕκαστον εἶναι νοερὸν, καὶ φρόνιμον, πυρώδη σῦρ, *The Sun, and Moon, and other stars, are intelligent and wise, fiery fire.* His meaning is, that these celestial Bodies, composed of fire, were informed and *actuated* by some *wise, intelligent, divine spirit.* For we must know, that the wiser of the *Grecian* Philosophers, *Pythagoras*, *Plato*, *Zeno*, &c. who were the chief Institutors of this θεολογία φυσικὴ *Natural Theologie*, were not so sottish, as to make the Sun, Moon, and Stars to be simply and absolutely Gods; for then indeed they were no better than the Poets or *Mythologists*, whom they so greatly cried down: but they made these Celestial bodies to be, as it were, the *bodies* of their *Gods*, or the chief *seat* of their *Residence*. Thus *Possidoneus*, in *Stobæus*, saies of the *Stoicks*: ἄστρον εἶναι φασὶ σῶμα θεῖον, *they say a star is a Divine bodie*, or the bodie of a God. So *Philo* the Jew, who did greatly *Platonize*, *libro de opificio mundi*, cals the stars ἀγάλματα θεῖα, *Divine images*, i. e. informed and actuated by some Divine spirit: and *lib. de somniis*, he cals them ἀφθάρτους καὶ ἀθανάτους ψυχὰς, *incorruptible and immortal souls*; i. e. in regard of that spirit which informed them. Others refer the *Physick Theologie* of the *Grecians* to the first principles of *Nature*. So *Sandford de descensu l.* 1. §. 27. 'That fable of the four sons of Κρόνος 'Saturne, all, that have indeavored to search into Antiquitie, 'have understood of the first principles of things. Also many by 'Jupiter, have understood the *fire*; by *Juno*, the *Air*; by *Nep-*

tune,

The stars, bodies or seats of their Gods.

tune, the *Water*; by *Pluto*, the *Earth* &c. whence, by an easie Anagrammatisme, he derives *Aer* from *Hera*.

This is a good key to open to us, what that *Natural Theologie*, which the *Grecian* Philosophers brought in, imports. We must remember, that the *Poets*, who preceded the *Philosophers*, and were the great *broachers* of *Mythologick* Theologie, had, by their fabulous θεογονία, or *generation of Gods*, coined a world of Gods, which referred to some Oriental *person* or *tradition*. The Philosophers being easily convinced, by their travels into the Oriental parts, (where they found the original Records of these fabulous persons, and stories,) that these Gods were but θεοὶ θνητοὶ *mortal Gods*, or deceased men deified; they endeavor to reduce this *mythologick*, to a *physick* or more *natural Theologie*. And thus they make first but one supreme God, whose chief throne or seat they suppose to be the *Sun*; and many other inferior *midling Gods*, which they call *Demons*, or *men Gods*; which were the souls of great Heroes deceased, residing principally in some *star* or other, as before §. 5. As for their supreme God, the wisest of them, *Pythagoras* and *Plato* &c. understood him to be the first *eternal*, infinite, and most unchangeable Being; onely out of fear or compleasance, complying with the *superstitious humor* of the people, they expressed him by the common names of *Jupiter*, *Apollo*, &c. This is evident from this; that the chiefest names of their Idol-Gods, are but references to, as well as derivations from, the one true God. Thus in the Grecians *Iao*, in the Latins *Jove*, in the Phenicians *Ievo*, in the Thracians *Evie*, in the Athenians *Hues*, in the Eolians *Phoibe*, in the Americans *Hioh*, in the Egyptians *Bacchus*; one and the same name *Jehovah* is evidently seen by all that will, saies *Sandford de descens. l.* 1. §. 22. This *supreme God* the Philosophers generally supposed to have his *residence* in the *bodie* of the *Sun*; which was thence called by some Κρόνος *Saturne*, from χρόνος *time*, because the Sun's *motion* is the measure of Time. 2. Others stiled him Ζεὺς from ζέειν, *heat*; because the Sun was thought to be

Philosophers the composers of this natural Theologie

The Sun stiled Saturne, Iupiter, &c.

Jovem autem fuisse Hebræorũ Deum & putavit Varro, &, siquid est in Augustini judicio merito putavit. Sandf. de desc. christi l. 1. §. 13.

fire. Whence he was also stiled *Iupiter Hammon*, from חם *Ham*, or חמה Hamma, which signifies the *Sun*; thence חמן *Amman*, the *Temple* of the *Sun*. He was called also Ζεὺς Ἡλιοπολίτης *Iupiter* of *Heliopolis*, who was no other than the *Sun*, as *Vossius de Idol. l. 2. cap. 13.* The Sun was also called Δὶς *Dis*, and *Diespater*, (the names of *Iupiter*) from the Hebrew די *di* or *dai* in *Shaddai*, Gods name. He was likewise stiled Ἰάω, or Ἰεύω, (another name of *Jupiter*,) from יהוה God's name. Thus *Sandford de descensu Christi l. 1. §. 10.* This is that which sometimes *Apollo Clarius*, being consulted, *which of the Gods was called* Iao, is said to answer: (*Macrob. 1. Saturnal.*)

Ἥλιον δ' ἔφρεις, ὑπατόν πάντων θεὸν Ἰάω &c.

Cunctorum dicas supremum numen Iao,
Hic *tibi vere novo sit Iupiter, Helius æstu,*
D*is cùm sævit hyems, Autumno mollis Iao.*

That the Sun is signified in these verses, the Interpreters of the Oracles (*Apollo Clar.* &c.) have determined. And indeed it cannot be otherwise: for they knew no other name of the Sun but ἥλιον. As for πῦρ ἱερόν, the *sacred fire*, which was the ancient name whereby the Sun was stiled, before the introduction of the other Gods, length of time had extinguished it. Lastly, the mention of the *Seasons* of the *Year*, which follow upon the motions of the Sun, leaves no room for dubitation, but clearly teacheth us, that *Helios* and *Iao* are the same with, or traduced from *Elohim*, and I*ehovah*. So also *Orpheus*:

Unus & idem Dis, Jovis, Helius, Dionysus.

This we mention, to shew, that the name of I*ehovah* was known to the Ancients, not onely by *sound*, but also by its *origine*: for they pronounced it I*ao*, and as Hebrew interpreted it according to the Hebrew writings. So *Diodorus Siculus Bibl. lib. 1.* acquaints us, *that Moses among the Jews writ Laws for the God called* Iao. By all which it evidently appears, that those Attributes Δὶς, Ἰάω, &c. given to the Sun, were but Satanick imitations of sacred Attributes. Of this see more what precedes of I*upiter*, *chap.* 1. §. 8. &c.

3. But

3. But the more proper name, by which the *Grecians* expressed the *Sun*, was *Apollo*. So *Julian* the *Apostate*, hymno in *Apoll.* καὶ Ἀπόλλων καὶ ἥλιος αὐτός. τοῦτο κοινὸν ὄνομα πᾶσι καὶ γνώριμον. *Apollo is the Sun it self; which name is amongst all common and known.* Thus *Plato*, in *Cratylus*, explicating the name *Apollo*, shews us how it signifies the *Sun*. So *Cicero lib.3. de Nat. Deorum* tels us, *that the Sun is a God, which the Grecians call Apollo, as the Moon Diana.* Thus much is also evident from his other name φοῖβος; which *Hesychius* explicates, by καθαρὸς, λαμπρὸς, ἁγνὸς i.e. *from the most pure light of the Sun.* Farther that the *Sun* passed amongst the Grecians for *Apollo*, is demonstrated. 1. From his *Forme*, which *Julian*, *Hymno* in *Apoll.* describes thus: ἀεὶ καλὸς καὶ ἀεὶ νεὸς *alwaies beautiful, alwaies young*; because the Sun never *waxeth old.* 2. *Apollo* is said to have invented *Medicine*, and to be father of *Esculapius*; because the *generation* and *virtues* of Plants depend on the *Sun*, its influence. 3. *Apollo* is said to be the *eye of Jupiter*, and the *God* of *Divination*; because the *Sun* is the eye of the *World*, and that which discovers things most obscure and secret. 4. All the *Sacreds* and *Rites* of *Apollo* are applied to the *Sun*. So *Vossius*, *de Idolol. lib.2. cap.12.* 1. The *Laurel* was consecrated to *Apollo*, as that with which, they conceited, he crowned his head; whereby they signified the *heat*, *influence*, and *virtue of the Sun*; the *Laurel* being a Plant alwaies green, and as they say, of a fiery nature. Thence the *Athenians*, in the seventh daies Hymne which they sung to *Apollo*, decked themselves with *Laurel*, as *Proclus* tels us. 2. Of Animals, the Wolf was also consecrated to *Apollo*; either, because he is, as the *Sun*, ὀξυδερκὴς *most quicksighted*, as the Scholiast on *Aratus*; or because he is *very watchful*, and goes forth early, as the *Sun*, to seek his prey. Hence *Lupus* from λύκος *light*. Yea, *Apollo* himself was called λύκιος, not because he was worshipt in *Lycia*, as some will have it, but because he is the fountain of light, as the Sun is. That the several Names, Rites, *&c.* given to *Apollo* were of *Hebrew* origination. See what preceeds *C.4.§.1.&c.* 4. The

Bacchus the Sun.

4. The Sun was alſo worſhipped by the Grecians under the name of Διόνυσος *Bacchus*. So *Ulpianus, ad orat. Demoſthenis,* εἴπερ τὸν Διόνυσον καὶ Ἀπόλλωνα καὶ Ἥλιον καλοῦσι, *becauſe they call the Sun Bacchus and Apollo*; whence *Bacchus* was ſtiled πυριγενὴς *borne of fire*, from their common ſuppoſition, that the *Sun was fire*. Hence alſo thoſe Titles of *Bacchus* Υης Ἄγης: *Hues* is by *Bochart* derived from הוּא אֵשׁ *Hu-es* he is fire *Deut.* 4. 24. as *Attes* from אַתָּה אֵשׁ *atta-es* thou art fire; as in what precedeth C. 3. §. 2.

5. Yea, *Voſſius de Idol. lib.* 2. *c.* 13. makes *Mercurie* and *Mars*, if we take them *Phyſically*, to ſignifie the *Sun*. So alſo *Hercules* as *Voſſ. de Idol. l.* 2. *c.* 15. &c. All theſe and other of the *Grecian* Gods conſidered φυσικῶς *Phyſically*, were but *ſymbols* of the *Sun*; though, if we conſider them Mythologically, they may be referred to ſome Oriental perſon or God as before. This was long ſince well obſerved by *Macrobius lib.* 1. *Sat. cap.* 17. *The diverſe virtues of the Sun gave names to diverſe Gods.* Again he addes; *The ſeveral appellations of the Gods may, by a certain hidden reaſon, be referred to the Sun.*

The Grecian Demons.

As the wiſer of the *Grecians* ſeated their *immortal ſupreme God* in the bodie of the *Sun*; ſo in like manner they placed their *Demons* in the bodies of the Stars. So the *Stoicks* ſtiled a *ſtar*, σῶμα θεῖον *a Divine Corps*, informed by the ſoul of ſome *Demon*, and *ſubordinate* to the *ſupreme God*. Thus *Auſtin* explicates the mind of the *Stoicks*; *de Civit. Dei lib.* 4. *cap.* 11. 'The *Stoicks* hold, that all the ſtars are parts of *Jupiter*, (i. e. the 'Sun) and that they all live and have rational ſouls; and therefore without controverſie are *Gods*, *i. e. Demon Gods*. ' So *Philo* the *Jew*, *lib. de pietate*, cals the ſtars ἄρχοντας τινας ὑπάρχοντας τῶν πάντων πατρός, *certain Rectors ſubordinate to the Parent of the Vniverſe*: whereby he means the true God of *Iſrael*, according to the opinion of ſome more intelligent *Platoniſts*, though the moſt meant thereby the Sun.

§. 12. We ſhall cloſe up this diſcourſe of *Natural Theologie*, with ſome

ſome reflections on it, in its *higheſt elevation* and *refinement*; which was by the *New Platoniſts*, of the *ſacred ſucceſſion*, in the *ſchole* of *Alexandria*, and that by means of the great *Aſſiſtances*, which they had from the *ſacred ſcriptures* and Churches of Chriſt. After that the broad and glorious light of the Goſpel ſhone on thoſe *oriental* parts, eſpecially on *Egypt*, (according to that promiſe *Eſa* 19. 18. *One ſhall be called the Citie of the Sun, i.e. Heliopolis*, devoted to the worſhip of the Sun) the wiſer and more ingenious of thoſe *Platoniſts*, in the ſchole of *Alexandria*, ſaw a neceſſitie of reforming their *Natural Theologie*; eſpecially of rejecting thoſe many *Fictitious Gods*, which were crept into the bodie of their *Theologie*. This, I ſay, theſe *Platonick Philoſophers* were forced unto, by Arguments the Chriſtians urged, not only from reaſon, but alſo from *Plato's* own *Philoſophie & Conceſſions*, which clearly diſproves a multiplicitie of Gods. Hence theſe new *Pythagorizing Platoniſts*, to ſalve their *Natural Theologie*, pretend, that all the ancient θεολογία μυθικὴ *Mythick Theologie*, was but an allegorick explication φυσικὴ, of the Phyſick *Theologie*. Thus they reduce all their ſupreme Gods *Saturne, Jupiter, Apollo*, &c to the *Sun*; and the leſſer *inferior Gods* they make to be *Demons*, or the ſouls of ſome deceaſed *Heroes* deified, and lodged in the *bodies* of the *Stars*. Thus *Plotinus*, *Ennead. 2. lib. 9.* contends hard for theſe *Deaſtri* or *Star-Gods*. This was the Theologie which *Julian* the Apoſtate contended for; as it appears by his Oration for the *Sun*; which he makes to be the *one Eternal ſupreme God*. The Chief heads of this *ſacred ſucceſſion* in the ſchole of *Alexandria*, who indeavored this Reformation of their *Natural Theologie*, were *Ammonius*, (whom ſome make to be a Chriſtian) *Plotinus* his Succeſſor, *Porphyrie* ſucceſſor to *Plotinus*, *Jamblichus* the Succeſſor of *Porphyrie* &c. And the chief means, which gave them moſt Aſſiſtance in this deſigne, for the Reformation of their *Natural Theolologie*, was indeed the *ſacred Scriptures*, and *Chriſtian Religion*. For they had the LXX's Verſion by them

The deſigne of the new Platoniſts to reforme Natural Theologie.

in

in their Librarie: Beſides, *Ammonius*, the head of this ſucceſſion, was either a Chriſtian or well inclin'd; who mixed Scripture notions with his Philoſophie. See more, touching the advantages theſe *New Platoniſts* had from Scripture light, for the Reformation of their *Natural Theologie*, in our following Diſcourſes of *Egyptian Philoſophie Part* 2. *Book* 1. Alſo of *Platonick Philoſophie, Part* 2. *Book* 2.

The Roman Natural Theologie.

§. 13. We ſhould now come to treat of the *Romans*, their *Natural Theologie* and *Worſhip*: but herein we ſhall find little or no difference from that of the *Grecians*, whence it had its original. For as the *Grecians*, ſo the *Romans* had their *Superior* and *Inferior Gods*. The chief and ſupreme of their Gods, conſidered *Phyſically*, was the *Sun*; which was worſhipped amongſt them under differing Names and Formes, *viz.* of *Saturne*, *Jupiter*, *Apollo*, &c. I ſhall mention only that of *Janus*, which was the chief God amongſt the *Romans*, and conſidered *Phyſically*, a *Symbol* of the *Sun*. As for the origination of the name, we have before ſhewn, how it was derived from יה *Jah*, God's name, as ἥλιος the *Sun*, from אל *El*. And that the *Sun* was worſhipped amongſt the *Romans*, under the name of *Janus*, is evident from the Teſtimonie of *Nigidius Figulus*, that learned *Roman*, who declares, that *Apollo was Janus*. Now all know that *Apollo* was the Sun. So *Arnobius lib.* 3. ſaies, that ſome made *Janus* to be the Sun. 2. The *Genealogie of Janus* proves the ſame: for he is called the *Son* of *Heaven*; which is proper to the Sun. 3. This is farther demonſtrable from the character *Terentianus Maurus* gives him *viz.*

Jane pater Jane tuens, dive biceps, biformis
O cate rerum ſator, O principium Deorum.

This *Voſſius de Idololat. lib.* 2. *cap.* 16. applies to the Sun. If we conſider *Janus hiſtorically*, and according to the *mythologiſts*, ſo he refers to *Noah* or *Javan*; as before *chap.* 6. §. 6. &c. The *Romans* had alſo their *Demons* or *midling Gods* which they called *medioxumi* and *Deaſtri*, which were the *ſouls* of great *Heroes*

Jani nomen ſi ab hiſtoria arceſſimus ex Javano fuerit contractum — Sin Jani appellatio primò non homini datus ſit, ſed ſoli nec ab יה Jah &c Voſſius de Idolatr. lib. 2. *ca.* 16.

roes deceased and *lodged* in the *Stars*. So *Julius Cæsar* is said to become a star *&c.* But yet we must grant that the *Roman Theologie* was not so much *Physick or Natural as Politick, and therefore belongs to the following Chapter.*

CHAP. IX.

Politick Theologie traduced from Divine Institutes corrupted.

The Greek sacreds ἱερὸν ἱερεῖς &c. *from* ἰα, *and this from* יה Jah, *Gods name.* Numa *the first* Institutor *of* Politick Theologie, *and that in* imitation *of* Jewish Institutes. Pagan Laws *concerning the* worship of God, *from God.* *The* Delphick Temple *and its sacreds framed in* imitation *of Gods* Temple, *&c.* Pagan Altars *in imitation of* Jewish. *Acts* 17.23. *The Grecian* Ἑστία *from* אש יה *Es-ja* Gods fire, *Lev.*6.12. *Pagan* Priests *in imitation of* Jewish. Cœna *and* Coes *from* כהן Coen. *The* Pontifick College, Vestments, Orders, Qualifications, *and* Purifications, *of* Jewish *origination.* *Pagan* Sacrifices Imitates *of Jewish.* *The Jewish* Holocaust, *Levit.* 1, 2,3,4,5,6. *largely explicated; with its parallel amongst the* Pagans. *Jewish* Expiatorie sacrifices *imitated by Pagans.* *The* Scape-goat, *Levit.* 16.7. *whence the Altar to the unknown God,* Acts 17.23. 1 Cor.4.13. περικαθάρματα *Numb.*19.2. *The* Red Heifer *imitated by the Egyptians. The* Oblation *of* Human bloud *to* Saturne, *an* imitate *of* Abraham's offering Isaac, *the* Paschal Lamb, *and Christs* Sacrifice on the Crosse. *Act.* 7.4. *Esa.*30.33. *The custome of* sacrificing men Catholick. *Pagan* Federal sacrifices *from* Jewish, *Gen.*15.10. *Jer.*34.18. *Ps.*50.5. *What* a covenant by sacrifice *imports, and how far it was imitated by Pagans? Pagan* customes *of* feasting on sacrifices, *from the Jews.* *The* Lectisternia *from the* Jewish Passeover, *Joh.* 13.23. *Pagan* first

fruits *and* Tenths *in imitation of* Jewish; *Gen.* 4. 3. *Pagans universally observed a* Seventh day sabbath *in imitation of Gods* Sabbath. *Pagan Oracles, prayers, abstinences, and Ceremonies, from Jewish. The Jewish* Phylacteries *imitated by the* Indians, Persians, *and* Babylonians. *Jewish* Funeral Rites *imitated by Pagans. The Sum of Pagan Theologie an imitation of Divine.*

§. 1. HAving gone thorow *Mythick* and *Physick Theologie*, we are now come to the *Politick*; wherein we no way doubt but to discover evident notices of its *Traduction* from *Jewish Rites*. *Politick Theologie* was so called, 1. From its first *Institutors*, who were *Legislators, Statesmen*, and *Politicians*. 2. From its *End*; which was to keep the people in awe, and *obedience* to Laws. As for the description thereof, we have it well delivered, out of *Varro*, by *Austin de Civit. Dei lib. 6. cap.* 4. where, having described *Mythick Theologie* seated amongst the *Poets*; and *Physick* formed by the *Philosophers*; he describes *Politick* or *Civil Theologie*, seated amongst the *Priests*, thus: 'The third sort, in the Cities the Citizens, 'but especially the Priests ought to understand and administer: wherein we are taught, what Gods are to be wor-'shipped publiquely; what Sacreds and Sacrifices are meet for every one to performe, *&c.* Herein we have, besides the *first Institutor* and *Ministers*, also the chief *matter* of this *Politick Theologie*, which consists in those *sacrifices*, and *sacred Rites* of worship, in use amongst them, whereby it is farther differenced from the *Mythick Theologie*; which chiefly respects the Θεογονία, or *Genealogie of the Gods*; also from the *Physick Theologie*; which mainly refers to the ἡλιολογία, and Δαιμονολογία *Sun, and Demon Theologie.* So that this *Politick Theologie* may, in a more peculiar manner, assume and *appropriate* to its self, the name of εἰδωλολατρεία *Idolatrie* or *Idol worship.* Now that all *Pagan Idolatrie* or *politick Theologie* sprang from the Jewish *Oracles*, or Scripture

Of Politick Theologie.

Scripture misconstrued is asserted by *Godwin*, in his *Jewish Antiquit. lib. 4. cap. 1. 2.* Hence some learned men derive the very Greek names ἱερὸν a *Temple*, and Ἱερεὺς a *Priest*, from the Hebrew יה *Jah*, Gods name. For יה, by an easie change of the final aspiration (which the Greeks use not) they first sounded ἰὰ, which exactly answers to, or indeed is the same with, *Jah*, according to that of *Hesychius* Ἰὰ τὸν Θεὸν σημαίνει καθ' Ἑβραίους, *Ja, among the Hebrews, signifies God.* Thence from Ἰὰ they formed Ἰὴ: whence that common acclamation in their *Paean* sung to *Apollo*, ἐλελεῦ Ἰή. But in as much as the ancient Grecians had not the use of η, till *Simonides* brought it in, according to that of *Plato*, οὐχ, η ἐχρώμεθα, ἀλλὰ ε τὸ παλαιὸν: hence, instead of ἰη they used ἰε; whence sprang ἱερὸν a *Temple*, ἱερεὺς a *Priest*, and other sacred Names among the Grecians, as *Dickinson Delphi Phœnic. c. 10.* Thus likewise *Sandford, de Descensu lib. 1. §. 5. All the sacreds of the Grecians were taken from the Hebrews: many also of the names of the Gods were drawn from the Hebraick.* 'We will begin with *Hieron*: [ἱερὸν] whence had it its origination, but from 'ἰὲ *Hie*; as Grammarians teach us? Now, if from this one 'little word, *hie* the *Temples*, *Priests*, *Sacrifices*, and lastly all '*sacreds* were denominated (for from whence τὸ ἱερὸν, from thence 'also ἱερεὺς, and ἱερεῖον, and whatever else of that kind came) we 'may not doubt, but that the Ancients understood therein, 'some illustrious and eminent *Nature* and *Power*; which, unlesse we have recourse unto the *Hebraicks*, we shall never find. 'And this indeed the very Ceremonie of the *Greeks* compels us 'unto: for their Sacred Hymne *Paean*, consists chiefly of this 'acclamation, *Hie, Hie*; whereof they make *Eleleu* the *Proanaphonesis*. Now if we, as the Law of Peanisme requires, prepone *Eleleu* to *Hie*, it makes *Eleleu Hie*; which is the very same 'with the Hebrew *Hallelujah &c.*' Thus *Sandford* of the Traduction of the *Greek* ἰε, *Hie*, ἱερὸν, ἱερεὺς, &c, from the sacred name יה *Jah*. Of this see more *B. 3. C. 1. §. 11.* So also *Cudworth* in his *true notion of the Lords supper, pag. 15.* saies, *that Paganisme is*

Ἱερὸν &c. from Ἰὴ or Ἰε, and this from Jah.

Ἰε Apollinis foribus in scriptum Hebraicum Jah denotat. Sandf. Descens. lib. 1. §. 13.

Hie Græcorum est Hebraicum Jah, ex quo omnia sacrorum vocabula apud Græcos. Sandf. l. 1. §. 5.

Omnem sacrorum ornatum ab Hebræis in Græciam penetrasse, omnem cælitum nationem ab Ægypto processisse, omnia Deorum nomina, anaphonemata, ceremonias, res gestas à Judæis desumta videas: Sandf. Descens. l. 1. §. 22.

 nothing

nothing else but Judaïsme degenerated. I shall endeavor to prove this Assertion both from the *Causes*, and *Parts* of *Pagan Idolatrie.*

Numa Pompilius the chief Institutor of Politick Theologie had his Laws for worship from the Jews.

§. 2. The chief seat of this *Politick* or *Civil Theologie*, was the *Roman Empire.* For look as *Physick Theologie* had its *original* and *chief Seat* in the Oriental parts, *Chaldea*, *Egypt*, *Phœnicia* &c; and *Poetick Theologie* its chief seat in *Greece*; so in like manner *Politick Theologie* at *Rome.* And the first, at least the chief *Institutor* thereof, was *Numa Pompilius*; who had his *Original Idea* or Platforme from the *Jewish Church and Oracles.* So *Cassander* (in his *Consultat. Art.* 21.) acquaints us, 'That 'Austin out of *Varro*, affirmed, that the *Romans*, for more than '170 years, worshipped their Gods without images: which, 'said *Varro*, if it had yet remained, the Gods had been more 'purely observed. And to confirme this his opinion, amongst 'others, he produceth as a witnesse the Jewish Nation. *Clement* 'writes, 'That *Numa*, the Author of this *Institute*, was a *Py*-'*thagorean*; who being aided by those things which *Moses* had 'delivered, prohibited the *Romans* from making any *Image* of God. Thus *Cassander.* The like I find in *Plutarch*, in the life of *Numa Pompilius*: where he tels us, 'That *Numa* forbad 'the *Romans* to believe, that God had any forme or likenes of 'beast or man, (which is agreeable to the *Pythagoreans*, who 'thought the Gods were invisible, and incorruptible, and only 'Intelligible) so that in those former times, there was in *Rome* 'no image of God, either *painted*, or *graven*, for 170 years. 'They built Chappels to the Gods at *Rome*; and yet neither 'with Picture or image of God within them. For they took it 'at first as a Sacrilege, to present heavenly things by earthly 'formes; seeing wee cannot any way possibly attain to the 'knowledge of God, but in mind and understanding. Thus *Plu*-*tarch*, conformable to that of *Varro*, *Austin*, and *Clement*; who make *Numa* to have traduced this his *simple mode* of worship from the Jewish Church. And, albeit that of *Clement*, concerning

cerning *Numa*'s being a *Pythagorean* may not hold true; because *Pythagoras*s comming into *Italie*, was not till many years after *Numa*'s death; yet his, and our *Assertion*, that *Numa* received the *original Idea*, of this mode of Worship from the Iewish Church, is no way prejudiced hereby. For *Numa* might receive the Traditions hereof from the *Phenicians*, who possessed many maritime towns of *Sicilie* and *Italie*, and often sailed into these parts: as before B.1.c.8.§.5. Or else tis possible, that this (as many other *Institutes* and sacred *Rites*) was afterward added to the *Constitutions* of *Numa*, and so passed for his, by the advice of *Pythagoras*, who was stiled τὰς τῶν Ἰουδαίων δόξας μιμούμενος, the *Iewish Ape*, or *Imitator*. However it came to passe, yet certain it is, those ancient Heathens, who first instituted this *Pagan Theologie* or Idolatrie, had more refined *apprehensions* of God, and of his worship, than their followers; which we cannot rationally impute to any other cause save this, that they were more *intimately* and throughly instructed in the *Iewish Religion* and *worship*. This will farther appear by the ensuing particularities.

§. 3. First, it was generally confest, by the first great *Institutors* of *Laws* for the worship of the Gods, that they received their *Institutions* and Laws from some *Divine Oracle*. So *Numa Pompilius*, when he came to deliver his Laws for the worship of the Gods, pretends to a *Divine Inspiration*. Thus *Plato*, *de leg.6.fol.759.* laies down this as a *general Concession*, that *all Laws* and *Constitutions* about the *worship* of God, must come from God: his words are Ἐκ Δελφῶν δὲ χρὴ νόμους περὶ τὰ θεῖα κομισαμένους, *Laws about Divine matters must be fetcht from the Delphick Oracle* &c So again *Plato*, *de leg.* 10. Μὴ ἐξεῖναι θεοποιεῖν παρὰ νόμον, *It is not lawful to constitute Gods or Sacreds, beyond the Law.* So likewise, *de Repub.5.fol.468.* *Plato* saith, 'that concerning the 'worship of the *Demons*, we must consult God's Oracle, in 'what rank those blessed men are to be had; and with what En'signes they are to be honored &c. We have reason enough

Laws concerning worship of Gods from God.

to

De Græcorum religione ostenditur primo, sacra Græcorum ab Hebræorum ceremoniis defluxisse. Sandfordus *de descens. Christi lib.* 1. §. 5.

to conclude, that *Plato* learnt this, as well as other Divine *Traditions*, from the *Jews*, with whom he had about 14 years conversation in *Egypt*. Yea, we are not without probable *conjectures*, that *Plato*, when he refers us to the *Delphick Oracle*, for all *Divine Constitutions* and Laws about Worship, he means no other than the *sacred Oracles* of the true God, whence he borrowed the choicest of his *Contemplations* and *Traditions*.

The Temple and Sacreds at Delphos framed in imitation of Gods Temple, and other sacreds at Jerusalem.

§. 4. More particularly; One great part of this *politick* and *sacred Theologie* regards the Heathens *Temples*, and their *consecration* to some God; which seem exactly *parallel* to, and therefore, as we may presume, were framed in imitation of God's *sacred Temple* at *Jerusalem*. The Devil indeed delighted much to play the Ape, and to be worshipped by his *Devoti* in the same, or a like mode, as the true God was worshipped at *Jerusalem*. 1. Hence, as God had his Temple, wherein they prayed, and sung *Hallelujahs* unto God: so the Devil had his Temple at *Delphus*, where they sung ἐλελεῦ ἰή or ἰά, *Eleleu Ie*, or *Ia*, unto *Apollo*. So *Eustathius* in *Odyss.* Ῥαψῳδ. γ. τὸ δαιμόνιον ἵλεον ἡμῖν εἶναι ἐπιφωνοῦντες Ἰή, Ἰή, *beseeching their Demon to be propitious to them, they cry out* Ie, Ie, *i. e.* Iah, Iah. Whence we are informed by some learned men, that the ancient wise men of *Greece* writ this sacred name of God on the very doors of their *Delphick Temple*. Hence also the very name ἱερὸν *Temple*, was so stiled from ἰὴ *Hie*, which is the same with *Iah*, as before §. 1. 2. As God had his *Tabernacle*, so *Apollo* had his *cortine*, exactly answering thereto. 3. As God had in the *Tabernacle* his *Ark*, so *Apollo* had in his *Cortine* a *Tripos*, conformable to the *Ark*. 4. As the *Ark*, so the *Tripos* also was overlaid with Gold. Whence *Apollo* is said θεμιστεύειν τρίποδος ἐκ χρυσοῦ, *to give ambiguous responses from his golden Tripos*: and as the Ark was compassed about with a golden Crown, so *Apollo's Tripos*; στεφάνῳ ἐστέφθη ὁ τρίπους, *the Tripos was bound about with a Crown. Scholiast in Aristoph. Pluto.* 5. On the Ark there was placed ἱλαστήριον ἐπίθεμα, a *propitiatorie seat*: in imitation whereof the *Delphicks* had a certain seat they called

יה *Iah, Græcè* Ἰὰ *Delphici Templi foribus inscribebatur. Delph. Phæn. c.* 10. *Sandf. desc. l.* 1. §. 13.

ὅλμον,

ὄλμος, which was placed on the *Tripos*, whereon *Apollo's Pythian* Propheteſſe ſate, and, after *conſultation* with the *Demoniack* ſpirit, gave forth Oracles, in *Satanick imitation* of Gods Divine Oracles. Thus *Dickinſon, Delphi Phœniciſſantes, cap.* 11. 'Not 'onely the myſteries of the *Tripos*, but alſo thoſe of the *Cortine* 'and *Holme*, ſeem apparently to be tranſlated from the *Taber-* 'nacle and *Ark*. For the *Delphicks*, that they might compoſe 'themſelves exactly to the *Hebraick mode*, inſtituted the *Cor-* 'tine after the likenes of the *Tabernacle*; the *Tripos* according 'to the patterne of the *Ark*; the *Holme* according to the forme 'of the *propitiatorie ſeat*; and a Table, anſwerable to the table 'whereon ſtood the *Shewbread* &c. Yea we are told, that not onely the Pagan Temples, but alſo their other more exact pieces of Architecture, were derived from that ſtately ſtructure of the *Jewiſh Temple*. So *Selden de Jure Nat. lib.* 1. *cap.* 2. *fol.* 27. tels us, *that Villalpandus, that Egregious Divine of our Age, as alſo Mathematician, will have the more perfect and complete Idea of all Architecture amongſt the Greeks and Romans, to have flowed from the Hebrew proportions in the Temple of* Solomon, *and other of his ſtructures*. See *Villalpandus's* own words in *Ezech. Tom.* 2. *part.* 2. *lib.* 5. *diſput.* 1. *cap.* 13.

Ad ſimilitudinem Tabernaculi, cortinam; ad Arcæ fœderis exemplum, Tripodem: ad umbram Propitiatorii Epithematis, Holmum: &c. Dick. *inſ. Delph. c.* 11.

§. 5. As the Pagans *Temples*, ſo alſo their *Altars*, ſeem to have been taken up in imitation of thoſe amongſt the *Jews*. I ſhall mention onely the *Altar* at *Athens*, dedicated to the *unknown God*, Act. 17. 23. That this Altar was dedicated to the true God of *Iſrael*, though *unknown* to thoſe blind Grecians, *Paul's* words ſeem to aſſure us: *unto the unknown God* (ſaies he) *whom ye ignorantly worſhip* &c. whereby he ſeems to intimate, that the *Altar* was dedicated to the true God, albeit they knew him not. This will be farther evident, if we conſider the Original of this *Altar*; whereof we have a good account given us by *Diogenes Laertius*, in the life of *Epimenides*, thus: *Epimenides was counted* θεοφιλέστατος, *a* great Devoto: *he ſtaid a Plague amongſt the* Athenians *thus: he took a black and a white Sheep, and carried*

Pagan Altars in imitation of the Jewiſh.

Act. 17. 23.

The Altar to the unknown God.

carried them to Areopagus, *from whence he let them go which way they would, commanding thoſe that followed them, that whereſoever they laid down, they ſhould ſacrifice them* τῷ ἐπιτυχόντι θεῷ, *to* ſome peculiar meet God. *And to this very day* (ſaith Laertius) *throughout the* Athenian Pagi, *there are Altars to be found without name, which were then made in memorie of this Expiation, as tis certain* &c. That *Epimenides* (reputed ſuch a Devoto) by his *peculiar God*, ment the *true God of Iſrael*, concerning whom he had received ſome *traditional notices*, ſeems very probable, by the ſacrifices which he inſtitutes, which were but a *corrupt imitation* of the *Scape-goat* amongſt the *Iews*; as hereafter §. 8. Yea, not onely the *Altar*, but the *fire* which burnt on the Altar at *Jeruſalem*, was very far imitated by the *Grecians* and *Romans*. Lev. 6. 12. The *Iewiſh* Prieſts are commanded to keep the fire burning on the Altar; and the *Grecians* receiving ſome broken Traditions hereof, make a Law, that there ſhould be preſerved at *Delphe* τοῦ ἀσβέστου *unextinguiſhed fire*. This *fire* they called ἑστία, as tis ſuppoſed from the Hebr. אש יה *Es-ja*, the *fire of Iah* or *Iehovah*. So Joſh. 13. 14. the Sacrifices of God are called, אשי *Eſe*, the *fires of* Iehovah: which anſwers to the Greek ἑστία, called by the Latins *Veſta*: as *Voſſius* and *Dickinſ. Delph. Phæn. cap.* 11.

The Grecian ἑστία, *and the Roman Veſta, in imitation of the ſacred fire. Levit. 6. 12.*

§. 6. Another part of *Politick Theologie* regards the ordering of *Prieſts*, and their *Offices*; wherein alſo the Pagans owe very much to the *Iewiſh Prieſts*, for their *Original Ideas*. We ſhall begin with ſome appellations given to Pagan *Prieſts*, which were but derivatives from the *Iewiſh*. Thus the *Prieſt* of the *Samothracian Cabiri* was called *Coes*, from the Hebrew כהן *Coen*, a *Prieſt*. So a ſort of Prieſts amongſt the *Gauls* were called *Coenæ*, from כהן *Coen*. Alſo another ſort of Prieſts were called *Patera*, from פתר *pater*, to *interpret*, Gen. 40. 41. as *Bochart* affirmes. But to paſſe on to the firſt *inſtitution* of pagan *Prieſts*, eſpecially amongſt the *Romans*, wherein we doubt not but to give evident notices of their *Traduction* from the *Iewiſh* Prieſthood originally. *Plutarch*, in the life of *Numa Pompilius*, gives us

The Pagan Prieſts in imitation of the Jewiſh.

us a good account of the original Institution of the *Roman* Priests. '*Numa Pompilius* (saith he) erected the *Pontifick Col-* '*lege*, and he was the first *Pontifex*. The chiefest of those Bi- 'shops, whom they call the great *Pontifex*, hath the Dignitie 'and Authoritie of the *High Priest*, and master of the Pontifick 'Law: who is to see, that none break the ancient Ceremonies, 'nor bring in any new thing into Religion, but that every one 'should be taught by him, how they should serve the Gods &c. Here we see an *order* of *Priesthood* amongst the *Romans*, exactly answering to that amongst the *Iews*. For as the *Iews* had their *High Priest*, and *inferior Priests* under him; so the *Romans*: as the *Iewish* Priests were the *conservators* of the *Mosaick Law*; so the *Romans* of their *Pontifick* or *Canon Law* &c.

The Pontifick College.

2. The *vestments* the Roman *Pontifices* wore, seem much the same with those of the *Jewish Priests*. For as the *High-Priest* amongst the *Iews*, had his *Miter*; so also the Roman *Pontifex maximus*. Thus *Lud. Vives in August. civit. lib. 2. cap. 15.* 'The *Apex* is 'the top in the *flamen*, or that which they wore upon the head; 'to wit, a *cap*. The Romans give not the Apex to any but the '*chief Priests*, as we now the *Miter* &c. So *Bochart*, in his Discourse against *Veron*, proves, that the ancient Pagan Priests had their *Miters* &c. Again as the *Iewish Priests* had their *Ephod*, which was a white Linnen Vestment they wore upon their upper garment, when they administred about holy things; (whence a white garment was much affected by the Jews, as *Eccles 9.8. let thy garments be alwaies white:*) so also the *Roman* and other pagan Priests, according to the *institutes* of *Pythagoras*, were to performe all *Acts of Worship* in *white garments* &c. Thus *Diogenes Laertius*, in the life of *Pythagoras*, tels us, that he held ἀεὶ μετ' εὐφημίας λευχειμονοῦντας, καὶ ἁγιεύοντας, *that the Gods must be alwaies worshipt with praises*, (or a good conscience,) *and with a white Vestment* &c. This, without doubt, he learnt from the *Iewish Ceremonies*, wherein he seems to have been very much versed, if not initiated.

The Pontifick Vestments in imitation of the Levitick.

3. In the *Pontifick College*, inſtituted by *Numa Pompilius*, and perfected by *Pythagoras* his Inſtitutes, there were not one-ly *differing orders*, but alſo *differing degrees* in the ſame *order* of Prieſts: for ſome were *Novices*, who were not admitted to the view and participation of their *myſteries*, but after long *puriſi-cations* and *probations*, with many ſacred *ceremonies* neceſſarie for their *initiation*: in order whereto, *Pythagoras* appointed thoſe of his College, five years *probation* and *preparative diſci-pline*; which being expired, they, having approved them-ſelves worthy, were admitted to the ſtate of, τελειον, the *perfect*, and ſo made partakers of all *myſteries* &c. All which, as alſo the whole of his *Collegiate conſtitutions*, *orders*, and *diſcipline*, *Py-thagoras* derived from the *Jewiſh* College of *Prieſts* and *Levites*; who had their *Novices* and *perfect*, their five years *probation* or *preparation* for their *Service and Office*; as we prove at large in our Diſcourſe of the *Pythagorean Philoſophie*, and the parallel betwixt the *Pythagorean* and *Jewiſh* College.

The Pontifick Orders.

4. Concerning the qualification of particular *Prieſts*, *Moſes's Law* required that they ſhould be *perfect*, without *blemiſh*, or any *bodily defect*. The like *Plato* requires in his *conſtitutions* touching *Prieſts*. *Plato de leg. lib. 6. fol. 759.* 'He that is, by 'ſuffrage, choſen into the order of Prieſthood, muſt, after exa-'mination, be found to be, ὁλόκληρον ἐγγόνων, *without blemiſh, and legitimate.*

The qualification of Pagan Prieſts the ſame with the Levitick.

5. The *Iewiſh Prieſts* had their legal *Purifications* and *waſh-ings*, before they entred upon any *ſacred Adminiſtration*: ſo in like manner the *Pagan Prieſts*; eſpecially ſuch as were of *Pytha-goras* his *College*. So *Diogen: Laertius*, in the life of *Pythagoras*, tels us, 'that *Pythagoras* held the Gods were to be worſhipped 'with a pure bodie; which puritie was attain'd by Expurgati-'ons, Waſhings, Sprincklings, and Abſtinences from all defile-ment &c. This, we need no way doubt, he traduced from the *Jewiſh Ceremonies*, in which ſome think he was initiated; at leaſt, he could not be unacquainted with theſe Rites of the *Jews*, with whom

The Pontifick purifications of Pagan Prieſts Judaick.

whom he had 20 years converſation in *Egypt*, and more than 10 years in *Babylon*; as we prove in the ſtorie of his life. *Juſtin Martyr*, *Apol.2.* confidently affirmes, 'that all thoſe *purifica-*'*tions* and *waſhings*, which the *Ethnicks* uſed in their *Sacreds*, 'had their original from our Scriptures, abuſed by the Devils 'hel-bred affectation of likenes to God; yea, that the *Pythago-*'*rean* mode of *diſcalceation*, or putting off the ſhoes, at entrance 'into the Temple, was taken up in imitation of Gods com-'mand to *Moſes*, when he drew near to the burning buſh, Ex-'od. 3.5. to put off his ſhoes &c.

§.7. A main part of *Politick Theologie* conſiſted in certain *Canons* or *Rules*, laid down for the right ordering of *Sacrifies*; all which were but *Satanick imitations* of, and *derivations* from *Iewiſh Sacrifices*. This we dare confidently affirme, becauſe we have ſuch rational grounds for the demonſtration thereof. Neither are we without great Autoritie to confirme the ſame. Learned *Bochart*, *de Animal.S.part.1. lib.2.cap.33.fol.* 325. gives us an excellent demonſtration hereof. 'There were (ſaies he) ſe-'veral ſorts of Sacrifices amongſt the *Iews*; ſome *Holocauſts*, or 'whole burnt offerings, ſome *pacifick*, ſome *propitiatorie*. 'There were alſo *Sacrifices* of *Times* and *Perſons*, *Votive*, *Con-*'*ſecrative* &c, which the *Egyptians*, *Grecians*, and *Romans*, in 'many things, affected. Whence you may learne, that the '*Gentiles*, from a curſed κακοζηλία, *evil zele*, affected to give the 'ſame worſhip to their Dunghil Gods, which the *Iſraelites* gave to the *true* God. *Pagan Sacrifices from Jewiſh.*

This we may prove from the beginning of the firſt chapter of *Leviticus*, where we have certain Rites preſcribed for the offering an *Holocauſt*. Firſt, tis ſaid Lev. 1. 2. *That the Oblations ſhould be taken, as well from Bullocks, as from Sheep, and* Goats; for בהמה ſignifies both. In imitation whereof, the Heathens ſacrificed *Bullocks*, *Sheep*, and *Goats* to many Gods. Thus *Achilles*, in *Homer*, joins theſe three together. Hence it follows, Levit. 1. 3. *a burnt Offering of a Bullock* &c. God begins with *The Jewiſh Holocauſt imitated by Pagans.* Lev. 1. 2. Bullocks &c. Lev. 1. 3. A Bullock perfect.

a bullock, which *Livie* often cals the *greater Sacrifice*. So βοῦτυρον, in the *Proverbs* of the Ancients, ſignifies to *make pompous proviſion*; becauſe none but the rich could offer a *bullock*, as *Eraſmi Adag.* Then *Moſes* addes, Lev. 1. 3. *That the bullock muſt be* [*a male without blemiſh.*] This alſo was obſerved by the *Egyptians*, as *Herodotus lib. 2. cap. 41. The Egyptians univerſally ſacrificed clean bullocks, and thoſe Males and Calves.* *Moſes* requires that this *Holocauſt* be תמים τέλειον, *perfect*; which word is alſo uſed by *Achilles*, in *Homer*, who is ſaid to *make an offering to Apollo* αἰγῶν τελείων &c, *of perfect Goats.* It follows in *Moſes* Lev. 1. 4. *And he ſhall put his hand upon the head* &c. namely, for the *confeſſion of ſin*, as Lev. 16. 21. *Herodotus lib. 2. cap. 39.* mentions the like of the *Egyptians*, who were wont to lay an execration on the heads of the *Sacrifices*, in theſe or ſuch like words; that *if any evil were impendent on them that ſacrificed, or on whole Egypt, it might be converted on this head.* And *Plutarch*, in *Iſis*, ſaies, that *after they had imprecated on the head of the ſacrifice, they cut it off.*

Levit. 1. 4. *On the head.*

Levit. 1. 5. *Before the Lord.* It follows Levit. 1. 5. *And he ſhall kill the bullock before the Lord.* [*Before the Lord*] i. e. at the door of the Tabernacle, as *v.* 3. where the Altar ſtood, as Levit. 17. 3–9. Thus *Plato*, *de Leg. lib.* 10. laies down this as an inviolable *conſtitution*, *that no one have an Altar in his private houſe:* wherefore they uſually placed the *victimes* before the *publique Altars.* So *Virg. lib. 9. Æn.*

Et ſtatuam ante aras aurata fronte Juvencum.

And *lib. 2. Georg.*

Et ductus cornu ſtabit ſacer hircus ad aram.

And the ſacred Goat being led, ſhall ſtand at the Altar: which anſwers to that of the *Pſalmiſt*, Pſalm. 118. 27. *Bind with cords* (i. e. bring bound with cords) *the ſacrifice to the horns of the Altar.* 2. God commands [*he ſhould kill the Bullock*] *He*, i. e. either he that offers the *bullock*, or, as they will have it, ſome *Levite*: as it may be gathered from 2 *Chron.* 30. 17. and 2 *Chron.* 35. 10, 11.

Pſal. 118. 27.

Levit. 1. 5. *He ſhall kill.*

11. where the *Levites* were *to kill* the *Paschal Lamb*; but the *Priests* were to *sprinkle the bloud.* Thus it was amongst the *Romans*; the Priest did not kill the *Victime*, but the *Popa* or *Victimarie*, at the beck of the Priest; who therefore standing by the Victime, now and then said: *Agon?* i. e. *Agone? shall* I *do it?* 3. Then it follows [*And sprinkle the bloud*] The *Levite* having killed the victime, the Priest received the bloud in a vessel; which *Moses Exod.* 24.6. calls אגנות *aganoth*: and the Chaldee מזרקיא that is to say, an *Aspersorie*: the LXX render it κρατῆρας; so the vulgar *crateras.* In imitation whereof, the *Popa* having killed the Victime, the Priest received the bloud in a Vessel; which vessel the *Atticks* called σφάγιον. *Homer Odyss.* γ. stiles it ἄμνιον; The Latin *Pateras.* So *Virgil Æn. lib.* 3: *Sanguinis & sacri pateras*—— which he understands of the *Victimes*, as *Servius.* 4. This *bloud* is said to be sprinkled [*upon the* Altar] as *Exod.* 24.6. This also was imitated by the *Pagans*: whence that of the *Poet*:

Lev. 1.5. *sprinkle the bloud.*

——*Illius Aram*
Sæpe tener nostris ab ovilibus imbuet agnus.

The tender lamb from our flock shall often moisten his Altar, i. e. (saith *Servius*) *pour out his bloud on the Altar &c* So *Lucian, lib. de sacrificiis* ὁ δὲ ἱερεὺς τὸ αἷμα τῷ βωμῷ περιχέων *the Priest pouring out the bloud on the Altar.*

Thence it followes *Lev.* 1.6. *And he shall flay the burnt offering, and cut it in pieces.* After the killing of the *Holocaust* followes the *excoriation* and *dissection*: whereof we find also a *satanick imitation* amongst the Heathen; So *Homer Iliad* α

Levit. 1.6. *flay and cut.*

——Καὶ ἔσφαξαν καὶ ἔδειραν
Μηρούς τ' ἐξέταμον *And they killed, and excoriated, and cut in pieces* &c. So *Virg. lib.* 1. Æn *An Tergo diripiunt costis.*

As to the *Dissection*, it was not made rashly, but with great Art and *Industrie*; as it appears in *Homer* often (*Iliad* η & ω &c) Μιστυλλόν τ' ἄρ' ἐπισταμένως they *accurately* or *artificially dissected* &c which seems to have been taken up in imitation of the Jewish Priests

Priests their *accurate dissection* of the *sacrifices*: which the LXX expresse by ὀρθοτομῶν, as *Gen.* 4. 7. *Prov.* 3. 6. and 9. 5. which word is also used in the New Testament, 2 *Tim.* 2. 15. signifying *rightly to divide*; which refers to the *accurate dissection* the Priests made of the *Sacrifices*. So *Heb.* 4. 12. The word of God is compared to the two edged knife, whereby the Priests divided the *Sacrifices* &c See more of these things in *Dilherri Tractatu de καινοζηλία Gentilium*. Whence *Bochart* acknowledgeth he had not a few of these notions. It follows *Levit.* 1. 8. *put fire on the Altar.* Whereto the *Delphick* ἑστία or *sacred fire*, from אֵשׁ *Esia* the *fire of God*, as also the Roman *Vesta* seems to refer, as before §. 5.

2 *Tim.* 2. 15.

§. 8. Besides the *Holocaust* or *burnt Offering*, the *Jews* had also their *expiatorie Sacrifices*, especially that of the two *Goats*, whereof one was to be a *scape-goat*, as *Levit.* 16. 7, 8, 9, 10. In imitation whereof the *Egyptians* had also their *Goat Sacrifices* and worship, as *Bochart de Animal Sacr. Præfat.* 'In allusi-'on to *Levit.* 16. 7. we have shewed (saies he) that the Egyp-'tians were very exact and pompous in their Goat-worship. Thence *Tragedie* from τραγος ᾠδη a Song over the Goat sacrificed to *Bacchus* &c. And indeed the Original of that Altar to the *unknown God* Act 17. 23. seems to have been taken from this *Jewish sacrifice* of the *two Goats*. We have mention'd somewhat before §. 5. out of *Diogenes Laertius*, who relates the storie, how *Epimenides*, to stop the Plague at *Athens*, took a *white* and *black* sheep &c. I shall adde, for a confirmation hereof, what I have met with in *Lud. Vives*, in *August. de Civit. lib.* 7. *cap.* 17. 'There were (saith he) at *Athens* many Altars con-'secrated to unknown Gods, as *Acts* 17. 23. So *Pausanias* in 'Attica, ἐκ τῶν ἀγνώστων θεῶν βωμοὶ Altars of the unknown Gods: which 'Altars were by the invention of *Epimenides* erected at *Athens*. 'For the Region laboring under the Pestilence, the *Pythian* 'Oracle being consulted, made answer, *That the citie ought to be* 'expiated, as also the country; neither should the sacreds be perfor-

The Jewish expiatorie sacrifices imitated by the Heathens.

The Scape goat Lev. 16. 7.

med

'*med to any of their particular Gods.* *Epimenides*, who was then 'at *Athens*, departs, and commands that the *sacrifices* should be 'let go thorough the fields, and the *sacrificers* follow them; 'and in that place where they made a stop, sacrifice them to the '*propitious unknown God.* Therefore from that time to the Age 'of *Diogenes Laertius*, there were seen in the *Attick Pagi* many *Altars*, without name &c. In imitation of the *Jewish* scape *Goat Levit.* 16.8. the *Greeks* had their ἀφετηρίαν; which *Tranquillus*, in *Julio Cæsare*, calls *Vagum*, as *Glassius Grammat. S. lib.* 4. *Tract.* 3. *Observ.* 2. *De Nom. Prop.* These *expiatory sacrifices* were called by the *Grecians* (in imitation of the Jewish *expiatories*) περικαθάρματα and περικαθάρσια. So *Hammond* on 1 *Cor.* 4. 13. περικαθάρματα &c. 'These termes (saith he) signifie those things, 'that were used in the lustrating of a Citie amongst the Gentiles; 'which *Hesychius* renders ἀπόλυτρα, ἀντίψυχα; denoting those that 'were paid for others ransomes, or put to death in others stead. 'This Heathen custome, from whence all this comes, being, in 'a manner, but a Transcript of the *Azazel* amongst the *Jews*, '(the *scape-goat*) that was sent into the wildernes, with all the 'sins of the people upon him; which was therefore called ἀπο-'πομπαῖος *rejectaneous* or *refuse* &c. 1 *Cor.* 4. 13. περικαθάρματα.

To this of the *Scape-goat* we may adde that other Jewish sacrifice of the *red heifer*, which was offered for *purification*, as *Num.* 19. 2. 9. *a red heifer without spot* &c, whereto we find a *parallel* in the *Egyptian Sacrifices*, as is well observed by *Bochart*, *de Animal. Sacr. par.* 1. *lib.* 2. *cap.* 29. *fol.* 290. 'God, saies he, 'commanded to sacrifice a red Heifer, *Numb.* 19. 2. The *Jews* 'copulate these two together פרה אדמה תמימה a *perfect red.* 'Whence *Maimonides*, in *Tractat: de Vacca rufa*, *cap.* 1. § 2. 'If it has but two hairs white or black it must be accounted un-'clean. According to which superstition, the *Egyptians* sacri-'ficed *red* Bullocks, with such an accurate observation hereof, 'that if the Bullock had but one hair *black* or *white*, it must be 'accounted *profane.* So *Plutarch* in *Iside.* To which we may *Numb.* 19. 2. *The red Heifer imitated.*

adde

adde the *Sacrifices* of *Pigeons*, amongst the *Jews*; which the Heathens, by a cursed, ζηλοτυπία, *emulation* imitated, as *Bochart* in his Preface to *Histor. de Animalibus S.* 'The sacrifices of *Pigeons*, 'the *Ethnicks*, by a *wicked emulation* usurped *&c.*

The oblation of human sacrifices to Saturne, an imitation of Isaac's being offered, and of Christs sacrifice on the Crosse.

§. 9. But the great *expiatorie sacrifice* was the *Paschal Lamb*; which was in a more peculiar manner a Type of the *Jewish Messias* or Christ, who is stiled the *Lamb of God slain from the foundation of the world*: the Image whereof we have in *Abraham's intentional sacrificing his son Isaac*, &c. All which the Devil (who greatly affected to be *Jehovahs* Ape) assumed to himself as an homage due from his *Devoti*. So *Eusebius*, *præpar. Evang. lib.* 1. *cap.* 9. proves out of *Porphyries* Book, περὶ τῶν Ἰουδαίων, *that the Phenicians* (by the Devils Inspiration) took the *original Idea* of offering their Sons to *Moloch* or *Saturne*, from *Abrahams* intention of offering his Son *Isaac*. *Porphyries* words are these, 'Saturne, whom the *Phenicians* call *Israel*, had by a 'Nymph called *Anobret*, an only Son, which for this they called 'Ieud, who being clothed in a Royal habit, was sacrificed by his Father &c That by *Saturne* and *Israel* must be ment *Abraham*; by the *Nymph Anobret Sarah*, from חִן עִבְרִת *conceiving by grace*; by *Jeud*, *Isaac* who is stiled *Gen.* 22. 2. יְחִיד *Jehid*. We have sufficiently proved out of *Bochart* in our discourse of *Saturne chap.* 1. §. 5. But as *Abraham's intentional sacrificing* of his only Son *Isaac*, was an *Image* or *Type* of Christ, the only Son of God, his being offered on the Crosse as a ransome for sinners; so we need not doubt, but that the Devil in exacting *human bloud* as an *expiatorie Sacrifice*, had a very great reference to, and imitation of that sacrifice, which he knew Christ was to offer on the Crosse. This *inhuman mode* of offering *human bloud* to *Saturne*, began in *Phænicia*, where *Saturne* passed under the name of *Moloch*. We have the manner of it described by *Diodorus*, *Biblioth. lib.* 20. 'There was (saies he) amongst them 'a brazen statue of *Saturne*, of a vast magnitude, whose hands 'hanged down on the Earth, so contorted and involved, that

'children

'children who were brought to it, fell down into a ditch full of fire. This cruel custome of Sacrificing children to *Moloch* or *Saturne*, the *Jews* suckt in from the *Phenicians*; whereof we find often mention in Scripture as *Act.* 7.4. The place where these sacrifices were offered was *Tophet*, in the valley of *Hinnom*; which thence was made an Image of *Hell*, as *Esa.* 30.33. whence sprang the *Greek* γέεννα *Gehenna*, i. e. the *valley of Hinnom*, as before *C.* 7. §.4. From the *Phenicians*, the *Carthaginians* also received the same Rites. So *Tertullian*, *Apol. cap.* 9. *In Africa they publiquely sacrifice their Sons to Saturne.* Thus *August. de civit. lib.* 7. *cap.* 19. *Carthaginians. Lud. Vives* on this place saies, 'that it was a Custome very ancient, in dangers of war, for 'the Prince to sacrifice the Son, which was most dear unto him, 'to pacifie the wrath of the revengeful Devil. But the *Carthagi-* 'neans, who sprang from the *Phenicians*, sacrificed a man to 'Saturne. Also in *Latium* a man was offered to *Saturne*, &c. And indeed in processe of time, this horrid piece of Idolatrie became *Catholick* and *Universal*: neither was there any part of the Devils worship, wherein the *Pagans* did more generally conspire, than in this of sacrificing *humane blood* to their enraged Idols. *Arnobius* tels us, *that it was the common fashion, in past times, to worship Jupiter of Latium, with mans blood.* Yea the Historie of the *Decii* acquaints us, *that it was not unusual amongst the Romans, for men alive to devote themselves to the infernal Gods.* *Herodotus* affirmes, *that the Egyptians sacrificed living men to their brutish Gods.* Amongst the *Thebans* (who were also a colonie of the *Phenicians*) the storie of *Menœceus*, is famous; who, for the preservation of the Citie, devoted himself to the *Infernal Gods*. *Procopius* tels us, 'that the Inhabitants 'of the Ile of *Thule*, observed this custome of sacrificing men, 'even down to his time. The same *Cicero* and *Plutarch* mention of the *Gauls*: and of the *Britans*, *Cæsar*, *Comment. lib.* 6. gives this reason hereof, 'because the *Druides* thought, that nothing was a meet expiation for mans life, but the life of man.

Thus we see how ambitious the Devil was to be worshipped with *human sacrifices* in imitation of that to be performed by the Son of God; at least in imitation of its Types in the *Jewish* Church. See *Owen Theol. lib.* 1. *cap.* 8. also *Grotius de Satisfact. cap.* 10. where he proves at large, that it was most usual with the Heathens to pacifie the Devil, the God of this world, by human sacrifices, and that in imitation of the *Jewish Sacrifice* and Christ, the original Idea of all.

The Jewish federal sacrifices imitated by Pagans.

§. 10. As the *Jews* had their *sin offerings*, so also their *Federal Sacrifices*: as *Gen.* 15. 9. 10. God being about to renew his Covenant with *Abraham*, bids him take certain beasts and divide them *&c.* The like we find practised by the *Israelites*, *Jer.* 34 18. And more particularly *Psal.* 50. 5. we find mention made of a *covenant by Sacrifice*; which refers to the manner of *federal sacrifices*; wherein the parts being divided, those who entred into covenant, passed between the parts thus divided *&c.* These *federal sacrifices* were much in use amongst the Heathens, and as 'tis presumed, in imitation of those amongst the *Jews*: so *Muis* on *Psal.* 50. 5. *a Covenant by Sacrifice.* 'It is (saith he) a known phrase, the original whereof seems to be 'taken from *Gen.* 15. 9, 10. and *Jerem.* 34 18, 19. In making co-'venants, to the end they might have a greater Religion and 'Faith attending them, they killed victimes, and dissected 'the beasts: by which Ceremonie they, who enter'd into co-'venant, intimated an imprecation on themselves, that he who 'first violated the Covenant, should be smitten as the beast ad-'hibited to establish the covenant was smitten: Yea, that his 'punishment should be by so much the greater, by how much 'the more powerful God, whom they appealed unto as a wit-'nes, was.' Which custome obtained also among the Heathens, '(namely by Traduction from the *Jews*) who being about to 'make a *Covenant* and *Peace* with their enemies, divided an *Hog* 'or *Sow* with a flint; as it appears out of *Livie lib.* 1. and from 'that of *Virgil*

Psal. 50. 5.

Gen. 15. 9, 10. *Jer.* 34. 18, 19.

Stabant

Stabant & cæsa jungebant fœdera porca.

The like *Mede*, on *Mal.* 1. 11. *Diatrib.* 2. *pag.* 504. where he proves at large, that a sacrifice is a *federal oblation*, or Symbol of a *League* and *Covenant* 'twixt *man* and his offended *God*. For the clearing whereof we must know, that it was the universal custome of mankind to contract *covenants of friendship* by eating and drinking together: so *Isaac* with *Abimelech Gen.* 28. *Jacob* with *Laban* Gen. 31. *David* with *Abner* 2 *Sam.* 3. *Jos.* 9. 14. Hence a *covenant* is called ברית, from ברה *to eat*. So *Herodotus* tels us, the *Persians* were wont to *contract Leagues of friendship inter vinum, & epulas*. The like *Tacitus* reports of the *Germans*. Amongst the *Greeks* and other *Nations*, they did eat *bread* and *salt* together. Such are the sacrifices 'twixt *Man* and his offended *God*; they are *epulæ fœderales*, wherein the sacrifice being first offered unto God, and made his, he becomes the *convivator*, and vouchsafeth this grace to man, to eat and drink with or before him, in token of reconcilement. That the *Offerer* did partake of the *sacrifice*, is evident from *Exod.* 34. 15. and that the Sacrifices were symbols of our covenant with God, is apparent also from that *salt*, wherewith the sacrifices were seasoned *Mark.* 9. 49. which, among all Nations, is a token of *friendship*. Thence *Levit.* 2. 13. 'tis called *the salt of the Covenant*, because a symbol of its *perpetuitie*, and *friendship* contracted thereby. Now if the *Salt*, which seasoned the Sacrifice, were *sal fœderis*, what was the sacrifice it self but *epulum fœderis*, as *Gen.* 15. 9, 10. and *Psal.* 50. 5? Whence it is evident, that the *Pagans* symbolized with the *Jews* in their covenants by Sacrifice. Thus *Bochart, de Animal. S. part.* 1. *lib.* 2. *cap.* 33. 'Again, as *Jerem.* 34. 18. the *Israelites* passe between the parts 'of a divided Calf; so the *Boeotians* and *Macedonians*, between 'the parts of a divided Dog: *Xerxes*'s armie 'twixt the parts 'of a divided man: the *Greek* and *Trojan Heroes* 'twixt the 'parts of a divided *Hog*. And the *Molossi* entred into Cove'nant by a divided Bullock. And among the *Scythians*,

'those who were partakers of the same *conjuration*, confirmed 'their mutual faith, by eating the flesh of a rosted Bullock cut 'in pieces. We find somewhat of like kind performed by 'Saul, 1 Sam. 11. 7. and by *Abraham* Gen. 15. 9. Thus *Bochart*.

Pagan feasting on sacrifices from Jews.

As in those *federal sacrifices*, there was a *Division* made of the parts, so likewise the persons entring into the covenant, were to eat of those parts, as an argument of their *mutual confederation* and *friendship*. This is evident from the *Jewish* manner of eating the *Paschal Lamb*, which being a *Sacrament* or *seal of the Covenant*, 'twixt God and them, was first sacrificed at the Temple, and then brought home to their private families, and eaten by them, as a pledge of their reconciliation, and *confederation* with God. And indeed all the *Jewish sacrifices*, at least such as were Types of Christs sacrifice offered on the Crosse; were but *federal oblations*; and their feasting upon them, but *symbols* or tokens of their *federal communion* with God, in those sacrifices: whence the Pagans derived their *federal sacrifices* and feasts there upon. So *Cudworth* in his *Notion of the Lords supper*, *pag.* 5. where he shews us, 'how the Gentiles in their worship 'received the custome of sacrificing, and feasting on their sacri-'fices, from the *Jews*. For *Paganisme* is nothing else but *Iudaisme* degenerate *&c.*

The Pagan Lectisternia.

This is farther evident from the Pagan *Lectisternia*, or the *feasts* they made to their Gods, in times of calamitie, of which *Austin de Civit. Lib.* 3. *cap.* 17. speaks thus 'There arising a great 'pestilence the people conceived that new *Lectisternia* were to 'be exhibited. These beds were prepared for the honor of the 'Gods, whence this *sacred* (or *sacrilege*) received its name. *Lud. Vives* on these words *Lectisternia &c*, gives us this com-ment, 'In times past they feasted lying upon beds: but as of-'ten as there was a feast exhibited in any publick Temple, for 'the pacifying the anger of the Gods, it was sacred: and there 'were beds strewed or prepared, as if they were to lie down and

feast

feast with the Gods: this they called *Lectisternium, preparing the Beds.* These *Lectisternia* seem very answerable to the Jewish manner of eating the Passover, a symbol of their *federal communion* with God, which at first institution they ate standing, in token of their speedy motion, but after their coming to *Canaan*, they were wont to eat it on their *beds*, according to their *mode* of feasting: as it appears by our Saviors eating the *Passeover*, John 13.23. where he that was the beloved Disciple, lay with his head in Christ's bosome, and so the next in his &c. So that we need not doubt, but these *Lectisternia* had their original *Idea* from the Jewish mode of feasting on their *Sacrifices*, which was a federal Rite, or a seal of their *confederation* with God, as the Lord's supper is to Christians.

John. 13. 23.

§. 11. Besides their *expiatorie* and *federal Sacrifices*, the *Jews* had also their *Thank-offerings*, called more properly *Oblations*, in Hebrew מנחה *Minchah*, which consisted chiefly of the *Tenths* and *first-fruits* of the Earth, especially of *Corne*, and *Wine*, and *Oyl*: as *Deut.* 18. 3, 4. *Numb.* 18. 12. *Deut.* 14. 23. The same the Devil requires of his Devoti, as it appears by the storie of *Anius*, the *Priest* of *Apollo*, who, in the time of the *Trojan* war, coming into the *Grecian Campe*, brought with him store of *Corne*, *Wine*, and *Oyl*, which (saies *Bochart*, *Can. lib.* 1. *cap.* 14. *fol.* 440.) were abundantly supplied to him from the Oblations: for of all the increase of the Earth, these three the Devil, God's Ape, exacted of his Worshippers. The like *Bochart* (in a Sermon he preached at *Caen*, Decemb. 30. 1663.) asserted on Gen. 4. 3. *At the end of the daies*: whence he proved, that by *daies* was meant the *year*; at the end whereof, which was in September, *Cain* and *Abel* offered up these Sacrifices, which were 1. as *commemorations* of the *Creation*, which was in *Autumne*: 2. as thankful acknowledgements of God's blessing them with the fruits of the Earth; answerable whereto the *Jews* had their Feast of *ingathering of the fruits*: whence we read of the joy of *harvest* &c. Deut. 14. 22, 23. Psal. 4. 7. Also

The Jewish Tenths and first fruits.

Deut. 18. 3, 4. *Numb.* 18. 12.

Gen. 4. 3.

the

'the feast of *Vintage*, which was in *September*. Hence the men 'of *Sichem* had their custom of sacrificing, and feasting at the end 'of the year; of which we read *Judg.* 9. 27. Jer. 41. 1. 5. 8. Hence 'also other Heathens had the original of their *Bacchanalia*, 'which they celebrated about the end of the year, with *Trage-* 'dies and *Comedies*, wherein also *wine*, *corne*, and *oil* were offe- 'red, answerable to the *Jewish institutes*: which customes are re- 'tained by some to this very day. Thus *Bochart*. Farther, the Heathens, in imitation of the *Jews*, offered Tenths to their Gods. So *Diogenes Laertius*, in the life of *Solon*, saies, 'that all the *A-* 'thenians separated the *Tenths* of their Fruits for publick sacri- 'fices, and common good. So *Tertullian*, in his *Apol. cap.* 14. *The Tenths of all are devoted to Hercules.*

Pagans generally observed the seventh daies Sabbath, in imitation of Gods Sabbath.

§. 12. Hence it were not difficult to demonstrate, that all the Pagan *Festivals*, viz. the *Saturnalia*, *Bacchanalia*, *Lupercalia*, *Quirinalia*, &c. had their original from the Jewish *Festivals*. But we shall at present instance onely in the *seventh daies Sabbath*, which was generally observed by the Pagan *Idolaters*, and that in imitation of the Church of God. *Linus* makes mention of an ἑβδόμη, a *seventh day*, observed amongst the Saints &c. So *Hesiod.* 2. *dier.* ἑβδόμη ἱερὸν ἦμαρ, *the seventh day holy day*. So *Porphyrie*, in his book περὶ Ἰουδαίων, of the *Jews*, (quoted by *Euseb. præpar. Evang. l.* 1. *c.* 9.) tels us, *that the Phenicians consecrated to their principal God Saturne, whom they also called Israel, one day in seven, as holy* &c. And the *Grecians*, in commemoration of *Apollo's* victorie over *Python*, (which is supposed to be but a fable of *Joshua's* victorie over *Og*, King of *Basan*) are said every *seventh day* to sing an *hymne* to *Apollo*, who instituted the *Pythick Games* or Holy daies, the first seventh day after his victorie, as before C. 4. §. 3. *Aulus Gellius lib.* 13. *cap.* 2. speaks of certain *Ethnick Doctors*, who were wont to *philosophize* onely on the *Sabbath day*. To which suits that of *Lucian*, in *Pseudologista*, touching the seventh days being granted to *Schole-boies*, as an *holy day*: whence also *Lampridius*, in *Alexander Severus*, observes

Athenienses, septimoquoq; Lunæ die hymnum canentes Apollini: ut Proclus monet in illud Hesiodi, Ἕκτῃ δ' — ἑβδόμη ἱερὸν ἦμαρ. *Vossius de idolol. 2. cap.* 12.

of

of him, that *the seventh day*, when he was in the citie, he ascended the *Capitol*, and frequented the *Temples*. Thus *Clemens Alexandrinus* στρωμ. *lib.* 5. τὴν ἑβδόμην ἱερὰν οὐ μόνον οἱ Ἑβραῖοι ἀλλ' οἱ Ἕλληνες ἔσεσθαι, *not onely the Hebrews, but also the Greeks observe the seventh day as holy*. So *Euseb.* 14. *de præpar. Evang. lib.* 13. affirmes, *that not onely the Hebrews, but almost all the Philosophers and Poets, acknowledged the seventh day as more holy*. Yea *Iosephus*, in his last book against *Appion*, affirmes, *that there could be found no citie, either of the Grecians or Barbarians, who owned not a seventh daies rest from labor*. This *Sabbath*, or *seventh days rest*, which the holy seed of *Noah* observed as holy to God, the Idolatrous seed consecrated to the *Sun*, their supreme God, and thence called it *Dies Solis*, *Sunday*. This *Idolatrick Translation* of the *Sabbath* from God to the *Sun*, seems to have been very ancient, and therefore not so much in imitation of the *Jewish Church*, as of the *Patriarchs*, and holy seed of *Shem*. So *Lud. Cappel Thes. Salmur. de cultu*. 'In the most ancient writings of the *Ethnicks*, 'namely of *Homer*, *Linus*, *Orpheus*, *Callimachus*, &c. there are 'extant various Testimonies of a *seventh day*, sacred in general; 'as also of a *seventh day* recurrent, observed by the *Ethnicks* as 'sacred: which observation seems to have been derived to them 'by *Tradition* from the *Fathers*, and long usage. The like I find in *Usher*, his Discourse of the *Sabbath*, *p.* 73. 'The Heathens '(saies he) had their knowledge of God, and the Sabbath from 'the first Fathers, by Tradition, who lived before the dispersion.

§. 13. The Pagan *Prophetick predictions* and *Oracles* had their original *Idea* from Gods *Divine Oracles*, and Prophetick *Revelations*. So *Iackson*, on the *Script. fol.* 29. shews us, how 'the Devil counterfeited God's manner of speaking, as well as 'his manner of Apparition: for the Heathens (as well as the 'Jews) were resolved of future events by *Dreams*, *Visions*, and *Oracles*. *Godwin*, *Iewish antiquit. lib.* 4. *cap.* 20. proves, that all pagan *Divination* and *witchcraft* was derived from Iewish Oracles

Pagan Oracles and Devotion, with Abstinencies and Ceremonies from Jewish.

cles corrupted &c. And as God answered the Iews by *Urim* and *Thummim*, so the Devil his *Devoti* in the like manner. Thus *Grotius, de Imper. summ. potest. p.* 135. 'Elian writes, that the 'chief Priest amongst the Egyptians, had hanging about his 'neck, ἄγαλμα ἐκ σαφείρου, *an image of Saphir*, which was called ἀλήθεια. 'The like *Diodorus Siculus* relates. Whence it appears, that the 'neighboring Nations imitated the Iewish mode, in respect of 'the *Urim* and *Thummim*, as the Devil is wont to be God's ape.

Judg. 8. 27. 'For in the time of the Hebrew Iudges, the Idol Priests had 'also their *Ephod*, whence they gave forth Oracles: as Iudg. 8. 27. So *Mede* on Deut. 33 8. (*Diatr.* 2. *pag.* 368.) shews, how the *Teraphim*, amongst the Idolaters, answered to the *Urim* and *Thummim* amongst the Iews &c.

§. 14. Twere easie to shew, how much of the Pagans *Devotion*, *Abstinences*, and *Ceremonies* had their original from Iewish *institutes*. To begin with their prayers; *Vossius* (*de Idol. lib.* 2.) tels us, that Κύριε ἐλέησον, *Lord have mercy upon us*, was an usual forme of prayer amongst the Gentiles, as well as Iews. So *Arrian*, *Epictet. lib.* 2. *cap.* 7. τὸν θεὸν ἐπικαλούμενος δεόμεθα αὐτοῦ Κύριε ἐλέησον, *calling upon God, we pray, Lord have mercy upon us* &c. 2. As for *Abstinences*, *Bochart* (in his Preface to *Hist. de Animal. S.*) tels us, 'that not a few of the neighboring Gentiles abstained 'from *Swines flesh*, after the custome of the Iews. 3. Touching *Ceremonies*, we have before, §. 6. proved, how the Pagans *sacred Vestments*, *Purifications*, and *Washings* were but borrowed from Iewish *Ceremonies*. We might prove the same of the Heathens *Circumcision*, (which *Pythagoras* is said to have received from the Iews,) as *Brerewoods Inquiries*, *cap.* 13. But we shall content our selves with the mention of some few other.

Phylacteries. We know the vain glorious Iews, especially the *Pharisees*, wore their *Phylacteries*, [i. e. little membranes, whereon certain sentences of the Law were written,] as Math. 23. 5. on their *Foreheads*, *Armes*, &c. from a false construction of Exod. 13. 16. Deut. 6. 8. Whence the *Indians*, *Persians*, and

Ba-

Babylonians took up the same, and that in imitation of the Iews. So *Hieronymus* in Math. 23. 5. 'The Pharisees (saies he) 'ill understanding those commands of the Lord by *Moses*, Ex. '13. 16. Deut. 6 8. *Thou shalt bind these words as a signe on thy* '*hand* &c. wrote the Decalogue of *Moses* in Membranes, fold-'ing them up, and binding them on their foreheads; making 'them, as it were, a crown for their head, that so they might be 'alwaies before their eyes; which to this very day the *Indians*, 'and *Persians*, and *Babylonians* do; and he that has this, is ac-'counted among the people as Religious.

Math. 23. 5. Exod. 13. 16. Deut. 6. 8.

As for Funeral Rites, the Iews were wont *to rent their mantles, and shave their heads*, in token of their sorrow, as Iob. 1. 20. and elsewhere: so in like manner, in great Funerals, or fatal mournings, it was usual among the Heathen to *rent their garments*, and *shave their heads*. As to the former, *Virgil Æn.* 12. describes a mourner thus.

—It scissa veste Latinus
Conjugis attonitus fatis urbisque ruina.

Herodotus lib. 1. recordes, that the like gestures were among the *Lacedemonians*, and *Livy li.* 1. among the *Sabines*; as *Caril* on Iob. 1. 20.

Iob. 1. 20.

This may suffice to make good our Assertion, that the Pagan Politick *Theologie* or *Idolatrie* had its original from Jewish and Divine *institutes* corrupted.

§. 15. I shall conclude this Head of *Pagan Theologie*, with a great observation of our learned *Sandford, de descensu Christi lib.* 1. §. 17. 'They, saies he, reason ill, who conjecture hence, 'that the *Iews* and *Grecians* had one and the same God, because 'there are found among both the same *Names*, and *Anaphone-*'*mata*, and things done: whereas that is more true, yea without 'all comparison, most true, that among the most ancient peo-'ple, there was one and the same *Theologie*; which the *Grecians* 'turned into Fables; and so from truth it self all was turned against the Truth. To which agrees that, 1. *Machab.* 3. 48. περὶ τοῦ βιβλίου τοῦ νόμου ἐξηρούνων τὰ ἔθνη τὰ ὁμοιώτατα τῶν εἰδόλων αὐτῶν, *from the book*

Verissimum, priscis omnibus unā eandemque esse Theologiam, quā Græci ad fabulas traxerint: et omnia adversùs veritatem de ipsa veritate fuisse constructa. Sandf. de desc. l. 1. §. 17.

 of

of the Law did the Gentiles draw the similitudes or Ideas of their Idols. For hence, for the worthip of their Gods, they assumed *Names*, in Religion and Antiquitie, *sacreds* hence also they borrowed their *Holy daies*, *Rites*, *Ceremonies*, as also many noble *Exploits*; as *Dickinſ. Delph. Phœnicizz. c. 6.*

BOOK III.

BOOK III.

Of Pagan Poeſie, Hiſtorie, Laws, and Oratorie; with their Traduction from ſacred Oracles,

CHAP. I.

Of Pagan Poeſie, and its Traduction from ſacred Oracles.

Poeſie *the moſt ancient of* Human Literature: Divine Poeſie *moſt ancient, and the Idea of* Human: *which is proved* 1. *by* Autoritie, 2. *by* Artificial Demonſtration: 1. *from the firſt Poets,* Linus, Orpheus, Homer, *and* Heſiod. 2. *From the Original occaſion of all* Poeſie, *viz.* God's Miracles *and* Apparitions *in, and for his* Church. 3. *From its* Impulſive cauſe, *viz.* Admiration. 4. *From the agreement betwixt Divine and Pagan Poeſie in their main end, viz.* Worſhip. 5. *From the* parallel *betwixt* Divine *Poeſie and* Pagan, *in their forme of* production; *which was by* Divine Enthuſiaſme. Plato's *deſcription of* Poetick Enthuſiaſme, *as parallel to* Divine Enthuſiaſme. *The Greek* Rapſodiſt *parallel to the* Jewiſh Pſalmodiſt. 1 *Sam.* 10. 5, 6. Poeſie *not an* Art, *but* Divine Afflation. 6. *The Traduction of* pagan Poeſie *from* Divine Oracles, *is proved from its* Matter; *which is either* Theologick, Philoſophick, *or* Hiſtorick. 7. *Laſtly, the ſame is demonſtrated from the* parts *of* poeſie; *which is either* Eicaſtick, *or* Phantaſtick; *and both from ſacred* Symbols *and* Oracles.

§. 1 WE have dispatcht, in the foregoing Books, two chief parts of *Philologie*; namely the *original of Languages*, and *Pagan Theologie*. We now proceed to a third branch thereof, viz. *Poesie*; with indeavors to demonstrate its *derivation* from *sacred Oracles*. First, that *Poesie* was the most ancient of all *Artificial Literature*, especially amongst the *Grecians*, is generally affirmed by the *Learned*; and we have for it the Testimonie of *Strabo*, *lib.* 1. where he undertakes to prove, that *Prose is onely an imitation of Poesie* &c. Thus also *Vossius*, (*de Histor. Græcis lib* 1. *cap.* 1. *pag.* 7.) asserts, and proves, *that the Greek Historians and Philosophers were after the Poets.* So also *Jackson* (on the Autoritie of the Scripture) gives it, 'as 'from unquestionable Antiquitie, that all other set speech, whe-'ther Historical, or Rhetorical, was but the progenie of *Poesie*, 'falling in latter times from its wonted state. And indeed its evident from the thing it self, that all the ancient *Learning* of the *Grecians*, both *Historie*, *Moralitie*, *Philosophie*, and *Theologie*, was delivered in Poesie. Hence *Orpheus*, and other Poets were anciently stiled διδάσκαλοι, *Teachers*, becaus they taught men *Theologie*, and *Moralitie* &c. Whence also the ancient *Discourses* of the *Philosophers* were stiled ἀοιδαὶ ἢ ᾄσματα, *Songs*, &c. becaus they delivered their *precepts* of *Philosophie* in *verse*. So *Pythagoras*, and the rest of the Philosophers of his *Sect*: yea, among the *Latins*, *carmina* were used for *moral Precepts*; as *Stillingf. Orig. S. Book* 1. *chap.* 4.

Poesie the most ancient part of human Literature.

§. 2 As *Poesie* was the first piece of *artificial Discourse* amongst the *Pagans*, particularly the *Grecians*, so tis as certain, that *Divine Poesie* preceded *Human*; yea, that the latter was but a *corrupt imitation* of the former. We have the original, forme, and mode of Scripture-Poesie laid open to us by *Joseph Scaliger*, *Animadversiones in Euseb. Chron.* (*fol.* 6. 7. *edit.* 1658.)

That Divine Poesie was most ancient, and the spring or Idea of Human.

'We find not (saith he) in the *Psalter*, or *Lamentations* any *Can-'tick* bound up by Laws of *Metre*, but the Discourse is meerly '*Prose*, animated by a *Poetick character*. —Onely the *Cantick* of

Moses

'*Moses* in the last *Chap.* of *Deuteronomie*, the *Proverbs* of *Solomon*, 'and almost all the Book of *Job*, are bound up under the necessitie of *Rithme*; which *Rithme* is like two *Dimetrian Jambicks*, with a '*Tinnulus* to the ears. —'The *Canticle* of *Moses* is a *Rithme* 'drawing near unto a *Tetrameter Jambick*, not unto an *Hexa-* 'meter *Heroick*, as *Josephus* will have it. —'Yea, there is no '*Hexameter* or *Pentameter* to be found in the *Sacred Bibles*: 'neither does the *Rithme* in them consist of any exact *Modes*; 'but the *Rithme* is sometimes shorter, sometimes longer, accor- 'ding to the capacitie of the sentence *&c.* Thus much for the 'judgement of *Jos. Scal.* touching Scripture Poesie, its several Modes, *&c.* That *Moses* was the most ancient of all *Poets* is proved by *Josephus*, *l. 2. contra Appion*: as *Mariana* in his *Preface* to *Genesis*. We find *Moses's* Prayer deliver'd in a kind of poesie, *Psal. 90.* Also *Moses's* Song, upon Gods delivering the *Israelites* out of the hands of *Pharaoh Exod. 15. 1. Then sang Moses &c.* which was seconded by the Song of *Miriam ver. 20.* Likewise *Jobs Discourses* are, for the most part, in Verse. All which pieces of *Divine Poesie* are much more ancient than any piece of *Pagan Poesie*: and we need no way doubt, but that the latter was, by I know not what *artificial Satanick imitation*, the *Product* of the former; as it may be demonstrated both by *Inartificial* and *Rational Argumentation*.

§. 3. As for *Inartificial Arguments* or *Autoritie*, we shall begin with that of *Tertullian* (*Apolog. cap. 47.*) 'Who is there, saies 'he, of the *Poets* who hath not drank of the *prophets fountain* *&c?* Thus *Jackson*, in his learned *Discourse* of the *Authoritie of the Scriptures*, proves at large, *that the most of those fabulous Narrations, and feigned stories, mention'd by Heathen Poets, had their original platforme, as also their main foundation and rise from some reat issue of Divine Power; and therefore may be referred to some historical relation of sacred writ.* So *Jack.* of the Scriptures *fol. 27.* 'Albeit the *events*, which the 'most ancient *Poets* relate, through long distance of time seem

Testimonies to prove the Traduction of Pagan Poesie from Divine Oracles.

most

'most strange to us, yet is the ground such, as upon better 'search, may alwaies be referred to some *Historical Truth*; 'which yielded *stuffe* to *Poetick structure*, as day *spectacles* doe 'unto *night Visions*.' Again the same *Jackson*, *fol.* 34. speaks more fully thus: 'Continually, whilest we compare ancient '*Poets* or *stories* with the Book of *Genesis*, and other Volumes of '*sacred Antiquitie*; these sacred Books give us the *patterne*, 'of the *waking thoughts* of ancient Times.' And the Heathen '*Poems*, with other fragments of *Ethnick* writings, contain the '*Dreams* and *Fancies* which succeeding Ages, by hearsay and 'broken Reports, had conceived concerning the same or like 'matters. For any judicious man, from the continual and seri- 'ous observation of this *Register of Truth*, may find out the 'original, at least of all the principal *Heads*, or common places 'of *Poetick fictions*, or ancient *Traditions*; which, it cannot be ima- 'gined, they should ever have come into any mans fancie, un- 'les from the *Imitation* of some *historical Truth*, or the *Im- pulsion* of great *events*, stirring up *Admiration &c.*' The like, the said *Author* addes, *fol.* 49. where he proves, 'that 'the *Poets* have borrowed their best stage attire from the glori- 'ous *wardrobe* of *Israel*.' And again *fol.* 56. 'The Sacred 'Antiquitie of *Jewrie* was to other Nations, as *Nilus* to *Egypt*, 'the main stream or principal river.' Thus *Jackson*: of which 'more hereafter.

Artificial Demonstration.

1. From the first authors of Poesie amongst the Grecians.

§. 4. Wee proceed to the *Artificial* or *Rational Demonstration* of our *Assertion*, touching the *Traduction* of *Pagan Poesie* from *Divine*; which we shall indeavor to make good, from the first *Authors*, *Occasions*, *Ends*, *Principles*, and *Parts* of all *Pagan Poesie*. As for the *first Authors* of *Pagan Poesie*, they are generally supposed to have been the *Grecians*: but as for the time when *Poesie* began to take root amongst them, 'tis some- what uncertain. *Carion*, in his *Chron. lib.* 2. makes *Linus* to be the first of the *Greek Poets*, who taught *Hercules Letters* and *Musick*, &c. His words are these: 'What time *Linus* flourished

'flouriſhed in, we may gather thence, that he is ſaid to teach *Hercules Letters*, and *Muſick*; who when young being chid, fell into a paſſion of anger, and thence threw the Table, wherein he drew his Letters, at *Linus's* head; with which blow he died. They ſay that *Linus* was the firſt that brought Learning into *Greece* from *Phenicia* &c. Hence we may ſafely conjecture, firſt that *Linus* was by birth a *Phenician*: for ſuch the ancient *Hercules Tyrius* his *Scholar* was, as before. 2. That *Linus* alſo lived about the time the *Cananites* were expelled *Canaan* by *Joſhua*. For about this time *Hercules Tyrius* alſo lived; who tranſplanted ſome *Colonies* of theſe *Cananites* or *Phenicians* into *Africa*, *Spain*, and ſuch parts as bordered on the *Midland Sea*; whence the chief parts of *Joſhua's atchievements*, are by the Mythologiſts transferred to him; as before: (unles we make this *Hercules* diſtinct from, and after *Hercules Tyrius*) 3. Whence alſo it appears that the choiceſt *materials* of *Linus's Poemps* were of ſacred *Original*. For he being a *Phenician*, and living about that time, wherein God wrought ſo great wonders in behalf of the *Iſraelites*, he could not but have ſome Notices thereof. Yea, we have reaſon enough to conclude, that moſt of his *Mythologie*, or *fabulous Narrations* touching the *Gods*, their θεογονία, *Genealogie*, and *exploits* were but *broken Traditions*, and *Imitations* of ſome ſacred *Perſons*, *Exploits*, and *Stories* in the *Jewiſh Church*. And albeit we have few *Reliques* of his *Poems*, yet what remains ſeems to owe its original to the *ſacred Fountain*, opened amongſt the *Iſraelites*; eſpecially that moſt celebrated Verſe.

Linus, *the firſt of the Greek Poets, traduced the choiceſt of his Poeſie from ſacred Oracles and Operations.*

Ῥᾴδια πάντα θεῷ τελέσαι καὶ ἀμήχανα πάντα.

Its eaſie for God to atchieve all things; and with him nothing is impoßible. This Golden *Verſe*, we may preſume, Linus *gained* from the *Divine Oracles*, or his own *obſervations* of *Gods Divine power* in and with his *Church*.

§. 4.

Orpheus's Poesie derived from sacred Scripture.

§. 5. Next to *Linus* follows *Orpheus*, whom *Carion* (*lib.* 2. touching the ancient Learning of the *Jews*) makes to be *Linus's Auditor*, and *companion* of the *Argonauts*. 'This *Orpheus* is 'said also to have writ the *wars of the Titans*, and the *Expedition* 'of *the Argonauts*. Its reported also, that he was torne in pie- 'ces by the women in *Thracia*, out of a *superstition*; because he 'had changed their *Laws*. Thus *Carion*. Some make the Poe- tick Age to begin with *Orpheus*. Its certain he was a great *Pro- motor*, if not the first *Inventor* of the θεογονία, *Generation of the Gods*. *Justin Martyr* stiles him τὸν πολυθεότητος πρῶτον διδάσκαλον, *the first Teacher* of *Polytheisme*. He was a great *Instrument* the *Devil* imployed for the erecting of *Idolatrie*, together with *Melampus*, *Musæus*, *Arion*, *Methymnæus*, *Amphion* of *Thebes*, and *Eumolpus* the *Thracian*; who were all great *Promotors* of *Idola- trie*, as well as of *Poesie*; whereof we need no way doubt, but that they received the *original Idea* from the *Jewish Church*. For, that *Orpheus* was in *Egypt*, is generally confest: whence, as 'tis said also, *he brought most of his superstitious Rites* and *Customes* into *Greece*; wherein those who were *initiated*, were called Ὀρφεοτελεσταί. Thus *Sanford*, *de Descens. l.* 1. §. 22. 'Orpheus is said to 'be the first that brought into Greece the *Sacreds* of father 'Bacchus; who also, as *Diodorus* reports, at the same time, and 'with the same indeavor, brought in the *mysteries of Hades*; ac- 'cording to those things which he had drunk in in *Egypt*, from the 'sacred *Hebraick* Scriptures τὰ μὲν μιμησάμενον, τὰ δ' ἀυτὸς ἴδια πλάξας, *imitating these things, but other things framing of himself*. Thus *Sandford*. Now that the *Egyptian Rites*, and *superstitions* were of *Jewish extract* originally, is elsewhere proved. They say also that *Orpheus* traduced much of his *Learning* from *Phœnicia*: which we may very justly suppose, if that hold true, which we have before mention'd out of *Carion*, *that Linus was his Præceptor*. This seems farther evident from that *philosophick Tradition* fa- thered on *Orpheus*, ἐκ τοῦ ὕδατος ἰλὺς κατέστη, *of water Slime was made*; which was a great *Phenician Tradition*, as it appears by the *fragments*

Orpheo, qui sub Judicibus floruisse a quibusdam dicitur, circa Cadmi tempus, qui ab illo edoctus. Sandford de Descensu l. 1. §. 22.

Diodor. l. 1.

fragments of Sanchoniathon; wherein we find mention of this ἰλύος which he makes to be the same with his μωτ, in the *Phenician* Tongue מוד *mod*, the *first matter* or *Chaos*, out of which all things were framed. Now that this *Phenician maxime* (as the most part of their Learning) was originally derived from the *Jewish Oracles*, has been elsewhere sufficiently demonstrated.

Orpheus (according to *Eusebius*) makes mention of the first *Creation* of man out of the Earth; as also of the *infusion* of the *rational Soul* by God. And *Suidas* attests, that *Orpheus* held, there was a certain Countrey ἀόρατον *invisible*, ἀκολουθήσας τοῖς Μωσέως: following herein the Traditions of *Moses*. This *Orpheus* was very skilful in *Musick*, as well as *Poesie*; which gave him a mighty advantage on the *Thracians* and *Macedonians*, for the *Civilizing* of them: whence 'twas fabled, *that he drew men and trees after him*, i. e. by the *Noveltie* and *pleasingnes* of his *Musick*, and *Poesie*, he insinuated his *Moral Precepts* into the minds of men; and drew them to a chearful embracing of the same. This also he derived from the Church of God; as else-where. So *Vossius de Philosophorum Sectis C.3.* §.4. speaks concerning him: '*Orpheus* was a *Thracian*: Many have writ in the dayes of 'old, Ὀρφεϊκὰ, *Poems according to the Doctrine* of *Orpheus*. *Suidas*, 'in Ὀρφεύς, enumerates some of them. The chiefest of these 'was named *Onomacritus*; who lived in the times of *Pisistratus's* Sons. Of whom *Tatianus*, *contra gentes*, thus speaketh: Ὀρφεὺς δὲ κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γέγονεν &c. *Orpheus was contemporary with Hercules. But the Poems that passe under his name, are said to have been composed by Onomacritus the Athenian, who lived under the Government of Pisistratus's sons, about the 50 Olympiad.* There are many *Fragments* of the Ὀρφαϊκῶν, which *Henry Stephanus*, in his *Philosophick Poesie*, hath collected together. But the most famous fragment is that in *Justin Martyr*; in which there is somewhat of *Abraham*, and the *Mosaick Tables* of the *Decalogue*.

Euseb. ex Tim. Chron. περὶ κοσμ.

Suidas. in Ὀρφεύς.

Homer's choiceſt notions from Scripture.

§. 6. Next to *Orpheus* we may adde *Homer*; who lived about 150 years after the *Trojan war*, not far from the Age of the *Prophet Eſaiah*, as *Carion Chron. lib.* 2. That *Homer* was in *Egypt*, is generally confeſt by ſuch as have written his life. See alſo *Grotius* on *Mat.* 10. 28. ſaies, that *Homer* was in *Egypt* is *evident* &c. Yea *Sandford Deſcenſ. l.* 2. §. 37. thinks that *Homer* was born, and bred in *Egypt*. That *Homer* had many of his *Fictions* from ſome *real Scripture Tradition*, which he gathered up whileſt he was in *Egypt*, we may ſafely *conjecture*, even from his *ſtile* and the *Affinitie* of many of his expreſſions with the *Scripture* Language. Thus *Ralegh, Hiſt. Part.* 1. *B.* 1. *C.* 6. *Sect.* 7. *It cannot be doubted, but that Homer had read over all the Books of Moſes, as by places ſtolne thence, almoſt word for word, may appear; of which Juſtin Martyr remembreth many, in the Treatiſe Converted by Mirandula.* For the more full evidence whereof ſee *Duports Gnomologia*, or parallel 'twixt *Homer* and the *Scripture*; alſo *Bogan's Homerus Hebraizans.*

Egyptum... ubi & natum Homerum cum Heliodoro ſuſpicor, & eruditum plane video. Sandf. Deſcenſ. l. 1. §. 37.

Heſiods Poems from Scripture.

§. 7. Next to *Homer* follows *Heſiod*; who is ſaid to live, 100 years after *Homer*, ſomewhat before the *Babylonian Captivitie*. *Carion* (*Chron. lib.* 2.) tels us, 'he was a Prieſt of the 'Muſes Temple in *Helicon*. His *Poems* contain partly Diſ- 'courſes of Moralitie, partly a deſcription of the year, or, as 'we phraſe it, a *Calendar*: for ſuch was the Learning of the 'Ethnick Prieſts. —He received the chiefeſt part of his Lear- 'ning from the Phenicians and *Egyptians*; unto whom many 'of the *Grecians* ſailed. They write that *Heſiod* being old was ſlain *&c.* That *Heſiod* received ſome of his choiceſt *Traditions* from the ſacred *Oracles*, if not immediatly yet *originally*, will appear probable to any that ſhall take the pains to draw up the *parallel*. I ſhall only mention a particular or two; as his deſcription of the Chaos πάντων μὲν πρώτιστα χάος γένετ' &c. *firſt of all the Chaos was produced*, &c. where he ſeems to give a deſcription of the *firſt matter* or *Chaos*, exactly *parallel* to the *Moſaick Delineation thereof*, Gen. 1. 2. And indeed the whole of his θεο-

γονία

γονία or *Genealogie of the Gods* seemeth to be but a *corrupt Imitation* of *Divine Persons*, *Actions*, and *stories*, as before.

§. 8. Having demonstrated the *Traduction* of *Pagan Poesie* from *Divine Oracles*, by shewing what recourse the first *Inventors* thereof had to the *Phenicians*, *Egyptians*, and originally to the *Jews*; we now proceed to a second *Demonstration*, namely to evince the same from the *original ground* (stiled in the Scholes the *procatartick cause*) of all *Poesie*; which we doubt not but to prove, was one and the same both in *Divine* and *Human Poesie*. As to the *original ground* and first *occasion* of all *Poesie*, it sprang from the stupendous *Miracles*, and *affecting Providences*, which God vouchsafed the infant state of his *Church* and *People*, for their *securitie* and *incouragement*. For (as hereafter) the first Ages, after Gods delivering his People out of the *Egyptian* bondage, being filled up with *admirable effects*, and wonderful *passages* of *Providence*, which God was pleased to afford the infant state of his *Church*, for the *confirmation of her Faith*, and to give the whole world *ocular demonstrations* or sensible experiments of his *Deitie*, and *Providence*; the *sense* and *apprehension* of such wondrous issues of Providence, could not but make a deep *impresse*, on the tender and soft *Affections* of his own People, in whose behalf these *signal providences* were vouchsafed. Now the Church, in this her *Childish state*, (like Children who are much affected with wonders) being struck with the sense of these prodigious *Appearances* of *Divine power* in her behalf; and having her *Affections* much stirred and moved hereby, was not able to contain her self within bounds, (for Affections melted are very diffusive) without venting her self in *Poetick Hymnes* and *Raptures*. For *Affections* are the greatest *Wits* that may be, and delight to vent themselves in *Poesie*; which is a *Witty Art*, or rather *passion*; and therefore the most *expressive* of extraordinarie and *choicer Affections*. Alas! who so dull or *flegmatick*, but can, upon some more than ordinary experiments of *Divine Providence*, find some *poetick*

A second Demonstration from the first occasion of all Poesie; which was the stupendous works of God.

Illustres illæ Mosis Victoriæ adhuc recenti memoria celebres magis innotuisse putandæ sunt, &c. Sandford de Descens. l. 1. §. 12.

straine to vent his more *warme* and *melted* Affections in and by? Thus much *Experience* learnes us, that where any *extraordinary occasion* happens for the moving the Affections, especially *Admiration*, *Love*, *Joy*, or *Sorrow*; there this *Poetick vein* is most *pregnant* and *ripe*. For as *speech* was given to man for the communicating his *conceptions* or mind unto others; so *Poesie* (which is the most witty and affectionate speech) seems for the more *lively representation* of our *choicer Apprehensions* and *Affections*, stirred up by some extraordinary *events* or *experiments* of *Providence*. This seems to be the genuine and original *ground* or occasion of all *Poesie*, especially *sacred*. For we find in *Scripture*, that the *People of God*, having received *signal* and unexpected *deliverance*, found no more *proper method* for the celebrating of the same, than by *spiritual Hymnes* or *Psalmes*, which are *Divine Poesie*. Of this sort were the *Songs of Moses* and *Miriam*, *Exod.*15.1.20. which, so far as we can learn, were the first pieces of *Poesie* the world was made partaker of, and what the occasion hereof was, is very plain, *viz. Gods* wonderful deliverance, vouchsafed the children of *Israel* at the red sea. So likewise we find many other parcels of *Sacred Scripture*, which were intended as *commemorations* of *signal providences* written in *verse*. Thus was it usual with those *Divine Writers*, upon any *extraordinary Experiments* or *Observations* of *Divine Providence*, to give lively *expressions* thereof by *extemporary* Hymnes, or *Poems*, as *Judg.*5. 1 *Sam.*2. *Luk.*1.46.68. with other *Scriptural Hymnes and Songs*, which were the ordinary effects of *extraordinary* and *astonishing Providences*.

And as this gave the first occasion or rise to all *Divine Poesie*, so also to all *human* and *pagan*. For what was it, that at first brought in the use of *poesie* amongst the ancient *Heathen*, but certain *Experiments* and *Traditions* of the stupendous *operations* of God, which the first *fabulous* Poets *Linus*, *Orpheus*, *Homer*, and *Hesiod*, having gleaned up in *Phenicia* and *Egypt*, made the foundation and *matter* of their *poetick fictions*. This before we

(§.3.)

(§.3.) hinted out of *Iackſon*, who proves, *that the chiefeſt part of thoſe fabulous Narrations, and feigned ſtories, with which the firſt Poets ſtuffed their Writings, had their foundation in, and riſe from thoſe extraordinarie iſſues of Divine Providence, which the great God vouchſafed in the behalf of his Church* &c. To which we may adde, that *Satan* (who greatly affects to be *Iehova's* Ape) not onely *adulterated* the miraculous *Providences* of God, by turning them all into *Grecian* Fables, but alſo *counterfeited* the like, thereby to render himſelf the more *venerable*. We have a full inſtance hereof in the *Egyptian Magicians*, who counterfeited the *miracles* done by *Moſes*. Thus alſo, as God vouchſafed his *Church* and *People* many glorious Apparitions and *manifeſtations* of himſelf, either by the *ſecond Perſon* in the *Trinitie* his aſſuming a *tranſient corporeal forme*; or by *created Angels*, as Gen. 28. 17, 18, 19. where *Iacob* had an Apparition of *God*, and thence called the place *Bethel* &c. So alſo the *Devil*, in imitation of God's *Apparitions*, appeared in *ſenſible formes* and *ſhapes* to his *Devoti*, who therefore erected their *Baetylia*, or *pillars* of Stone, in commemoration of their *Demon's* Apparition, and that in *imitation* of *Jacob's Bethel*; as before *c.* 7. §. 8. Thus *Iackſon*, on the Scriptures, *fol.* 34. 'Whence came this conceit, of 'God's appearing in *ſenſible ſhapes*, into *Homer's*, and other an-'cient *Poets* heads? ſurely, as God had ſpoken in divers man-'ners unto the old world, ſo he appeared in *divers formes* unto 'the *Iſraelites*. And as the Devils had counterfeited Gods 'manner of ſpeaking to his *People*, ſo did they the manner of his, 'or his *Angels* Apparitions. Thus did the *Devil* appear in the 'ſhape of *Caſtor* and *Pollux* to the *Romans* &c. By which we come to underſtand whence the Poets ἐπιφάνεια *Epiphanies*, or *Apparitions of their Gods* had their Original. Proportionable whereto, it would be no difficult matter to ſhew, how the chief *Heads* or *common places* of Poetick *figments* had their foundation and riſe from ſome *ſacred ſtorie* of *perſons* or *things* taken up, by I know not what, *Satanick imitation* and *Tradition*. But of this more hereafter.

§. 9.

3. *Demonstr. from the Impulsive cause of all Poesie, which was Admiration.*

§. 9. Having gone through the *Proximatick cause*, or *occasional ground* of all *Poesie*, both *Divine* and *Human*, we now proceed to its *Impelling cause*; thence to demonstrate the *derivation* of *Human Poesie* from *Divine*. As the prodigious astonishing *Providences* and *Apparitions* of God, in the behalf of his Church, were the first occasion of all *Poesie* both Human and Divine; so the immediate *impulsive cause* thereof was *Admiration*, with other suitable *Affections*. And look by how much the more *stupendous* and amazing the Objects of *Admiration* are, by so much the more *violent* will its *impulsion* on the Soul be. Whence it could not be, but that the astonishing *amazing Providences* of God, vouchsafed to his Infant Church, should fill the world with great *admiration*, and other Affections correspondent therewith: and hence the Soul being *impelled* by *Admiration*, found no way so proper to vent it self, as by *Poetick Raptures*, and *Hymnes*. Thus it was with *Divine Poets*; and thus also with *Pagan*. And by how much the more *admirable* the *Subject* to be expressed was, by so much the more *studious* and *accurate* these first *Poets* were, to deliver their *matter* in such a *forme* and manner, as should be most acceptable and pleasing. Hence we find the more *Affectionate* parts of *Divine* Scripture, to be delivered in *Verse*; which *method* was also *imitated* by the first *Ethnick Poets*: whence *Jackson*, on the Scriptures, *fol.* 43. obserues, 'that the reason why *Divine Poems* are so rare now 'adaies is, because the World being so far degenerate and 'drencht in *Atheisme*, our Senses are not moved with the admirable *products* of God's *power*; nor our minds bent to observe 'the waies of his *Wisdom*, so as to be stricken with the true Admiration of them. Whereas in the Worlds *Infancie* (when *Atheisme* had so little rooting) the *senses* and *minds* of men were more struck with the *Admirable* Experiments of *Divine power*; whence flowed deep *Admiration*, and *commotion* of *Affections*, which are very *witty* and *natural Poets*. Neither was it *Admiration* in general onely, which we make to be the first *impul-*

Divine Poesie from Admiration.

sive

ſive cauſe of *Ethnick Poeſie*, but a particular *Admiration* of thoſe great amazing *providences*, which alſo gave the firſt occaſion to *Divine Poeſie*. For the firſt *Greek* Poets, *Linus*, *Orpheus*, &c. living in the Ages immediately following (if not in the ſame) thoſe, wherein God wrought ſuch *Miracles* for his people the *Iſraelites*, we cannot rationally *preſume*, but that they muſt have ſome *Notices* of thoſe *miraculous* Operations of God, which could not but fill them with *Admiration*, and thence impel them to vent the ſame in their *Poetick* ſtrains, as before. *Ethnick Poeſie from Admiration of Divine Operations.*

§. 10. The Traduction of *pagan Poeſie* from *Divine*, may be farther demonſtrated from their *parallel Ends* and *Deſignes*. We might draw the *parallel* betwixt *Pagan* Poeſie and *Divine*, in many *ſecondarie* lower ends: as they both agree in this, that they were intended, by their firſt Inventors, 1. to give *lively colors* and *repreſentations* unto things: 2. to expreſſe our *choiceſt conceivings*, and moſt raiſed *Affections*, in the moſt pleaſing and taking manner &c. But to let paſſe all *lower ends*; the Agreement of *Ethnick Poeſie* with *Divine* in the *ſupreme end*, though in relation to a different *object*, ſufficiently argues the Traduction of the *former* from the *latter*. The *main end* and ſupreme intendment of *Divine Poeſie* was, *to celebrate the great name of God, appearing in the ſtupendous operations of his hands; and thereby to maintain his Adoration and Worſhip in the world*. This is evident by all the *ſacred Hymnes*, *Pſalmes*, and other *Poetick* ſtrains in Scripture. Now that all *Ethnick Poeſie* had, at leaſt in its firſt riſe, the ſame *ſupreme end*, though miſplaced on a falſe *object*, or *Idol*, is evident. *Strabo* (*lib.* 1.) acquaints us, *that the great deſigne of their firſt Poets, was* ψυχαγωγεῖν καὶ ἐκπλήττειν τὰ πλήθη &c. *gentlie to allure and draw on the people to a Reverence and Adoration of the Gods*. And indeed the *Greek Idolatries* and *Superſtitions* were never formed or ſhaped to any perfect *ſtature*, till the *Poets* came into play, namely *Linus*, *Orpheus*, *Amphion* &c. eſpecially *Orpheus*, who, by the *noveltie* and *pleaſingnes* of his *Poeſie*, mixed with *Muſick*, inſenſibly drew, and inveagled the minds

4. *Demonſtr: The parallel betwixt Pagan Poeſie and Divine, as to their ends.*

of

of men into Idolatrie. This seems apparently the *designe*, not onely of *Orpheus*, but also of the rest of the first *Poets*; wherein indeed they proved very successful: as it appears by their *Poetick Theologie*, which consists of nothing else but of *fabulous Traditions* of their Gods &c, in order to the advancement of their Idolatrous *worship* and *Superstition*. Thus, as *Divine Poesie* was calculated for the promoting of the *true* worship of God, so *Pagan* for the *Devils* worship: yea, the latter seems to have been wholly taken up in *imitation* of, and *derivation* from the former. For the Devil knew full well, that God, out of infinite *condescendings* to the *infant* state of his *Church*, was pleased to communicate to them this extraordinarie gift of *Poetick Raptures* and *Hymnes*, thereby to render his *Service* more *agreeable* to them: therefore he, out of an *ambitious* humor, woulds needs play God's *Ape* herein, and communicate to his *Devoti* a *Diabolick gift* of *Enthusiastick Poesie*, thereby to render his *Idol-worship* more delightsome and *taking*. Thus, as God was wont to deliver his *sacred Oracles* in *Ecstatick Poesie*, so also the Devil his in Diabolick *Enthusiasmes*: and both one and t'other conspired in their *supreme End*, which was the Establishment of their *Service*, and the Advancement of their *Names*. Onely the *Devil*, and his *Idolizers*, acted herein the parts onely of *Blasphemers*, *Usurpers*, and *Apes* of God. But of this more in the following Section.

5. Demonstr. From their parallel Forme or Mode of Composure, which was by Enthusiasme.

§. 11. A fifth *Demonstration*, to evince the Traduction of the first pagan *Poesie* from Divine, may be fetcht from their agreement in the *forme* and *mode* of *Production* or *Composure*. We know, that the Forme or Mode, wherein the first *Divine* Poesie was delivered, was *Enthusiastick*. So the Songs of *Moses*, and *Miriam*, Exod. 15. 1 were by *Divine Afflation*, or Extemporarie Enthusiasme. So 1 Sam. 10. 5, 6. we find there mention made of a Musick and Poetick *meeting* of the *Prophets*, attended with Enthusiastick *Inspirations*, and Prophecyings. It is conceived by some, that those who are said to *prophecie* at

1 Sam. 10. 5. 6.

these

these *Meetings*, were some of the chiefest of them; who having their minds inwardly inspired, and agitated by an Enthusiastick *Divine Afflation*, were thereby enabled to compose *extemporarie Hymnes*: so that being under a *Divine* Ecstasie, they were transported, beyond the ordinarie capacitie of their *natural Fancies*, into a *Rapture*, for the composing of such *Hymnes*, as might most conduce to the celebrating the *Name* and *Honor* of God. Such also were the *Songs* of *Deborah* and *Barak*, of *Esaias*, *Simeon*, and *Anna*, Luk. 2. 25. 36. And we find the like exercise of this *gift* in the Church at *Corinth*, 1 Cor. 14. 26. where it seems evident, that those *Hymnes* or *Psalmes*, there mentioned, were *extemporarie*, (as *Grotius* observes,) i. e. proceeding from an Enthusiastick *Afflation*, or Divine *Inspiration*. Yea, *Mede* (*Diatribe* 2. *pag.* 177.) interprets *propheſying* 1 Cor. 11. 5. to be singing of *Psalmes*, or *Divine* Hymnes; with this Observation, 'that a *Poet* and *Prophet* were anciently termes *equivalent*, 'because Prophecies, both Divine and Heathen, were delivered in *Poesie*. Now, in imitation of this ancient *mode*, or *forme* of Divine Poetick *Enthusiasme*, (or Enthusiastick Poesie,) the *Devil* also vouchsafed his Poets (especially such as were immediately imployed in his Worship and Service) a *Diabolick Afflation*, or Enthusiasme. Thus the *Dithyrambus*, or Song dedicated to *Bacchus*, was a kind of Enthusiastick *Rapture*: and the *Corybantes* that sang it, are described as persons *Ecstatick*, or rather *phreneticke*, and mad. So *Strabo*, *lib.* 10. ὅτι ἐνθουσιασμὸς ἐπιφοίτησίν τινα θείαν ἔχειν δοκεῖ, καὶ τῷ μαντικῷ γένει πλησιάζειν: *Enthusiasme seems to have a kind of Divine afflation, and to come near the Prophetick kind.* Yea indeed, as in the *Jewish* Church a *Poet* and a *Prophet* were termes equipollent, so also in the *Pagans* Temple. Whence *Paul* Tit. 1. 12. cals the *Cretian* Poet a *Prophet*. So amongst the Latines, *Vates* signifies both a Poet, and Prophet; because the Heathen *Priests* and *Prophets* (in imitation of the *Jewish*) delivered their *Oracles* and *Prophecies*, for the most part, in *verse*. And 'tis evident the *Heathens* conceited their *Poets* to be divine-

Hymni Psalmis similimi. Jul. Scalig. poet. l. 1 c. 45.

Luk. 2. 25. 36.

1 Cor. 14. 26.

1 Cor. 11. 5.

Tit. 1. 12.

ly inspired, whilst they uttered *Oracles* from, and *Hymnes* unto their *Gods*: for they were herein transported, beyond the power of *sense* or *Reason*, suitable to many *Ecstatick Diabolick Enthusiasts* of latter Ages. These *Enthusiastick Poets had* Hymnes of all sorts; some dedicated to their *particular Gods*, as ὁ ὕπιγγος to *Diana*, Ἴουλος to *Ceres*, Διθύραμβος to *Bacchus*, Παιὰν to *Apollo*, Ἀδονίδια to *Adonis*.

The chief of these Grecian *Hymnes* was *Pæan*, which consisted chiefly of that solemne Acclamation Ἰή, Ἰή, Ie, *Ie*, whereunto some prefixed *Eleleu*, and so sung *Eleleu* Ie, which is the very same with the Hebrew *Hallelujah*. Thus *Sandford, de descensu l.* 1. §. 5. 'This whole mode of acclamation, 'whether we pronounce it *Eleleu jou*, or *Eleleu Hie*, was taken 'from the Hebrew *Sacreds*, viz. from *Hallelujah*. For we may 'not but confesse, that the *Greeks*, in their common sacreds, of '*Hallelu* made *Eleleu*, and of *Jah*, *Hie*; the Accent being traduced on the first letter, according to the *Grecian* mode. Thus also *Dickinson*, *Delph. Phœniciz. c.* 6. 'Before *Pæan*, they were 'wont to pronounce the solemne προαναφώνησις, or *acclamation*; 'ἐλελεῦ; to which they added Ἰή, Ἰή, or Ἰόυ, Ἰόυ. Now what can we 'imagine this *Eleleu* Ie, or *Eleleu* Iou, in the beginning to have 'been, but the Hebrew הללו יה *Hallelu-jah*: which formule of 'words the Hebrews were often wont to use in their Hymnes; 'in the beginning, by way of *exhortation*; in the end, as an *acclamation*. In imitation whereof, the Greek ἐλελεῦ Ἰή, was both the 'προαναφώνησις, i. e. the exhortation of the Pæanisme; as also 'ἐπωδὸς, and ἐφύμνιον, the *Epode*, and Acclamation, with which the 'Hymne was concluded. See more of this in what precedes *B.* 2. *c.* 4. §. 2. 3. and *c.* 9. §. 1. The *Grecians* had also their *solemne Hymnes* for their *Gods*: some dedicated to the *propitious* Gods, which the old *Greeks* called κλητοὺς ὕμνους, and the *Latins* properly *indigitamenta*, and *carmina calataria*; others they had to their *Vejoves*, or *læva numina*, which the Greeks called ὕμνους ἀποτροπαίους, and the Latins *Carmina Averruncalia*. Thus the old

Refert Pausanias in Phocaicis, primum omnium & præcipuum certamen in Pythiis eorum fuisse: qui in Apollinis honorem Παιᾶνα canerent. Quippe ut Διθύραμβος Baccho, Dianæ Ὕπιγγος, Ἴουλος Cereri; ita Παιὰν Apollini proprius fuit, & primus qui in ejus laudem solum modo concinnabatur. Dickins. Delph. Phœniciz. cap. 6.

Epinicia erant, quæ in certaminibus victori canebant. Pæanes, quibus gratulabantur Diis immortalibus pro victoria. Jul. Scalig. Poet. lib 1. *cap.* 44.

That Ἰή, *or* Ἰά, *is the same with* יה *Jah, Gods name, is evident from that of Hesychius.* Ἴα ἢ θεὸν σημαίνει καθ' Ἑβραίους.

old *Romans* had their *Assamenta*; which were Hymnes *particularly* made and sung to the honor of some *peculiar* God; whence the *Assamenta Janualia, Junonia*, &c. These *Diabolick* Hymnes some, on probable conjectures, conceive to have been inspired by *Satan* (as many other parts in *Pagan* Worship) in imitation of those *Enthusiastick* Hymnes, which were in use amongst the *sacred* Prophets and Poets, as before 1 *Sam.* 10. 5, 6. See more of this *Stillingfleet Origin. S. Book* 2. *chap.* 2.

Plato's discourse of Enthusiastick Poesie examined and parallelized with Divine Poesie.

§. 12. But none treats more accurately and fully of *Ethnick Poesie*, its *original* forme or mode of *production*, than *Plato*; whose Discourse hereof, being examin'd and *parallelized* with *Divine Poesie*, will give us a full Demonstration, that the *former* was but a corrupt imitation of the *latter*. *Plato* indeed, supposeth all *Poesie* to have been, in its original, ἔνθεος μίμησις, an *Enthusiastick imitation*, or *Divine* Enthusiasme; whereof he treats at large in his *Io*: where, being about to explicate the Divine *force* of *Poesie*, under the person of a certain *Rhapsodus* named *Io*, he shews, that *Poesie* came not by *Art*, but ἐνθουσιασμῶ τινι, by *certain Divine Enthusiasme* &c. Now that this whole Discourse of *Plato*, touching the *original* of Poesie, was but a *Satanick* imitation of and derivation from sacred *Poesie* and *Oracles*, we shall endeavor to evince from the *Severals* thereof.

The Greek Rhapsodist from the Jewish Psalmodist.

Plato in Ione, ῥαψῳδοὺς non solos cantatores, aut recitatores τῶν ἐπῶν, sed & interpretes agnoscit. Eosdem verò non modo ῥαψῳδοὺς, sed ῥαβδούχους quoque dictos legere est: itemq; ῥαβδωροὺς, & ῥαβδωδοὺς: quippe cum Scipionibus prodibant rubris, qui Iliadem prosternantur. Jul. Scal. Poet. l. 1. cap. 41.

1. The very Title of this *Discourse* carries somewhat of *Sacred* and *Divine* in it. For Ἴω is but the contract of Ἰάω, the name which the *Grecians* gave to God, answerable to the Hebrew *Jah*, as before. This *Io*, *Plato* makes to be ῥαψῳδὸς, one of their *Rhapsodi*, (who were also called ῥαβδωδοὶ, because they carried *rods*, which were the Ensignes of their Art,) whose Office it was to *recite* and *interpret Heroick Verses*, especially those of *Homer*, as *Serranus* observes here. And *Strabo*, *lib.* 1. giving us an account of the original of the *Grecian* ῥαψῳδίαι *Rhapsodies*, saies, that *they were Poems which were sung* ἐπὶ ῥάβδῳ, *on the rod*, or *wand*,

i. e. the *Rhapsodists*, holding a *Rod*, or branch of *Laurel* in their hands, (as *Plutarch*) sung *Homers Iliads* to the *Harpe*, as *Hesiod's* ἔργα. For *Poems* amongst the old *Greeks* were (as the same *Strabo lib.* 1.) but λόγοι μεμελισμένοι, *Lessons fit to be sung by the Rhapsodists*. Whence their ῥαψῳδίαι, and our English *Rhapsodies*. Thus much for *Plato's Rhapsodist*, which seems exactly parallel to, and but an *Ape* of, the *Jewish Psalmodist*, whose office it was to *sing* those sacred Hymnes or *Psalmes*, which were composed by the Prophets, upon some *Musick* instrument. This also seems to have been the office of the *Sons of the Prophets*. By which it seems very probable, that the Greek *Rhapsodies* and *Rhapsodists*, were but Satanick *Imitates* of the Hebrew *Psalmodies*, and *Psalmodists* &c. Yea, the very name ᾠδὴ, whence *Rhapsodie* comes, owes its origination to the Hebrew אורה *Ode*, as before.

Poesie an art of imitation.

2. But to passe on to the *inwards* and *heart* of *Plato's* Discourse touching *Poesie*, its original &c. First he shews (in his *Io*, *fol.* 532.) that *Poesie* was γραφικὴ τις τεχνὴ, a *graphick Art*, or Art of *Imitation*. I am apt to think, he hereby refers to the true original of all Poesie; namely, that it was but an *artificial imitation* of *Divine* Poesie, and Oracles. For he could not but know that the main figments of the *Greek* Poets, were but dark *shadows* or *artificial imitations* of *real* stories, conveyed to them by *Oriental Traditions*. Without doubt *Plato*, who lived so long with the *Jews* in *Egypt*, could not but know, that most of those *fictions*, wherewith the Poets had filled up their writings, were but imitations of *real effects* and *stories*, exhibited in those *Oriental parts*, especially amongst the *Jews*: whence he stiles all *Poesie* a *Graphick Art*, or Artificial *imitation*, i.e. of *real* Events, Persons, and Things, conveyed to them by *Oriental* Tradition.

Poesie, not an Art, but Divine Afflation.

3. The principal thing that *Plato* undertakes to prove is, that *Poesie properly is not an Art, either Natural, or Acquired*, but θεῖα δύναμις, a *Divine power*, or *Afflation*; such as was in *Euripides's* his stone, called Μαγνήτης: ὅτι (saith he) καὶ ἡ Μοῦσα ἐνθέους μὲν ποιεῖ αὐτὴ διὰ

τὴ διὰ δὲ τῶν ἐνθέων τούτων ἄλλων ἐνθουσιαζόντων ὁρμαθὸν ἐξαρτᾶται. *Plato Jo. fol.* 533. Whence he addes, *that Poets being rapt into an ecstatick furie, like unto that of Bacchus his Priests, were wont to Versifie.* By which we see how the Devil, in the *Effusion* of his *Poetick Oracles*, affected an *Imitation* of Gods *Divine Afflation*, or *Enthusiasme*, vouchsafed his *Prophets*. Thence *Plato* (*Jo fol.* 538.) addes, *that a Poet was a volatile, yet sacred Person*, κοῦφον καὶ πτηνὸν, καὶ ἱερὸν; *neither could he versifie before he was*, ἔνθεος, *enthusiastically inspired by God.* He farther addes, *that he must be* ἔκφρων καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῇ *phrenetick* and *ecstatick.* Which is exactly parallel to the Scriptures character of *sacred Poets* and *Prophets*; and their *ecstatick enthusiasmes.* Yea, yet farther, he saies: *These Poets could not versifie* by *Art*, ἀλλὰ θεία μοῖρα, *but this facultie came by a Divine Afflation, according to the Impulse of their Muse.* And he proves, it could not come by *Art*; *because Art extends it self to all under that kind* &c. Wherefore he addes, that *God useth Poets as Instruments*, ἀλλὰ ὁ θεὸς αὐτὸς ἐστιν ὁ λέγων, *But 'tis God himself that speaks in them.* Hence saies he, *'Tynnichus* composed the *Pæan*, and stiles it εὕρημά τι Μουσᾶν. And lastly, he concludes with a pretty Allegorie, concerning *a long chain or series of ecstatick Poets, drawn by Apollo, or their Muse, which way he listed*, ὁ καὶ θεὸς διὰ πάντων τούτων ἕλκει τὴν ψυχὴν ὅπως ἂν βούληται, *but God by all these draweth the soul, which way he listeth*, &c. *Plato* here (as *Serranus* observes) makes God, under the assumed names of *Apollo* and *Musa*, ἀρχηγὸν καὶ πρωτουργὸν *the principal and first efficient of all Poesie*, by virtue of whose *Divine Inspiration*, the most unskilful if good men, sometimes are inabled to *versifie*: whence that common Proverb, *An Orator is made, but not a Poet.* Hence also that of *Plato*, ποίησις ἔνθεος μανία καὶ μίμησις, *Poesie is an enthusiastick Madnesse* and *Imitation.* The like is asserted by *Aristotle. Rhetor. lib.* 3. *cap.* 7. διὸ καὶ ποιήσει ἁρμόττει ἐνθουσιασμὸς, ἔνθεον γὰρ ἡ ποίησις, *wherefore enthusiasme is very agreeable to Poesie*: for *Poesie is a Divine Rapture.* Thence also it was, that *Homer* begins

Iccirco igitur invocant poetæ Musas ut furore imbuti peragant quod opus erat. Jul. Scalig. Poet. l. 1 c. 2.

gins his *Iliads* with Μῆνιν ἄειδε θεὰ, calling upon his *Muse* for *Divine Inspiration*, with confession afterwards, ἀγῆτ' ὄναρ ἐν Διὸς ἐστι, *that all Prophesie and Divine Inspiration is from God.* So *Ovid.*

Est Deus in nobis agitante calescimus illo,
Impetus his sacræ semina mentis habet.

To sum up this *Demonstration.* Its evident, by all that has been laid down, that *Pagan Poesie*, according to its Original *Forme, Mode*, or manner of *Production*, was judged to be, not so much an *Artificial* or *Natural Art*, but the Product of a *Divine Afflation*, or *Inspiration*; though indeed it were no other than the issue of *Diabolick Enthusiasme*; whereby the Devil, under the names of *Apollo, Musa*, &c. vented his *Effusions* and *Oracles* in *imitation* of that *Divine Poesie* and *prophecie*, wherein the *sacred Oracles* and *Hymnes* of God, were delivered by his *prophets*, under Divine *Afflation* or *Enthusiasme.*

Sixth Demonstration from the matter of Pagan Poesie.

Theologick.

Primum eum Theologorum: cujusmodi Orpheus & Amphion quorum opera tam Divina fuerint, ut brutis rebus etiam mentem addidisse credantur Jul. Scal. Poet. l. 1. c. 2.

Philosophick.

§. 13, A sixth rational Argument to evince the *Traduction* of Pagan *Poesie* from *Sacred Oracles*, may be drawn from its *matter*; which may be distributed into *Theologick, Philosophick*, and *Historick.* The *first* and *original matter* of *Poesie* was *Theologick*; namely, touching the θεογονία, the *Genealogies of the Gods*, their *Metamorphoses, Apparitions, Oracles*, and *VVorship*, which were all taken up, and brought in by *Satan*, the God of this World, in *Imitation* of the true God, his *Apparitions, Oracles*, and *VVorship*, as has been at large demonstrated in the foregoing Book. This *Theologick Poesie* was introduced by *Orpheus, Amphion*, and those other great *Promoters* of *Idolatrie* as before, §. 5. &c. 2. As for *Philosophick Poesie*, 'tis either, 1. φυσιολογικὴ *Physiologick*; which treats of the *origine of the Universe, the Chaos, the Principles of Nature*, &c. Of which sort are (besides somewhat in *Hesiod* of the *Chaos*) the Poems of *Empedocles, Nicander, Aratus, Lucretius, &c.* All which *Poetick Physiologizings* were but *corrupt imitations* of, and *Traditions* from *Moses's* description of the *Creation, Gen.* 1. as it shall be made evident

dent in the following Chapter. 2. Another branch of *philosophick Poesie* is ἠθικὴ *Ethick*; which treats of *Personal Morals*; of which *Phocylides*, *Pythagoras*, *Theognis*, and others writ; who, we need no way doubt, received their choicest *Materials* from the *Divine Ethicks* of *Moses*, *Job*, *David*, and *Solomon*. 3. As for ποίησις οἰκονομικὴ *Oeconomick Poesie*, taught by *Hesiod*, *&c.* also 4. πολιτικὴ *Politick Poesie*, used by *Solon Tirteus*, &c. 'tis as evident they had their Original from *Moses's Oeconomicks*, and *Politicks*: of which hereafter. 3. We now come to *Historick Poesie*; which is either *Mythologick*, *simple*, or *mixt*; and all but traduced and borrowed from *Divine Stories*, as in the following Chapter.

Seventh Demonstration from the several kinds of Pagan Poesie.

§. 14. Lastly, I shall a little consider the several kinds *of Pagan Poesie*, and thence endeavor to demonstrate its *Traduction* from Divine Poesie and *Prophecie*. *Plato* gives *Poesie* a threefold *Distribution*. 1. Into ἁπλῆ διήγησις, *a simple narration*: 2. Διὰ μιμήσεως γιγνομένη, *into mimetick Poesie*. 3. Διὰ ἀμφοτέρων, *into that which is mixt of both*. Thus *Plato de Repub. 3. fol. 392.* We shall treat only of *Mimetick Poesie*: which the *Platonists* distribute into εἰκαστικὴ *Eicastick*, and φανταστικὴ *Phantastick*. The Original of *Eicastick Poesie* they make to be this. *Oration* or speech was given by God to man, as a companion of his *Reason*, to the intent that he might the more *variously* and *happily* expresse his *conceptions*, either for *Necessitie*, or common *Conversation*, as in civil Discourse; or for *delight* and *ornament*, as in *Poesie*; which was at first *instituted*, as well to *delight*, as to teach; or else to teach with *delight*; according to that of *Horace*,

Eicastick Poesie its original and parts.

Docere volunt & delectare poetæ.

And the *delights* or *suavities*, which attend the *teachings of Poesie*, arise from its *Eicastick Art* or skill in *Imitation*: whence also *Eicastick Poesie* received its origination; namely, ποίησις from ποιεῖν, *to make*; and εἰκαστικὴ, from εἰκὼν, an *Image*; because its main use lies in *framing Images*, and *pleasing representations* of *persons* or *Things*. Now this *Image-making Poesie*, seems evidently an

imitation

imitation of ſacred *Images*, *Figures*, and *Types*, ſo common in the *Jewiſh Church*. Yea (as we have elſewhere proved) all the *Egyptian Hieroglyphicks*, and *Grecian Symbols*, or *Images*, ſeem no other than corrupt *Imitates* of *Jewiſh Types*, and *Figures*. That *Eicaſtick* Poeſie had its original from *Sacred Types*, may be evinced from the *ſeverals* thereof, as from *Epicks*, *Lyricks*, *Epigrammes*; but eſpecially from *Comedies*, and *Tragedies*. For a *Comedie*, as the name imports, was a *ſong* or *hymne* ſung in their *villages*: and a *Tragedie* (according to the import of its name) a Poem ſung at the *ſacrificing of a goat*, &c. and both alluſions to the *Jewiſh Feſtivals* and *hymnes*, whence they were borrowed, as elſewhere. *Laertius* tels us, ſ that about the 50th *Olympiad*, *Theſpis* began to preſent *Tragedies* &c. And the people were much taken with the Noveltie of the thing; for as yet there were no contentions therein. At laſt *Solon* abſolutely forbad him to teach or act *Tragedies*; conceiving their falſitie hurtful, *&c.* by which it appears that *Tragedies* and *Comedies* came not in uſe, till after the *Jewiſh Learning* was diffuſed thorough *Greece*.

Of Comedies and Tragedies, their original &c.

Phantaſtick Poeſie.

2. *Phantaſtick Poeſie* is that, which altogether *feigns* things; and thoſe for the moſt part *uncomely*, or at leaſt things *comely* in an *uncomely* manner. Such are your *Romances*, which ſo much pleaſe the wanton wits and humours of this corrupt Age. This kind of *Poeſie* was greatly diſliked by *Plato* (*de Rep. lib. 3. fol.* 385.) who much diſproved three things particularly in theſe *Phantaſtick Poets*. 1. The *Subject* of their *Poeſie*; which, ſaith he, is not the *truth* it ſelf, but ſome εἴδωλα *Idols* only. 2. The *Forme* of their Poems. 3. τρόπον ὥστε, *the manner of their ſinging*, or μελῳδίαν. Whence he makes a *Law* in his *Ideal Common wealth*, *that ſuch Romantick Poets*, inaſmuch as they corrupted the *Simplicitie* and *Gravitie* of *Morals*, ſhould have no room in his *Common-wealth*; but ſhould be, though with an honorable diſmiſſion, expelled. So *Plato de Repub.* 10. τὸ μιμητικὸν παραδέχεσθαι αὐτῆς ὅσον ἐνδέχεται. *That no one embrace this kind of mimetick Poeſie, becauſe it corrupted moral converſation.*

converſation. This *Mimetick* Poeſie *Plato* ſtiles *Tragick*: whereof he makes *Homer* to be the firſt Parent. His own words are theſe: ἀρ' οὖν τιθῶμεν ἀπ' Ὁμήρου ἀρξαμένους παντὰς τοὺς ποιητικοὺς μιμητὰς εἰδώλων ἀρετῆς εἶναι, καὶ τἄλλων περὶ ὧν ποιοῦσι τὴν ἀλήθειαν οὐχ ἅπτεσθαι. *May we not then make all the Mimetick Poets to ſpring from Homer, who imitated the Idols or pictures of virtue, and of other things on which they verſified, but never touched on the truth.* This made *Plato* ſo much crie down *Homer*, and *Heſiod*; becauſe they wholly buſied themſelves about the *phantaſmes* or *pictures* of *Truth*, but regarded not the Truth it ſelf. Yea, he comes to this general concluſion, ποιηταί τε καὶ ῥήτορες, καὶ δημιουργοὶ, that all *Poets were but* Hypocrites, or *Stage-plaiers, in that they onely perſonated things, and embraced* εἴδωλα καὶ σκιάς, *falſe Images and Idols, without ever handling* τὰ ἀληθῆ, *the true Affections of things.* That which made *Plato* ſo ſevere againſt theſe phantaſtick *Romantick Poets*, was their dwelling wholly upon *Fables*, without regard to thoſe original *Traditions* or *ſacred Ideas* of Truth, from whence theſe Fables were derived.

Thus we have ſhewn, how the ancient Heathen Poets ſtole their choiceſt Poetick Fictions, both *matter*, and *forme*, from the *ſacred Oracles*; according to that great Aphoriſme of *Juſtin Martyr*, who, ſpeaking of the *Gentile Poets*, ſaies: ἃ παρ' αὐτοῖς ἡμῖν τοῖς ἄλλοις δοξάζουσι, ἀλλὰ πάντες τὰ ἡμέτερα μιμεῖσθαι λέγουσιν: *We think not the ſame with others; but they all imitating ours*, (i.e. the *Scriptures*) *ſpeak the ſame with us.* That the Poets had many *figments* and Fables, in imitation of the *Jewiſh Meſſias* his *Nativitie*, *Paſſion*, and *Aſcenſion* up to Heaven, ſee what follows chap. 5. §. 7. 8. Alſo their fictions of the *Creation* and *firſt Chaos* &c, ſee chap. 3. Their fables of *Adam* his ſtate of *innocence* &c, ſee chap. 4. Their figments of Man's *Fall* &c, ſee chap. 5. Their fictions of *Noah's flood*, ſee chap. 6. Farther, what their Fables were of the worlds *conflagration*, *laſt Judgment* &c, ſee chap. 7. Laſtly, their fabulous narrations of the *Giants wars* &c, ſee chap. 8.

CHAP. II.

Of Pagan Hiſtorie, and its Traduction from ſacred Records.

The Traduction of Pagan Hiſtorie from Sacred, is demonſtrated; 1. *from the ancient Hiſtoriographers,* 1. Phenician, *as* Sanchoniathon *&c.* 2. Egyptian, *as* Manethos *and* Hermes. 3. Chaldean, *as* Beroſus &c. 4. Grecian, *as* Cadmus, Mileſius, Eumelus, Hecatæus, Ariſteas, Pherecydes, Lerius, *and* Diodorus. *The* 2d *Demonſtration from the* matter *of* pagan Hiſtorie, *and its parallel with many* Matters, ſtoried *in ſcripture.* Euſebius's *great deſign to prove, that* Ethnick *Hiſtorians traduced their chief* materials *from* ſacred Records. Cleodemus's *imitation of* Moſes. *Alſo* Diodorus *and* Strabo *mention many pieces of* Moſes's *Hiſtorie. Pagan* Chronologie *derived from Scripture account of Times. Pagan* Geographie *from ſacred.* Iapetus *from* Japhet, Chemia *from* Cham, Cadmus *from* Cadmonim. *Gen.* 15. 19. *From* Hermon *Joſ.* 11. 3. *came* Harmonia. Moſes's *Geographie the moſt perfect* Idea *of all other* Mythologick *Hiſtorie not meerly feigned, but Fables of* real ſtories. *Its original ground was Gods miraculous works, ſtoried in Scripture, or conveyed by Tradition &c.*

Sacred Hiſtorie the original Idea and Spring-head of all Pagan; which is demonſtrated,

From an inquiry into the originals of all pagan Hiſtorie.

§. 1. HAving gone through *Poeſie*, which is generally eſteemed the moſt ancient of *Grecian Literature*, we now paſſe on to *Hiſtorie*; wherein, we no way doubt, but to give evident Demonſtration of its Traduction from *ſacred Hiſtorie*. That ſacred Scripture-Hiſtorie was moſt ancient, and that which gave the *original Idea* and platforme to all Pagan Hiſtorie, we ſhall endeavor to evince by ſeveral Demonſtrations.

1. This may be demonſtrated by a particular *examen* or *Inquiſition*

quiſition into the moſt ancient *Pagan Hiſtoriographers*, and pretenders to *Antiquitie*. Amongſt Hiſtorians, the *Grecians* come ſo far ſhort of any real *pretenſion* to precedence herein, as that there is no one amongſt them, who is not 500 years and more, younger than the *Trojan war*. And indeed, they themſelves ingenuouſly acknowledge themſelves to be, as to all *Records* of *Antiquitie*, much younger than the *Barbarians*. Whereby we muſt underſtand the *Phenicians*, *Egyptians*, *Chaldeans*, and originally the *Jews*; whoſe ſacred Oracles, and *Eccleſiaſtick* Hiſtorie, was the Spring-head of all that followed.

Phenician Hiſtorie from Scripture.

The firſt piece of pagan Hiſtorie ſeems to have been ſeated amongſt the *Phenicians*, who had amongſt them two famous Hiſtoriographers, *Sanchoniathon*, and *Mochus*. *Sanchoniathon* (who is by *Bochart* ſuppoſed to have been more ancient than the *Trojan* war) writ in the *Phenician* tongue an *Hiſtorie*, partly *Mythick* and *Theologick*, touching the Theogonie or *Genealogie* of the *Gods*; and partly *Natural*, touching the firſt *origine* of the *Univerſe*, the *Chaos*, &c. The *materials*, he confeſſeth, he had from the Prieſt of the great God *Jao*, or *Jeno*, i. e. *Jehovah*, the God of *Iſrael*, whom the Pagans called *Jao*, as before *B.* 2. *C.* 1. §. 8. and *C.* 8. §. 11. And that *Sanchoniathon* did really derive the choiceſt parts of his *Phenician Hiſtorie* from the *ſacred Scriptures*, we have elſewhere ſufficiently proved, by a parallel betwixt one and t'other, according to what *fragments* we find of *Sanchoniathon* in *Euſeb. præpar. l.* 1. 10. out of *Philo Byblius* his verſion. Thus *Voſſius de Hiſtor. lib.* 1. *cap.* 1. *pag.* 3. 'Greece (ſaies 'he) has none, who is not much younger than *Sanchoniathon*. *Porphyrie lib* 4. *adverſus Chriſtian*, ſaith, 'that *Moſes* and *San-* 'choniathon gave the like account of perſons and places; and that 'Sanchoniathon extracted his account, partly out of the Annals 'of the Cities, and partly out of the book reſerved in the Tem- 'ple; which he received from *Jerombalus*, Prieſt of the God *Jeno*, i.e. *Jao*, or *Jehovah*. The like we have proved of *Mochus* his *Phyſiologick* Hiſtorie, in what follows of *Phenician Philoſophie*.

This *Mochus* continued *Sanchoniathon's Phenician* Historie; his works were turned into Greek by *Latus*: he is said to be the first Founder of the *Doctrine of Atomes*; as hereafter.

The Egyptian Annals from Jewish.

§. 2. But the great *pretenders* to ancient *Annals* and *Records* were the *Egyptians*; who framed a monstrous *Register* or Account of *Dynasts*; even such, as if true, would have extended beyond *Adam*. But this mistake *Bochart* (in a conference he was pleased to favor me with) rectifieth, by shewing, 'how these *Egyptian Dynasts*, or Kings, could not possibly be supposed to have followed *successively*, (for then they would have reached up even beyond *Adam*,) but were several *Reguli*, 'or particular *Dynasts*, which governed at one and the same 'time several *principalities*, (answerable to the *Saxon Heptarchie*:) so that the *Egyptians*, out of a vainglorious *humor*, reckoned them as *successive*, who were *contemporarie*. This *Bochart* farther confirmes by shewing, how the *Egyptian* Gods, who were the most ancient of their *Dynasts*, extended not beyond *Ioseph*, *Moses*, &c. Others rectifie these foul *mistakes*, touching the *Egyptian Dynasts*, by shewing, that the *Egyptians* reckoned their *Dynasts* according to the *Lunarie years*, whereof 13 make but one entire *Solarie* year. See more fully of this, *Vossius de Idololatr. lib. 1. cap. 28. The Egyptian Dynasts were not successive, as* Manethos *thought, but collateral*, &c. But whersoever the mistake lies, it matters not: it seems probable, that these *Egyptian* Records never publickly appeared in the world, at least in the Greek Tongue, till after the LXX their Translation of the sacred Scriptures into Greek. For the first *Egyptian Historian*, we find any considerable mention of,

Of Manethos's historie.

was *Manethos*, one of the *Heliopolitan Flamens*, who flourished under *Philadelphus*, about the 130 *Olympiad*; and writ many things, as *Eusebius præpar. Evang. lib. 1.* thus. 'The Egyptian *Manethos* translated into Greek all the Egyptian *historie*, and 'all that belonged properly to the *Theologie* of this Nation, 'compiled in the sacred book which he writ, as in his other Commentaries

taries. *Vossius, Histor. Græc. lib. 1. cap. 14.* tels us, that *by this sacred book of* Manethos, *must be understood the Historie, which he composed at the command of* Ptolomæus Philadelphus, *wherein he begins from the most ancient and fabulous times, and continues unto almost the times of* Darius Codomannus, *whom* Alexander *overcame. And* Eusebius, *in his* Chronicon, *annotates on the* 16th *year of* Artaxerxes Ochus, (*i.e. Olymp.* 107.) &c. *Manethos* distinguished his Historie into 3 Tomes: the first contained τὰς θεῶν καὶ ἡμιθεῶν δυναστείας, *the Dynasties of the Gods and Semi-Gods, in number eleven:* the second comprehended 8 *Dynasties*; the 3d two. Whence *Manethos* traduced his Historie, he himselfe informes us; who saies, ἱερὰ βιβλία γραφέντα ὑπὸ τοῦ προπάτορος Τρισμεγίστου Ἑρμοῦ, that *in writing his sacred books, he followed his Fore-father* Hermes *Trismegistus. Eusebius*, in his *Chronicon*, tels us, 'that '*Manethos* extracted his Historie from Pillars erected in the land 'of *Seriadica*; on which there were sacred notes engraven, in a 'sacred Dialect, by *Thout*, the first *Mercurie*. These *Manethos* 'translated into Greek, and dedicated to *Philadelphus. Iosephus lib. 1. contr. Appion*, gives us some fragments of this *Historiographer*. We have also an *Epitome* of this whole worke, brought to light by *Ioseph Scaliger*, in his notes on *Eusebius Chron. fol.* 250. *edit.* 1a. Tis not improbable, that the ancient *Hermes Trismegistus*, out of whose *memoires Manethos* is said to extract his Historie, was either *Joseph* or *Moses*, as we have elsewhere proved. Touching the ancient *Hermes Trismegistus*, see *Stillingfleet Orig. S. book* 1. *c.* 2. And tis as probable, that *Manethos* had great assistance in compiling his Historie from the sacred Scriptures, which had been newly translated into Greek, by the appointment of *Ptolomæus Philadelphus*. So *Stillingfleet orig. S. lib. 1. cap. 2. §. 8.* &c. 'As for *Manethos*, and his Historie, 'it was published by the command of *Philadelphus*, which might 'very probably be occasioned upon the view of that account, 'which the holy Scriptures, being then translated into Greek, 'did give of the world, and the propagation of Mankind;

upon

'upon which we cannot imagine, but ſo inquiſitive a perſon as
'*Philadelphus* was, would be very earneſt to have his curioſitie
'ſatisfied, as to what the *Egyptian Prieſts* could produce to
'confront with the Scriptures &c. That the choiceſt parts of
the *Egyptian* Hiſtorie, were but *broken Traditions* of *Jewiſh ſto-*
rie, is hereafter demonſtrated in the *Egyptian Philoſophie* &c.

The Chaldean Annals derived from the ſacred Annals of the Jews.

§. 3. The *Chaldeans* alſo were great *pretenders* to ancient *Annals* and *Records*: yea there was (as *Juſtin* tels us) a great conteſt betwixt them and the *Egyptians*, about the *Antiquitie* of their *Dynaſties*, and *Records*: But certain it is, the *Chaldeans* may not compare with the *Iewiſh Church*, as to the *Antiquitie* of *Records*. For, albeit they had ſufficient occaſion given them for a conteſt in this kind, from the *Jews* daily converſation with them in *Babylon*; yet the firſt, that we find durſt publiſh their *Annals* in Greek, was *Beroſus*, 'who (as *Voſſius Hiſtor. Græc. lib.*
'1. *cap.* 13.) was borne two years before the death of *Alexander*;
'and was onely 64 years aged, when *Antiochus* 3. began to
'reigne; to whom he offered his Book, which he publiſhed in
'the time of *Ptolemæus Philadelphus*. Thus *Voſſius*; who is herein followed by *Stillingfleet*, *Origin. S. Book* 1. *chap.* 2. *ſect.* 8. 9. 10. where he ſhews, how the Chaldean *Dynaſties* of *Beroſus*, and the Egyptian of *Manethos*, were publiſhed about the ſame time the LXX's Tranſlation of the Bible was effected. And then he concludeth: 'Now for *Beroſus*, that he publiſhed his Hi-
'ſtorie of the *Chaldean* Antiquities, after the LXX's Tranſla-
'tion, is evident, in that he dedicates it to *Antiochus* 3. The like he addes. *chap.* 3. §. 10. 'Now for *Beroſus*, although the
'Chaldeans had occaſion enough given them, before this time,
'to produce their Antiquities, by the *Jews* converſe with them
'in *Babylon*; yet we find this Author the firſt, that durſt adven-
'ture them abroad in Greek. Now that *Beroſus* publiſhed his
'Hiſtorie after the LXX's Tranſlation, is manifeſt &c. Though I queſtion, whether this Learned mans Aſſertion, [that *Beroſus publiſhed his Annals after the LXX*.] can be clearly demonſtrated:

becauſe

becaufe *Voſſius* (*de hiſtor. Græc. lib.* 1. *cap.* 14.) makes him to be an old man, when *Manethos* was a Youth &c. Yet this, I conceive, may be groundedly concluded, that both *Beroſus* the *Chaldean*, and *Manethos* the *Egyptian Hiſtoriographer*, in the compoſing their Hiſtories, could not but have much *light*, and *aſſiſtance* from the ſacred *Records* and *Antiquities* of the *Jews*, with whom they had daily converſation. For as there were, about this time, many of the moſt learned *Jews* in *Egypt*, ſo alſo at *Babylon*; where, after their returne, they left three famous Scholes, *Sora*, *Pompeditha*, and *Nebarda*: whence we need not to doubt, (as we have elſewhere proved, viz. in the *Chaldean* Philoſophie,) but that the *Chaldeans* received many choice *Traditions*, and *pieces* of *Antiquitie*. Yea, we find many fabulous narrations in *Beroſus*, relating to the *Cataclyſme*, the *Tower of Babel*, &c. which we cannot rationally conjecture, could have any other original *Idea*, and ſpring-head, but *Scripture relation*, or *ſacred Tradition*; whereof we find very many *veſtigia* and characters, in thoſe *mythologick* Hiſtoriographers, *Beroſus*, *&c.* though mixed with a world of their own figments. Neither need we ſuppoſe theſe Traditions to have been derived to them by the *Greek verſion* of the LXX, but by daily converſation with the *Jews* in *Babylon*, and *Egypt*. Yea, why may we not aſſert (what we have elſewhere endeavored to prove) that the *Egyptian* and *Chaldee* Tongues, differing from the *Hebrew* onely in ſome Dialects; theſe Learned men in both Nations, (as the *Phenicians* alſo,) might read the *ſacred Scriptures* (without much aſſiſtance) in its *original Hebrew*, without being obliged to any Greek *Tranſlation* or *Interpretation*. That the *Chaldean Annals* were conformable unto, and derived from the *ſacred Annals* of the *Jews*, I was informed by conference with Learned *Bochart*, who proved his *aſſertion* out of *Simplicius*; who makes mention of a Book of *Ariſtotles*, wherein he relates, how he deſired *Alexander* to ſend him the Records of the *Chaldeans*; upon the view whereof he found, that their Dynaſties, or account of Times,

contained

contained but so many years *&c.* which(said *Bochart*) answers to the *Scriptures account of Times.*

The Grecian Historiographie Later than, and derived from the Mosaick.

§. 4. We now passe on to the *Grecian Records* and *Annals*, wherein we doubt not, but to give very evident *notices* and *demonstration* of their *Traduction* from *Sacred storie*, and *Jewish Antiquities. Vossius, de histor. Græcis lib.* 1. *c.* 1. proves, that 'the *Grecian Historiographers* were much younger than *Moses.* 'For the *Grecians* could not name any one Historian of their 'Nation, who was not more than 500 years younger than the '*Trojan war.* But *Moses* was more ancient, and that by some 'Ages, as Pagan writers acknowledge; particularly *Appion* 'the *Alexandrine*, who makes *Moses* to have lived in the time 'of *Inachus*: whence there must be, betwixt the death of *Moses* 'and the destruction of *Troy*, no lesse than 685 years. But if we 'follow *Eusebius*, (as we ought,) *Moses* lived in the time of *Cecrops*, the first *Athenian* King. And so *Moses* was 400 years 'younger than *Inachus*; yet 285 years before the *Trojan war.* Yea, the same *Vossius* proves, that not onely the *sacred Historiographers*, but also the *Phenician*, *Egyptian*, and *Chaldean*, preceded, by many Ages, the *Greek Historians.* For the *Grecians* had nothing comparable for Antiquitie to the *Phenician Annals*, composed by *Sanchoniathon*; or to the *Egyptian*, which *Manethos* transcribed; or to the *Chaldean*, collected by *Berosus*: not to name the fountains, whence these were extracted. *Justin Martyr* assures us, that the *Grecians* had no exact Historie of themselves, before the *Olympiads*: his words are οὐδὲν Ἕλλησι πρὸ τῶν Ὀλυμπιάδων ἱστόρηται; *The Greeks had nothing storied of them before the Olympiads.* Yea *Thucydides*, in the beginning of his famous Historie, confesseth, that *before the Peloponnesian war, which was waged in Artaxerxes's and Nehemiah's age, he could find nothing, which he could safely confide in, by reason of the extent of time.* His words are, σαφῶς εὑρεῖν διὰ χρόνου πλῆθος: whence Learned *Bochart*, in the beginning of his Preface to his *Phaleg*, collects, *that all the ancient Greek Historians were but Mythologists, fable-*

writers

writers, or relaters of fabulous *Traditions, which they had traduced from the Oriental parts.* So that the true and ſimple Greek Hiſtorie began, but where the Sacred ended &c. The like is aſſerted by *Stillingfleet, Origin. S Book* 1. *cap.* 4. 'How far (ſaies 'he) the Greek Hiſtorians are from meriting belief, as to their 'account of ancient times, will appear to any that ſhall conſider, '1. that their moſt ancient Writers were *Poetical*, and apparent-'ly fabulous. 2. That their Elder Hiſtorians are of ſuſpected 'credit, even amongſt themſelves. 3. That their beſt Hiſtori-'ans either diſcover or confeſſe abundance of Ignorance, as to 'the Hiſtorie of ancient times &c. All this will be more fully evident, if we a little conſider and examine ſome of the moſt ancient Greek *Hiſtoriographers*, their Antiquitie, &c. I ſhall begin with *Cadmus Mileſius*, the ſon of *Pandion*, whom *Clemens Alexandrinus* ſtrom. *lib.* 6. cals Κάδμον τὸν παλαιὸν, the *ancient Cadmus*, who is ſuppoſed to have lived about the *Trojan war*; as *Plinie lib.* 7. *cap.* 56. But this, *Voſſius* (*de Hiſtor. Græc. lib.* 1. *cap.* 1.) conceives to be a miſtake, and therefore inclines rather to the opinion of *Joſephus*, who *lib.* 1. *contra Apion.* tels us, *that the firſt, who eſſaied to write Hiſtorie, were Cadmus Mileſius, and Acuſilaus Argivus, who lived a little before the Expedition of the Perſians againſt the Grecians, &c.* By which tis evident, that this *Mileſian Cadmus* was many Ages after the *ancient Cadmus*, who brought Letters out of *Phenicia* into *Greece.* This *Mileſian Cadmus* is ſuppoſed to have been the firſt, that left behind him Hiſtorie in *Proſe.* He is ſaid to have written 4 Books, touching the Edification of his own Citie, as alſo of all *Ionia.*

Greek Hiſtoriographers.

1. *Cadmus.*

2. To whom we might adde *Eumelus Corinthius*, who lived about the 9th Olympiad; whoſe genuine piece was πρόσοδιον εἰς Δῆλον, a *precatorie Hymne of one entring into Delus*: whence *Pauſanias* tranſcribed ſome things. To whom alſo is attributed the *Corinthian* Hiſtorie. But of this *Eumelus* ſee more *Voſſius, Hiſt. Græc. lib.* 4. *c.* 1.

2. *Eumelus.*

3. Next follows *Hecatæus* the *Mileſian*, who flouriſhed in the beginning of *Darius Hyſtaſpis*, about the 64 Olympiad,

3. *Hecatæus.*

Olympiad, as *Suidas*; who also makes him to have been the Auditor of *Protagoras*, and to have led the way to *Herodotus Halicarnassus*. Some make this *Hecataus* the first that writ Historie in Prose; as *Pherecydes*, the *Syran*, was the first, that writ, in prose, of the *Gods*, and the *Nature* of things. 4. To these we

4. *Aristeas.* may adde *Aristeas Proconnesius*, who writ in prose Θεογονίαν, the *Theogonie*, or *Genealogie of the Gods*: also in verse 3 Books, wherein he comprehended the Historie of the *Hyperborean Arimaspes*. He flourished about the 50 Olympiad, as *Suidas*. See

5. *Pherecydes Lerius.* more of him *Vossius*, *Hist. Græ. l.* 1. *c.* 5. 5. The next we shall adde, is *Pherecydes Lerius*, who flourished about the time of *Xerxes's expedition* into *Europe*, (Olympiad. 75.) and was more ancient than *Herodotus*, though younger than *Pherecydes Syrus*, with whom some confound him. See *Voss. Hist. Græc. l.* 1. *c.* 1.

6. *Diodorus.* 6. As for *Diodorus Siculus* his historie, tis much fabulous, or, as he himself names it, παλαιὰν μυθολογίαν, the *ancient Mythologie*, conteining *fabulous* narrations of the *ancient Heroick times*, or the great Exploits of the first great *Heroes*; wherein there are to be found evident *vestigia*, or footsteps of *sacred storie*, conveyed to the Grecians by Oriental Traditions. And indeed, much of the first *Grecian Historie*, as well as *Poesie*, was *Mythologick* or fabulous, relating to some *real storie* transacted or recorded in the *Jewish Church*, as will appear by what follows. Thus we have dispatcht our first Demonstration, touching the *Traduction* of *Pagan Historie* from *Divine*; by shewing, how all the first Pagan *Historiographers*, both *Phenician*, *Egyptian*, *Chaldean*, and *Grecian*, were not onely much younger then, but also *Imitators* of, *sacred Historiographers*. This will more fully appear in, and by the following Sections.

2d. *Demonstration from the matter of Pagan Historie, and its imitation of Divine storie.* §. 5. Our 2d Argument to demonstrate the Traduction of *pagan Historie* from *Divine*, shall be taken from their parallel *matter*. That the ancient *Ethnick Historians* traduced many of their *choicest materials*, especially of their *Mythologie*, from *sacred Ecclesiastick Records*, is rationally evinced by the learned

Philologists,

Philologists, who have made inquisition hereinto. Amongst the Ancients, none have spent more elaborate studies herein than *Eusebius*, (who flourished under *Constantine*, and was called *Pamphilus*, from his friendship with *Pamphilus* the Martyr,) Bishop of *Cæsarea* in *Palestine*, who writ Chronicles from the beginning of the world, to the year of our Lord 326.; wherein his τὸ ἔργον, or *main design* is to demonstrate, that the *Mosaick Records* were more ancient, by far, than the *origines* of all the *Egyptian*, and *Chaldean Dynasties*, or *Grecian Antiquities*; yea, than the Θεογονία, *Genealogie of all the fabulous Gods* &c. In this *Chronicon*, he gives us abundant notices of his indefatigable indeavors, and searches into the *Libraries* of *Philosophers*, *Historians*, and *Divines*, not onely *Grecian*, but also *Egyptian*, and *Phenician*; thereby to convince the Gentiles of the *prioritie* of the *Divine Records*, as also of the Traduction of their choicest *Ethnick* stories and *Memoires* from the *sacred Hebrew fountains*. And this indeed he did most successfully accomplish, both in this his Chronicon, also in his learned Commentaries *de præparatione Evangelica*; and in his 20 books *Demonstrationis Evangelicæ*, whereof there are now extant but 10: as *Vossius de Hist. Græ. lib. 2. cap. 17.* This noble design of *Eusebius* has been carried on by many Learned *Philologists* of this and the former Age, viz. by *Joseph Scaliger*, *Vossius*, *Bochart*, &c.

Eusebius Pamphilus his design to prove, that Ethnick Historians traduced their choicest materials from the sacred Records.

But to descend to particulars. That *Sanchoniathon* and *Mochus* amongst the *Phenicians*, *Manethos* amongst the *Egyptians*, *Berosus* amongst the *Chaldeans*, and the ancient *Mythologick* Historians amongst the *Grecians*, derived many of their *ancient* Materials originally from the *sacred* Records, has been already in part demonstrated, and will farther appear in what follows. I shall at present give an instance or two more. *Vossius* (*de Histor. Græc. lib. 4. pag. 510. Edit. 2ª.*) gives us an account of one *Cleodemus Malchus*, who composed an Historie, according to the forme, and in imitation of the *Mosaick*; concerning which *Alexander* the Polyhistorian thus speaketh, in *Josephus* (*Antiquit. lib. 1. cap.*

1. *Cleodemus Malchus his imitation of Moses's historie.*

1. *cap.* 16.) Κλεόδημος ὁ προφήτης ὁ καὶ Μάλχος ὁ ἱστορῶν τὰ περὶ Ἰουδαίων καὶ Μωσῆν &c. Cleodemus *the Prophet, ſirnamed* Malchus, *who compoſed an Hiſtorie in imitation of* Moſes, *the Iewiſh Law-giver, declareth, that* Abraham *had ſome ſons by* Chetura, *naming three, particularly* Aphera, Suris, Iaphra. *From* Suris, Aſſyria *was ſo called; from* Aphera, *and* Iaphra, *the Citie* Aphra, *and the Region* Africa. *By the conduct of* Hercules, *theſe waged war againſt* Libya, *and* Antæus. Hercules *alſo, by the Daughter of* Aphra, *begat his ſon* Dedorus, *from whom* Sopho *ſprang; whence the Barbarians were ſtiled* Sophaces.

Diodorus and Strabo imitate Moſes his Hiſtorie.

2. I ſhall adde hereto what I find mentioned by *Preſton*, on God's *Attributes*, *Sermon* 3. *pag.* 54. &c. 'And for *Abraham* 'many ſpeak of him, and alſo of *Moſes*; there are many that a-'gree in their ſtories of him, but the *Chaldee* Hiſtorians eſpeci-'ally, and ſome of the ancienteſt *Greek* Hiſtorians. *Diodorus* '*Siculus* relates the hiſtorie of him, (though mingled with falſe-'hoods,) of what he did in *Egypt*, and what Laws he gave the 'people, and how he caſt out the *Cananites*; and that he ſaid, he 'received his Laws from a God called *Jao*; and that they were 'ſuch Laws, as ſeparated that people from all others; and that 'his God was ſuch an one as could not be ſeen &c. And *Strabo* 'ſaith, that he reproved the *Egyptians* for worſhipping viſible 'Gods, and therefore he was caſt out, and his people with him, &c. We find alſo many other conſiderable paſſages of ſacred Records, though mixed with many fables, in *Beroſus*, *Hecataeus*, *Alexander* the Polyhiſtorian, *Hieronymus Ægyptius*, *Mnaſeas*, and *Abydenus*, which we ſhall have occaſion to mention in the following chapters.

3d. Demonſtration from the forme of Pagan Hiſtorie, which is ſimple, or Mythologick.

§. 6. A third Demonſtration, to evince the *Traduction* of *Pagan* Hiſtorie from *Divine*, may be drawn from its *Formes*; which is either *ſimple*, or *mythologick*: whence Hiſtorie, as to its *formal conſtitution*, is diſtributed into *ſimple*, and *mythologick*. The chief parts of *ſimple Hiſtorie* are *Chronologie*, and *Geographie*, both of which owe their original to *ſacred* Records.

1. As

Pagan Chronologie derived from Scriptures.

1. As for Pagan *Chronologie*, that it owes its original to *sacred Annals*, is apparent by what has been formerly mentioned (§. 3.) out of *Aristotle*; who, by those Records he received from *Alexander*, of the *Chaldean Dynasts*, gives us an account of times answerable to, and, as we may justly presume, in *imitation* of the Scriptures account of Times. This also was the great designe of *Eusebius Pamphilus* in his *Chronicon*, wherein he makes the *Mosaick* account of Times, the fountain and measure of *Ethnick Chronologie*. We have an excellent observation to this purpose given us by Learned *Melancthon*, in his Preface to *Carion's* Chronicon; whose words are these: 'God would have the Be-'ginnings, Instaurations, and Conservation of human kind to 'be known by his Church. —Therefore he would also have an 'Historie written, and delivered to us by the Fathers, in the 'best order, and most exact account of times. And this is the 'singular glorie of the Church, that no where else, in the whole 'masse of Mankind, there can be found a more ancient *series* of 'Empires, and Times. Neither has any other Nation such cer-'tain numbers of years passed, so exactly computed.— And let 'the younger Students consider, that *Herodotus* begins his Hi-'storie, where *Jeremiah* ends; namely, in the King *Aprye*, who killed *Jeremiah*. Thus *Melancthon*. So also *Bochart*, in his Preface to *Phaleg*. 'The *Grecians*, if they write Historie, as 'soon as they rise up to the more ancient times, they presently 'fall into Fables: and *Thucydides* confesseth, he could know 'nothing certainly of things before the *Peloponnesian war*, by 'reason of the Longinquitie of Time. Thus th *Greek* Historie 'began then, and there, when, and where, the *Sacred* left *&c.* This very much demonstrates the *Perfection*, and *Antiquitie* of the Scripture Chronologie. But as for the Traduction of Pagan *Chronologie* from *Sacred*, we have it more fully demonstrated to us by *Preston*, of *Divine Attributes*, *Serm.* 3. *pag.* 54. 55. *I will* (saies he) *adde to this but one Argument for the Autoritie of the Scripture. Consider the exact Chronologie which is found in*

the

the Scriptures, and the agreement of them with the Heathen Hiſtories. In latter times, there have been great confuſions: but the greateſt evidence, that is to be found, is the Table of Ptolomy *lately found, which doth exactly agree with the Scripture. He exactly ſits down the time, that* Nebuchadnezzar *and* Cyrus *reigned.—So alſo the time when* Jeruſalem *was taken; which compare with the Scripture, and you ſhall find theſe agree with* Daniel *and* Ieremiah. *And this is the greateſt teſtimonie the Scripture can have from Heathen men.* Thus *Preſton.*

Pagan Geographie from ſacred Geographie.

§. 7. A 2d part of *ſimple Hiſtoria* is *Geographie*, or the Deſcription of *Countries, Cities*, and other places; wherein alſo ſacred *Geographie*, delivered in the Scriptures, has had not onely a precedence, but alſo a very great *Ideal cauſalitie* on *Pagan Geographie*. *Porphyry lib.* 4. *adverſ. Chriſtian.* tels, *that* Sanchoniathon *gave an account of Perſons, and Places, conformable to that of* Moſes; *which account he received in part from* Ierombalus, *the Prieſt of* Jeno, *or* Iehovah: as before §. 1. of this Chapter. This is incomparably well demonſtrated by *Bochart*, in his *Phaleg*; the deſigne of which book is to ſhew, how the *Geographick deſcriptions*, which the ancient Pagan *Hiſtorians* give of the *diſperſion* of *Noah*'s Poſteritie throughout the world, are exactly conformable unto, and therefore, as we may regularly preſume, derived from *Moſes*'s *Geographick* narration of *Noah*'s poſteritie their diſperſion through, and peopling of the world. Gen. 10. So *Phaleg lib.* 3. *cap.* 1. *Bochart* proves, that from *Japhet*, mentioned Gen. 10. 2. the Grecians refer their

From Japhet, Iapetus &c.

firſt Plantations and Genealogies to *Iapetus*, whom they make to be the moſt ancient man; ſo that it paſſed even into a Proverb, *more old than* Iapetus, or *Iaphetus*. Thus from *Javan*, *Japhet*'s ſon, Gen. 10. 2. the Grecians derived their *Ionians*. Alſo from אֱלִישָׁה Eliſa, *Javan*'s ſon, Gen. 10. 4. the Grecians traduced their *Elis*, *Elyſian fields*, *Hellas*, and *Eolus*; as *Phaleg. lib.* 3. *cap.* 4. So from *Chittim* Gen. 10. 4. כִּתִּים, the Grecians named *Citium*, a Citie in *Cyprus*; as *Phaleg. lib.* 3. *cap.* 4. Thus from

from תרשיש *Tarſis*, Gen. 10. 4. came *Iberia*, or *Spain*; as *Phal. lib. 3. cap. 7.* The like originations of Regions or Cities *Bochart* collects from the other ſons of *Japhet*. He alſo demonſtrates the ſame in *Cham*, and his poſteritie, who peopled *Canaan*, *Egypt*, and *Africa*. Thus from *Cham*, *Egypt* is ſtiled, in *Plutarch*, *Chemia*, for *Chamia*, i. e. the land of *Cham*; as tis ſtiled in the *Pſalmes*. And from *Canaan*, the ſon of *Cham*, Gen. 10. 6. *Phenicia* was called by the *Grecians* χνᾶ, which is the contract of *Canaan*; thence in *Stephanus* the inhabitants of *Phenicia*, or *Canaan*, are called χνᾶοι, from כנען *Chanaan*; as *Bochart Phaleg. lib. 4. cap. 34.* Again, amongſt the ſons of *Canaan*, there were the *Hivites*, who inhabited about the mount of *Hermon*, Ioſ. 11. 3. and Iudg. 3. 3. which is in the Eaſterne part of *Canaan*, Pſal. 87. 13. whence they are called *Gadmonim*, i. e. *Orientals*, Gen. 15. 19. and *Hermonijim*, i. e. of *Hermon*, Pſal. 42. 7. Hence the *Grecians* called the chief Commander of this *Phenician colonie*, that came to build *Thebes*, Κάδμον *Cadmus*, and his wife, *Harmonia*, or *Hermonia*. And they feigned, that both *Cadmus*, and *Harmonia* were turned into Serpents; becauſe the name, *Hivite*, according to the Hebrew, ſignifies a *Serpent*. Laſtly, *Moſes* tels us, Gen. 10. 13. *Mizraim* begat *Ludim*. From *Miſraim* *Egypt*, and from *Ludim* *Ethiopia* were ſo called. Anſwerable whereto *Diodorus lib. 3.* ſhews, what communitie there was betwixt the *Ethiopians*, and *Egyptians*; and thence concludes, that they were very near akin and allied: as *Bochart*, in his Preface to *Phaleg*, about the middle. Thus has this Learned man demonſtrated at large the parallel, or rather ſameneſſe, betwixt *Sacred* and *Ethnick Geographie*; whence we may ſafely conclude the derivation of the latter from the former. And the ſame *Bochart*, in his Preface to *Canaan*, (about the beginning) tels us, 'that *Moſes*, by Divine Revelation, approved himſelfe 'more skilful in *Geographie*, than either *Homer*, or *Heſiod*, or a'ny of later times amongſt the *Grecians*. For he mentions 'more Nations, and thoſe more remote by far. Neither doth it

From Cham Chamia, &c.

Ioſh. 11. 3.

Gen. 15. 19.

Moſes's Geogra. phie moſt perfect.

ſuffice

'ſuffice him to name them, but withall he opens their *original*; 'ſhewing us in what Age, and from what Place, and upon what 'occaſion, each were diſperſed into Countries moſt remote, even 'from the *Caſpian* and *Perſick* Seas to the extreme *Gades*; and 'all this on one Chapter (Gen. 10.) and that *obiter*. Thus *Bochart*: who is followed herein by *Stillingfleet*, *Origin. S. book* 3. *c.* 4. §. 8. *The certaintie of the Propagation of all Nations from the poſteritie of* Noah *is evident hence, that in all that account, which the Scripture gives of the propagation of Nations from the ſons of* Noah, *there is ſome remainder in the hiſtorie of that Nation, to juſtifie the reaſon of the impoſition of the name, from the names of the Nations themſelves, which have preſerved the original name of the Founder in their own: as the* Medes *from* Madas, *the* Ionians *from* Iavan *&c.* Thus *Stillingfleet*. By all which it appears, that Sacred *Geographie*, or the *Scriptures* account of the origine of all Nations from *Noah*'s poſteritie, is not onely moſt *certain*, *perfect*, and *ancient*, but alſo the moſt perfect Idea and meaſure of all *Pagan Geographie*.

Pagan Mythologick Hiſtorie from Scripture myſteries, and real events of Providence.

§. 8. Having gone through *Chronologie*, and *Geographie*, (the chief parts of *ſimple Hiſtorie*) we now proceed to *Mythologie*, another *ſpecies* of Hiſtorie, reſulting from its *formal conſtitution*. And indeed *Mythologick Hiſtorie*, as it was of all moſt ancient, ſo was it moſt proper for the infant ſtate of mankind, had it been rightly (and according to its original Idea in Scripture) undertaken. For in Hiſtorie, the *forme* ought to be ſuited to its *matter*, as in Nature; not the *matter* to the *forme*, as in our Scholes: wherefore the *matter* of the firſt Hiſtorie being the wonders of Providence, with many Iewiſh *Types*, and more *ſublime myſteries*; no wonder, if the firſt Pagan *Hiſtoriographers* clothed ſuch myſterious, and, as to them, unintelligible *matters* with a *mythologick forme* and *garbe*. Thus *Strabo lib.* 11. ſpeaking of the ancient *Records* of the *Syrians*, *Medes*, and *Perſians*, tels us, that they *gained no great repute in the world*, διὰ τὴν συγγραφέων φιλομυθίαν &c. *by reaſon of the Philomythie, or fabulous narrations*

rations of the Historians. And *Diodorus* cals this *Mythologick Historie* (wherein he much abounded) παλαιὰν μυθολογίαν, the *ancient Mythologie*; which, he confesseth, admitted of great diversitie, and thence obscuritie; whereof he gives this reason, Καθόλου καὶ τοὺς παλαιοὺς μύθους οὐχ ἁπλῆν οὐδὲ συμπεφρονημένην ἱστορίαν ἔχειν συμβέβηκε: *In the ancient fables, there is no uniforme, and, in all things, agreeing historie to be expected.* Thus *Diodor. lib.* 4. Wherein he grants, that the historie of ancient times was mixed with many fables, which yet had some *original Idea* of Truth, unto which they related. *Vossius* (*de Histor. Græc. lib.* 2. *cap.* 2.) makes an Apologie for *Diodorus Siculus*, and the rest of these ancient *mythologick Historiographers*, against the imputations of *Ludovicus Vives*, and *Bodinus*; wherein he shews, 'how these Mythologists, who 'delivered μυθικὴν ἱστορίαν *mythick Historie*, were not to be reputed 'as meerly fabulous, or feigned; for they had some historical 'truth wrapt up under these fables delivered by them, as tis e'vident, by what is storied of the Floud, and Tower of *Babel* 'by *Berosus* &c. Neither oughr it to move us, that these *My'thologists* differ amongst themselves in many things; for albeit 'these fabulous narrations took their origine from some real 'storie or truth, yet by reason of the length of time, and the 'varietie, and vanitie of wits, tis no marvel, if there be found 'some dissension, yea falshood in *mythick Historie*. By which its evident, that this *mythologick Historie*, though mixed with much varietie, vanitie, yea falshood, was but a *corrupt imitation* of some marvelous issues of Providence; or some real storie happening in, or about the Church of God, and communicated to the *Grecians*, by Oriental broken Tradition. This may be farther demonstrated by what *Aristotle*, in his Proeme to his *Metaphysicks*, (quoted by *Stobæus serm.* 3.) mentions, touching the original of Mythologie: Διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν &c. *Men began to Philosophize from Admiration* &c. then he concludes, ὁ γὰρ μῦθος συγκεῖται ἐκ θαυμασίων, *a fable is composed of things wonderful.* This holds true in *mythologick*

Mythologick historie not meerly fictitious, but fable of real truths.

 Historie,

hiſtorie as well, as *Philoſophie*, the original of one and t'other being the ſame. For *Mythologie*, as well *Hiſtorick*, as *Poetick*, was founded on ſome real event of Providence, or Scripture ſtorie, traduced by Tradition, as has been well obſerved by *Jackſon* on the Scriptures *fol.* 47. where he acquaints us, 'That from the 'true wonders of God ſtoried in Scripture, and tranſacted in *Ju-* 'rie, or thereabouts, the *Medes*, *Perſians*, and *Syrians* were ſo 'much addicted to fabulous narrations, which the firſt Ages 'were ſo much delighted in, and thence were ambitious of coi- 'ning the like wonders, as *Strabo* tels us. And *Greece*, as it re- 'received *Artificial Learning* from *Aſia*, ſo did it drink in this 'humor with it, whence ſprang all that *ancient mythologie*. For 'the Scriptures account of the *Creation*, *Floud*, *Tower of Babel*, 'with many other ſtories of God's *miracles*, vouchſafed in the 'behalf of his people in *Egypt*, *Jurie*, and the regions round a- 'bout, having by ſome imperfect Traditions been far ſpread, 'when *Greece* firſt began to affect fabulous relations; hence, as 'children unacquainted with the real ſtorie, they made many ad- 'ditions of their own, and applied thoſe effects to many *perſons* 'and *things*, which had no affinitie therewith: as tis common a- mongſt men. Thus the reports of Gods miraculous works of *Creation*, *Providence*, and *Preſervation* of his *Church* (which were in that infant ſtate of the Church exceeding remarkable) flying up and down the world, cut and mangled by *artificial in-largements* and *alterations*, thoſe ancient Pagan Hiſtorians, being poſſeſt with a Curioſitie, yet ignorant of the true *cauſes*, and *grounds* of thoſe extraordinarie events, miſapplied the ſame to unſuitable *matters*, *perſons*, and *cauſes* amongſt themſelves, which had no affinitie therewith; as in the foregoing Chapter.

CHAP.

CHAP. III.

Moses his Historie of the Creation imitated by Pagans, &c.

The origine *of the* Universe *proved,* 1. *by Testimonies,* 2. *by Arguments.* Plato's *Ideas in imitation of* Moses, *Gen.* 1. 31. *Gods real efficiencie expressed by Pagans, as* Gen 1. 1. *God's creating the* Heaven *how understood by Pagans. The* Gentiles *derived their* Chaos, *and first* matter *from* Gen. 1. 2. ἔρεβος *from* ערב, Gen. 1. 5. μὼτ *from* מור ἰλὺς. *The Spirits* forming *the* Universe, Gen. 1. 2. *called by* Plato *the* soul of the world *&c. Hence proceeds the forme of the* Universe, *consisting in its* order, perfection, *and* goodnesse, Gen. 1. 31. *which* Plato *very far imitated.* Moses's *description of* Light, Gen. 1. 3. *&c.* אור *signifies* fire, *out of which the Celestial* Lights *were framed:* Gen. 1. 14, 15, 16. *whence the Greek* Philosophers *traduced their notions, that the* Sun *and* Stars *were* fire. Gen. 1. 5. *the Night elder than the day.* Gen. 1. 6. *the firmament* fluid matter, *Water, or Air. From* Gen. 1. 16. *the Sun was made Lord of Heaven &c.*

§. 1. HAving given a general account of *Pagan* Historie, and its Traduction from *Sacred*; we now proceed to *demonstrate* the same from *particulars*: and we shall begin with some *Pagan stories* touching the *origine* of the *Universe*, which are exactly parallel unto, and therefore, we need no way doubt, but were originally derived from the *Mosaick description* of the *Creation*. And first, that the world had a beginning, answerable to that of *Moses*, Gen. 1. 1. *In the beginning*[a] &c. was generally asserted by all both *Poets*, and *Philosophers*, before *Aristotle.*

That the world had its beginning, as Gen. 1. 1.

[a] *Est* ראשית *nomen abstractū à primitivo* ראש, *quod caput significat, unde* ראשית *non simplex initium, sive principium significat, sed primum illud capitale, & admirandum omnium rerum initium, quo ex nihilo aliquid esse potentia Dei ceperunt.* P. Fagius Exegeſ. in Gen. 1. 1.

ristotle. For that *novel opinion*, touching the *eternitie* of the *World*, *Aristotle* seems to ascribe to himself, as the first *Founder* thereof: whence speaking of the ancient *Philosophers*, he saies, γενόμενον τε οὖν ἅπαντες ἔφασιν, *therefore truely they all say the world was made.* This is confirmed by *Philoponus* (*de creatione mundi*,) who asserts, *that all before* Aristotle *asserted the origine of the Universe.* The same is affirmed by *Bochart*, as elsewhere. *Aristotle*'s doubts or *objections* against the *origine* of the *Universe*, see in his *Top.* 19. *de cœlo* 1. 10. wherein he confesseth his contradiction to the *Ancients*, because he could not (forsooth) bring his carnal reason to a compliance with *Oriental Tradition* therein. For the great *Hypothesis*, on which the Ancients founded their *persuasions*, touching the *origine* of the *Universe*, was not any humane argument of their own, but some broken *Tradition*, originally *sacred*, which they gleaned up in the Oriental parts. Thus *Orpheus*, *Hesiod*, *Apollonius*, *Aristophanes*, amongst the Poets: and *Thales*, *Pherecydes*, *Pythagoras*, *Numenius*, *Anaxagoras*, *Anaximenes*, *Parmenides*, *Timæus Locrus*, *Democritus*, *Empedocles*, *Xenophon*, *Socrates*, but none more fully than *Plato*, amongst the Philosophers. Also *Diodorus Siculus*, *Strabo*, and *Plinie*, with others amongst the Historians; as *Eusebius Præpar. Evang. lib.* 1. *cap.* 7. *Owen Theolog. lib.* 1. *cap.* 8. *pag.* 75. And *Strabo lib.* 15. speaking of the *Brachmanni*, saies, περὶ πολλῶν δὲ τοῖς Ἕλλησιν ὁ μοθεξεῖν, ὅτι γὰρ γενητὸς ὁ κόσμος &c. *In many things they have the same sentiments with the Grecians, that the world had its beginning, and shall have its end; and that God, the framer and governor thereof, influenceth the whole* &c. Whence it appears, that it was the common persuasion of the Grecians, (as well as of others) that the *world had its beginning.* So the *Egyptians*, as *Diogenes Laertius* informes us, (*proœm.*) constantly believed the same. That which made *Aristotle* (as we may justly presume) disbelieve the same, was his vain *philosophizing humor*, which induced him to reject all *Oriental Traditions*, which would not stoop to his reason &c.

§. 2. That

Testimonies to prove, that the Pagan stories of the origine of the Universe had their origine from Moses's description thereof, Gen. 1.

§. 2. That these great Pagan Maximes, touching the *origine of the Universe*, had their original by *Tradition* from *sacred* Historie, is sufficiently evident, both by Authentick *Testimonie*, and Rational *Demonstration*. As for Testimonies, we shall begin with that of *Johan: Grammaticus, de mundi creat. lib.* 1. *cap.* 2. *pag.* 4. where, speaking of *Moses* his description of the Creation, he addes, Πλάτων τὴν ἐκ τοῦ θεοῦ τοῦ παντὸς διδάσκων παραγωγὴν ἐν πολλοῖς μὲν καὶ ἄλλοις αὐτὸν ἐμιμήσατο, *Plato teaching the production of the Universe by God, in many things also imitates him*, i.e. *Moses* &c. This is also most positively asserted by *Ludov. Vives de verit. fidei pag.* 157. 'The production of the world (saies he) is so de-'scribed by *Moses*, that the greatest wits have both admired 'its profunditie, and embraced the truth of the narration. So 'the *Pythagoreans*, and *Plato*, who follows them in his *Timæus*, 'have followed the *Mosaick description* of the world's *procrea-'tion*, almost in the same words &c. Yea *Plato* himself, in his *Timæus*, *fol.* 29. seems to acknowledge, that what *notices* he had of the *origine of the Universe*, were communicated to him by some fabulous, or imperfect *Tradition* originally sacred. His words are these. 'Its meet, that I who discourse, and you who 'hear, remember we have but human Nature, and therefore 'may expect concerning these things onely τὸν εἰκότα μῦθον, some '*probable fable*, or Tradition; neither is it lawful for us to enquire farther. *Plato* here acknowledgeth, that concerning the *origine* of the *Universe*, we could have onely some *probable fables*, or *Traditions*, which were originally *sacred*. I shall adde hereto onely the Testimonie of *Mestrezat*, that great *French Divine*, in his Treatise (on Heb 11.2.) called, *de la vertu de la foy*, pag. 79. 'These Egarements, or vain notions (saies he) of 'the Philosophers, yea of the *principal*, namely *Aristotle*, and 'the *Stoicks*, touching an *eternal first matter* &c, gives us suffi-'ciently to understand, that they who have discoursed more or-'thodoxly of the Creation, as *Plato* &c. derived that which 'they knew hereof from the *rayes*, which the *Celestial* Revelation

had

'had ſcattered amongſt the ſons of *Noah*; or from *Abraham* and 'his poſteritie, amongſt the *Syrians*, and *Egyptians*. Thus *Meſtrezat*.

Rational arguments to prove the Pagans traduced their ſtories of the worlds origine from Moſes.

§. 3. But to come to a more *rational eviction* of our *poſition*, we ſhall, though but curſorily, run through the whole *ſeries* of the Worlds *Creation*, as delivered by *Moſes*; and thence endeavor to ſhew how far *Plato*, and others endeavored to imitate *Moſes* herein. 1. *Moſes* makes God to be the *firſt cauſe* or *creator* of all things, Gen. 1. 1. *God created*. And the firſt piece of this *Divine efficience* is by Divines referred to the *Divine Ideas* or *Decrees*, according to which *original exemplar* all things were made, as Gen. 1. 31. *very good*: i. e. (ſaies *Auſtin*) *conformable to their original patterne in the Divine Decrees* &c. In imitation whereof *Plato*, in his *Timæus fol.* 30. treating of Gods orderly and wiſe *production* of the *Univerſe*, ſets forth theſe Decrees of God, under the notion of *Ideas* &c. He ſaies, *there was an univerſal Idea beyond all things made, according to which they were all made*. For he makes this firſt *univerſal ſovereigne Idea*, the παράδειγμα, *Exemplar*, or εἰκὼν *image* of all things. This *Idea*, exiſting in the mind of God, he ſtiles ἄμερὲς, ἀδιαίρετος, *indiviſible* or *ſimple*, and *eternal*; namely, an *uniforme*, and *eternal exemplar*, according to which the *Univerſe* was delineated or chalked forth. In which regard *Plato* called the world *eternal*, i.e. κατ' ἀναλογίαν, becauſe its great Exemplar, exiſting in the *Divine Ideas* or *Decrees*, was eternal. Thus *Plato*, in his *Parmenides fol.* 134. tels us, 'That God, by virtue of theſe *Divine Ideas*, 'has a perfect knowledge of all things. Which Ideas (ſaies he) 'have their original, not in us, but in the *abſolute will* and *ſovereigne pleaſure* of God: for otherwiſe God ſhould not be our 'Lord, neither ſhould he have the knowledge of human Affairs, 'which to grant is abſurd &c. All this anſwers fully to the Scriptures, and our Divines account of God's *decrees*. Hence *Plato* ſuppoſeth the *Univerſe* to be ζῶον ἔμψυχον, ἔννουν, *a living intelligible creature*, i.e. as he himſelf addes, διὰ τὴν τοῦ θεοῦ πρόνοιαν

1 Plato's Ideas anſwerable to Moſes, Gen. 1. 31.

ἀν,

ων, by reaſon of Gods previſion. By which *living intelligible world* he ſeems to mean no other, than that παράδειγμα καὶ νοητὸν εἰκόνα, *exemplar and intelligible Image of all things exiſting in the mind of God,* whereof he had before philoſophized. This he cals elſewhere his κόσμος ἰδεατικὸς, *Ideal world,* and νοητὸν αὐτοζῶον, παντελὲς ζῶον, *intelligible, ſelf-living, alwaies living.* From all which we may collect, what was *Plato's* genuine opinion touching theſe *Ideas,* which he makes to be 'ſeparate from *matter,* exiſting without 'their *ſingulars,* as certain *univerſal exemplars* of all things *made* &c. And whence could ſuch *ſublime* diſtinct notices of God's *Divine wiſdom* and *Decrees* enter into *Plato's* head, if not by ſome *Tradition* originally *ſacred,* and *Jewiſh?* Of this ſee more what follows of *Pythagorean* and *Platonick* Philoſophie, where we have treated more profeſſedly of theſe *Divine Ideas:* as *Part.* 2. *Book* 1. *chap.* of *Pythagorean Philoſophie.*

§. 4. As for the *real productive efficience* of God, and the manner how it produceth all things in Nature, we find a good account thereof in *Plato,* in his *Phædo, fol.* 101. telling us, *there was one firſt beautie, or chief Good, which was the cauſe of all the reſt;* καλὸν αὐτὸ καθ' αὑτὸ, καὶ μέγα, καὶ ἀγαθὸν, καὶ τἆλλα πάντα &c. *Beautie of it ſelf, and by it ſelf, and great, and good; and from it all things elſe proceed.* So in his *Theætet. fol.* 57. *Plato* ſaies, 'it was unworthy of 'a *Philoſopher* to treat onely of *ſecond cauſes,* and let paſſe God, 'who was the firſt and chief, or principal cauſe; yea not onely 'αἴτιον αἰτιώτατον, the *ſupreme cauſe,* but alſo αἴτιον αἰτίων, the *cauſe of* 'causes: for all other cauſes were but ξυναίτια καὶ ξυναιτιῶμενα, *concauſes,* 'and *cooperative under God.* Thus alſo *Plato,* in his *Sophiſta, fol.* 215. ſaies, that *Natural things could not ſpring up of themſelves, but they were* ἐργάσματα θείᾳ δημιουργίᾳ, *the products of God's workmanſhip.* And more particularly, in his *Repub. lib.* 6. *fol.* 509. *Plato* aſſerts 'one ſupreme ἰδέα τ' ἀγαθοῦ, *Idea of Good;* which gi-'ving *Being* and *virtue* to all things elſe, muſt of neceſſitie excell 'all in *dignitie* and *efficacie.* (And he addes:) that in this chief 'Idea of Good (which is God) conſiſts the hinge of our life and happineſſe;

Gods real efficience Gen. 1. *how far imitated and expreſſed by Pagans.*

'happinesse, and that it was the first cause of all things, both 'ὁρατῶν, καὶ νοητῶν, *visible, and intelligible.* 1. He saies, it is the first efficacious cause of the Being of all things, 'ἀρχηγὸς, πρωτηγὸς, τελεσιεργὸς, ἡσιοποιὸς τῶν ὄντων, τὰ ὄντα οὐσιῶν, *the first fabricator, perfector, essentializer of Beings*, or he that gives Essence to Beings; yea, he cals him 'αὐτὸν, *very Being* &c. He speaks expresly thus: τὸ εἶναι, καὶ τὴν οὐσίαν ἐπ' ἐκείνας ἰδέας προσεῖναι, *Being and Essence sprang from this Idea.* 2. *Plato* saies, that this *Idea* of Good is so the cause of all things, that he is above, and beyond all things; yea altogether ἀμιγὴς, *immixed, and simple*; seeing his Majestie does far *excell* all things πρεσβείᾳ, καὶ δυνάμει, *in Antiquitie and power*: whence he makes this *Idea* of *Good* (who is God) to be *Eternal, Infinite* in power, and *independent* in working. But as for all *created good* things, he supposeth them to be not τὸ ἀγαθὸν, the *very good*; but onely ἀγαθοειδὲς, *Good* by *derivation* from, or *participation* of God's *original* Goodnesse: whence he stiles them ἔκγονοι, *products*; and ἔργα, *works*; and δημιουργήματα, *fabricates* of that *first chiefest good.* Of all which he treats more fully in his *Timaus*, as hereafter in *Plato*'s Philosophie.

God's creating the Heaven, and Angels. Gen 1. 1

In imitation whereof the Pagan Philosophers framed their cælum Empyræum, &c.

§. 5. We passe on to the *effects* of this *Divine Creation*; the first whereof is, according to *Moses*'s relation, Gen. 1. 1. *the Heaven.* Whereby some (if not the most Divines) understand the *Heaven of Heavens*; that glorious seat or habitation of *Angelick Beings* &c. Answerable to, and in imitation of this *supreme Heaven*, the Pagan *Mathematicians* framed a *ninth Sphere*, void of Stars &c. Thus *Johan. Grammaticus de creat. mundi lib. 1 cap. 2.* 'Before *Ptolomaus*, and *Hipparchus* the Mathe-'maticians, no one acknowledged the ninth and extreme sphere 'wanting stars. For *Plato* with others, mention onely eight 'spheres. This I onely mention, to shew, that *Ptolomaus* and '*Hipparchus* who preceded him, consent with *Moses*, in suppo-'sing an extreme Sphere, void of stars; yea, 'ἐξ αὐτοῦ καὶ μᾶλλον τῆς εὑρήσεως εἰλήφασι τὴν ἀρχὴν, from him [i. e. *Moses*] rather did they 'take the original of this invention. Thus *Jo. Grammaticus.*

The

The *inhabitants* of this supreme Heaven were the *blessed Angels*, which Divines generally suppose to have been created together with this first *supreme Heaven*, according to that of *Job* 38. 7. *when the morning stars sang together* &c. Answerable whereto we find, in *Sanchoniathons* storie of the Creation, mention made of ζῶα νοερὰ, *intelligent Animals*, (or, according to *Aristotle*'s notion, *living Intelligences*;) by which *Bochart* (*Can. lib.* 2. *cap.* 2.) conceives the Angels to be understood, So *Stillingfleet Origin. S. book* 3. *chap.* 5. tels us, 'that *Sanchoniathon* 'sets forth the creation of the Angels under the ζωφαστιμὶν צופה 'שמים *contemplators of Heaven*: whence I presume, *Aristotle's* 'opinion of the Heavens being moved by *Divine Intelligences*, 'received its original &c.

§. 6. Then it follows in the *Mosaick* Historie, Gen. 1. 2. *And the Earth was without forme, and void, and darknesse was upon the face of the deep.* From this description of *Moses*, the *Poets* derived all their fabulous narrations, touching the *first Chaos*, as the *Philosophers* also their πρώτην ὕλην, *first matter* of the Universe. The first, and indeed the most exact description of the *first Chaos*, we find in the ancient pagan *Historiographers*, in the *fragments* of *Sanchoniathon* translated by *PhiloByblius*, and quoted by *Eusebius præpar. lib.* 1. *c.* 10. where tis said, that *in the beginning of things, there was a spirit of dark Air*; which he cals χάος ἐρεβῶδες, i. e. (saies *Bochart Can. lib* 2. *cap.* 2.) in the *Phenician* tongue כהות ערב *Chauth Ereb, Evening darknes.* The notion *Chaos* is taken from Gen. 1. 2. the word ἐρεβῶδες from ἔρεβος, (as *Plato*, and *Hesiod* read it,) and ἔρεβος from Gen. 1. 5. ערב *Ereb, Evening.* Thus *Hesiod*, Ἤτοι μὲν πρώτιστα χάος γένετο &c. *first of all the Chaos was produced*: whence follows ἐκ χάεος δὲ ἔρεβός τε, μέλαινά τε νὺξ ἐγένοντο, *from the Chaos sprang the Evening, and dark night*: whence 2. tis added in *Sanchoniathon*'s fragments, καὶ ἐκ τῆς αὐτοῦ συμπλοκῆς τοῦ πνεύματος ἐγένετο μώτ· τοῦτο τινὲς φασὶν ἰλὺν. *From the conversion of the spirit with the Chaos, there emerged* Mot, *i. e.* slime, *or corrupt watery mixture, which some call* Ilus. That which *Philo-*

[*Gen.* 1. 2. *without forme, and void.*] Hence the Pagans derived their Chaos, and first Matter.

Græcum ἔρεβος *nonnunquam planè id ipsum est, quod Hebræum* ערב *Ereb, nempe occasus, aut vesperâ.* Bochart Can. l. 2. c. 2.

Byblius translated μὼτ *Mot*, *Bochart* supposeth to have been in the *Phenician* Tongue (wherein *Sanchoniathon* writ) מוד *Mod*, it being usual with the *Greeks* to expresse the Hebrew ד by τ, (as from יוד ἰῶτα.) Now מוד in the Hebrew signifies the *first matter*; which word, though we find it not used in Scripture, yet *Bochart* supposeth, it might have been used by the *Hebrew* Philosophers, as מאדה amongst the *Arabians*. This *Mot*, *first matter*, or *Chaos*, is expressed much in the same manner by *Plato*, who cals it ἄμορφόν τι, *somewhat without forme*; and ἄτακτον εἶδος, *a confused Masse*: also he saies it was ἔρεβος *darknes*, the conjugate of the word used by *Philo Byblius*, in his version of *Sanchoniathon*; as also by *Hesiod*, which sprang from the *Phenician* or *Hebrew* ערב *Ereb*. Gen. 1. 5. To which we may adde that of *Ovid Metamorph. l. 1. fab. 1.*

Quem dixere chaos, rudis indigestaq; moles &c.

The first chaos the seed of the Creation.

3. It follows in *Sanchoniathon*, καὶ ἐκ ταύτου ἐγένετο πᾶσα σπορὰ κτίσεως καὶ γενέσεως ἥλων, *out of this Mot or Chaos proceeded the whole seed of the Creation, and the genesis or generation of the Universe*. *Mochus*, another great *Phenician* Physiologist, (who continued *Sanchoniathon*'s Phenician Historie, and whose Books were interpreted by *Latus*,) makes this *first matter* of all things to be *Atomes*, which he derived from the *Jewish Physiologie*, as hereafter in his *Philosophie*. But none describe this more fully than *Plato* in his *Timæus*, *fol.* 10. where he tels us, that *this Chaos, or first matter, was* γένος *the stock, or* εἶδος ἐξ οὗ πᾶν συνετέθη, *the species, out of which every thing was composed*. Again he stiles it, πάσης γεννήσεως ὑποδοχὴν οἷον τιθήνην &c. *The subject of all Generation, and, as it were, the Nurse thereof; which had no complete perfect Being of its own, but rather was a potential informe passive subject onely*. So again in his *Timæus*, *fol.* 12. *Plato* makes this *first matter* to be χώρα, καὶ ὑποδοχὴ, καὶ μήτηρ, καὶ τιθήνη, out of which the four Elements, and all things else were composed. Whence *Aristotle* his scholar derived his confused Notions of the *first matter*, that it was 1. *Informe*, 2. *Indefinite* or *rude*. 3. *A pure power*, or *passive principle*,

ciple, void, but *capable* of any *Forme*. 4. Hence also *Aristotle* borrowed his *notions* about *Physick privation*, which he makes to precede the *introduction* of a *Forme*, and appendent to the *first matter*, answerable to, and, I doubt not but, originally from Gen. 1. 2. *without forme, and void.*[a] Lastly, that the ancient *Poets* derived their *Chaos* from Gen. 1. 1, 2. is asserted by *Mariana* the Jesuite, on Gen. 1. 1. The like *Velcurio* in his *Physica, lib.* 1. *cap.* 14. affirmes of the Philosophers, that they derived their *first matter* hence. See more of this in what follows of *Plato's* Physicks.

[a] *R. D. Kimchi in radicibus suis sic scribit. Thohu & Bohu desolationem & vacuitatem significant. Et sapientes qui scrutantur rerum naturas, dixerunt, Thohu, est res, cui non est similitudo ac figura, sic tamen disposita & præparata, ut quamvis recipere possit similitudinem & formam, id quod Græci Hylia vocant. P. Fagius Exeges. in Gen. 1. 2.*

§ 7. It follows in *Moses's* description Gen. 1. 2. *And the spirit of God moved upon the waters.* In imitation where- of 1. In *Sanchoniathon's* Historie of the Creation, his *first matter*, or *Mot*, is stiled ἰλὺς, *slime*, or corrupt *watry mixture*. So in *Orpheus*, ἐκ τοῦ ὕδατος ἰλὺς κατίση, *of water slime was made*. So *Apollonius*, ἐξ ἰλυὸς ἠλάσκετο χθὼν ἅπασα, *out of slime the Earth was made*: where the Scholiast tels us, that 'the *Chaos*, or *first matter* was 'water, which settling became *slime*, and the *slime condensed* be- 'came *Earth* &c. Hence *Thales* held water to be the *first matter* of all things. Also *Pythagoras*, and *Plato*, their πρώτη ὕλη, *first matter*, was the same with this *Phenician* ἰλὺς, as both name and thing argue. And all but *corrupt imitations* of Gen. 1. 2. as we shall hereafter prove in the *Physiologie* of *Thales*, *Plato* &c.

Gen. 1. 2. *The Spirits forming the universe, expressed under the notion of the Soul of the world by Plato, &c.*

2. In this description of *Moses* Gen. 1. 2. we have the Spirit's *Motion, Fomentation*, and *Formation* of all things out of this *Chaos*, or *watery mixture* in these words, [*and the spirit of God moved* &c.] *P. Fagius* explains רחף here, by *motion* and *agitation*; or by the *Fomentation* of an *Hen*, that sets a *brood*.[b] *Chry-*

Gen. 1. 2.

[b] *Verbum* מרחפת *non simplicem motionem, agitationem, & supervolationem significat, sed ejusmodi quam Milvus, aut alia avis peragit, pendens in Aere, ut Capnio. Vel qualem columba perficit, cum ovis ad excudendum pullos incubat: ut R. Solomo. In hac ergo significatione si accipias verbum, pulchre significabit vim illam Dei fovitem, ex rudi rate omnia formantis. Fagius Exeges. in Gen. 1. 2.*

sostome cals it ἐνέργεια ζωτικὴ, a *vivifick Energie*. The meaning is, that the *spirit of God moving* on the *waters*, with a *plastick* and *efformative virtue*, *formed* and shaped every thing into its *proper forme*. Hereof also we find great *imitations* in Pagan writers. For to begin with *Sanchoniathon*, who seems most ancient, and one of the first that drank of the *sacred* fountain, (though he mixed his Jewish Traditions with great fables and corruptions;) he cals this *motion* of the spirit ἀέρα ζωφώδη, καὶ πνευματώδη, *a dark and blustering wind*. Take the whole together, as we find it in *Euseb. l.* 1. 10. where the *first moving principle* of the Universe is made to be 'a *dark blustering* spirit or *wind*, 'who finding the *Chaos* confused, and involved in darknesse, 'without bounds or order, being moved with the love of his 'own principle, he made a contexture, called Love, whence the 'first production of all things proceeded: (though the spirit it 'self had no generation,) from this connexion of the spirit was 'produced *Mot*, which some call *Ilus*, *slime*, or *watery mixture*; 'and of this was made the seed of all creatures, and the generation of all things. This description of the *Spirits* first Agitation or *motion* on the *watery mixture*, though it carries in it many corrupt additions, yet it is not without considerable *notices* of its first Traduction from *Moses*'s storie Gen. 1. 2. And so *Eumenius* the Philosopher, cites the very words of *Moses* Gen. 1. 2. *the spirit of God moved on the face of the waters*, to prove this opinion, as *Porphyrie*, *de antro Nymph*. This was also the opinion of the *Stoicks*, who held there was λόγος σπερματικὸς τοῦ κόσμου, a *spermatick efformative word*, whereby the world was formed and shaped into its particularities &c. So *Diog: Laert:* of *Zeno*, which *Plato*, in his *Timaeus*, cals λόγον δραστήριον. This others call δύναμιν παστικὴν, a *plastick power*. *Plato* stiles it τὴν ψυχὴν τοῦ κόσμου, *the soul of the world*, or the *universal spirit*. So *Lud: Vives:* in *August: civit. lib.* 10. *c.* 23. 'Any one (saies he) that inclines to favor '*Plato*, may easily defend, that the *soul of the world*, is that spirit 'which moved on the face of the waters, Gen. 1. 2. whom they seem

'seem to make the *great efficient*, who imparts *life* and *essence* to 'all things throughout the masse of the Universe &c. So Cardinal *Bessario lib.* 3. *cap.* 22. tels us, 'that what is spoken of 'Plato, and of all the *Platonists*, touching the *soul of the world*, 'that, in our Religion, is interpreted of the *Divine spirit*: as *Carpent.* on *Alcinous digres.* 2. *pag.* 235. §. 8. See more of this in *Plato's* Physicks.

§ 8. From this *Universal spirit* (or spirit of the Universe) his *prolifick Agitation, Fomentation*, or *Formation* of all things proceeds, and that according to *Moses's* description, the *forme* of the *Universe*, which consists in that *order, harmonie, beauty, perfection*, and *goodnes*, which appeared therein, and in each part thereof, according to Gen. 1. 31. *And God saw every thing that he had made, and behold it was very good*, i. e. God beheld all things clothed with the most *perfect order, harmonie, beautie*,[a] and *forme* of *goodnes*, conformable to those *Universal Ideas* of Goodnes, lodged in the platforme of his Eternal *Wisdom* and *Decrees*. And *Plato*, discoursing of the *forme* of the *Universe*, speaks very far the mind, and almost in the same words, of *Moses*. So in his *Timæus, fol.* 12. *Plato* teacheth us, 'that out of the *Chaos* or *first* 'matter, confused and indigested, God most accurately formed 'and disposed the Universe into the most *harmonious*, orderly, and beautiful forme. His own words are, διεκόσμησε, διέταξε, διεσχημάτισε, ἐδημιούργησεν, *he adorned, disposed, conformed, composed, and fashioned all things* &c. Yea, he undertakes to lay down the mode, how this rude indigested *Chaos*, was brought to this perfect forme: namely, 'the Divine Opificer, by whose λόγος 'οὐσιώδης, *effective word*, all things were *essentializ'd*, did by a 'prudent persuasion *formalize*, or reduce into an exact light, 'order, and forme, the *first Matter*, otherwise *darke*, inordinate, and informe. And, in his *Timæus, fol.* 32. he gives us a more full account of this *forme* of the *Universe*. He supposeth the whole Universe to be (according to his *Allegorick* mode of *philosophizing*,) ζῶον ἔμψυχον ἔννουν, a *living intelligent Animal*, consisting

Plato's description of the forme of the Universe conformable to that of Moses, Gen. 1. 31.

a *Admonet Nachmanni per* [dicere Dei] *productionem rerum creatarum significari, per* [dicere Dei] *complacentiam & approbationem ejus, quæ rebus creatis ac productis, perpetuam subsistendi, durandique vim addidit. Verba sunt hæc:* 'productio rerum 'ad actum vocatur [dicere Dei] 'et subsistentia, 'vel duratio vocatur [videre 'Dei.] Rerum suæ 'sistentia à complacito Dei &c. P. Fagius Exeges. in Gen. 1. 31.

sisting of *bodie* and *soul:* the Bodie he cals τὸ ὁρατὸν καὶ ἅπτον, the *visible and tractable Matter*, which consisted of the *four Elemenss*, Earth, Air, Fire, Water: but the *Soul* he makes to be the *spirit of the Vniverse*, (or that Universal spirit) which *actuated* and influenced the same: whence sprang ἀναλογία καὶ συμμετρία, 'an happy '*Analogie, Symmetrie*, or *proportion* and *Order*, amongst all its 'parts; by means whereof, things of themselves most opposite, were copulated and linked together, by I know not what agreeing Discord, wherein its *forme, perfection*, and *goodnes* consists. And *Plato*, having discoursed at large of this *perfect forme, order*, and *harmonie* of the Universe, which resulted from its *universal spirit*, or *soul*, he concludes, (*Timæus fol.* 37.) ἀϊδίων θεῶν γεγονὸς ἄγαλμα ἠγάσθη τε καὶ εὐφράνθη, *God contemplating this new framed Image of the immortal Gods, rejoiced and recreated himself therein* &c. That *Plato* in all this imitates *Moses*, seems very evident, both from his own expressions, as also from the observation of *Johannes Grammaticus, de creatione Mundi, lib.* 7. *cap.* 11. Καλῶς ἄρα Μωυσῆς ὁ μέγας τὴν κοσμογονίαν συμπεραινόμενος &c. 'Rightly 'therefore the great *Moses* concluding the generation of the Uni-'verse, *And God saw* (saith he) *all things that he made, and beheld* '*they were very good*. *Plato* also imitates him in this, who, shew-'ing how the Vniverse was framed by God, saith, that the *Fa-*'*ther*, who generated the Universe, had considered this *mobile* '*Animal*, the framed Image of the eternal Gods, he rejoiced & 'recreated himself therein: especially when he considered it was 'made exactly conformable to its *Paradigme*, or universal Exemplar. Thus *Johannes Grammaticus*. Whence also *Plato* himself, *Timæus fol.* 92. cals this *Vniverse*, thus *formalized* and perfectionated, εἰκὼν τοῦ νοητοῦ θεοῦ αἰσθητός, *a sensible or visible Image of the intelligible insensible God*. which, as tis supposed, he traduced from *Moses*'s description of Man, Gen. 1. 27. *in his Image* &c. Thus *Johannes Grammaticus de Mund. creatione lib.* 6. *cap.* 21. *p.* 249. Μωϋσέως καὶ ἐπ' ἀνθρώπου κυριώτατα εἰπόντος κατ' εἰκόνα γεγονέναι θεοῦ, καὶ καθ' ὁμοίωσιν. Πλάτων ἐπὶ τὰ ἐν τῷ κόσμῳ πάντα τοῦτο μετήγαγεν &c. *What*

The forme of the universe consists in its beautie, order, perfection.

Moses

Moſes ſpake properly of Man, that God made him according to his Image and likenes, this Plato tranſlates to all things in the world. Thus we have ſeen, how exactly *Plato*'s Notions of the *forme* of the Univerſe, conſiſting in its Order, Harmonie, Beautie, Perfection, and Goodneſſe, and that in conformitie to the *Divine exemplar*, do conforme to, and therefore, as we may preſume, were derived from *Moſes*'s deſcription of the ſame, Gen. 1.31. I might adde hereto the opinion of *Pythagoras*, who aſſerted the like *beautiful ſtructure*, Harmonie, and Perfection of the Vniverſe, and thence (according to *Plutarch*) was the firſt that called it κόσμος, which ſignifies *Ornament, Beautie*, &c. Alſo *Thales* held the *world*, being God's *work*, was *moſt beautiful, well diſpoſed*, and *perfect*. Of which ſee more *Pythagoras*'s Philoſophie.

Moſes's deſcription of the light Gen. 1.3. imitated by Pagan Writers.

§. 9. Having diſcourſed at large of the *firſt Efficience*, *Matter*, *ſpirit* or *Soul*, and *forme* of the Vniverſe, as laid down by *Ethnick Phyſiologiſts*, or *Naturaliſts*, and that in imitation of the *Moſaick* Hiſtorie Gen. 1. we now proceed to ſome of the chiefeſt parts of the Univerſe, and their *original* Conſtitution; wherein we doubt not but to give evident *veſtigia*, or *notices* of many *Moſaick* Traditions in *Pagan* writers. We ſhall begin with that great Maſter-piece of the *inanimate irrational* world, *Light*; which is mentioned by *Moſes*, as the firſt *ſpecies* or part of God's Creation, Gen. 1. 3,4,5,6. v. 3. *Let there be Light*, אור: out of which Light the *Celeſtial Lights* were compoſed, as Gen. 1.14.15,16,17,18. We ſhall not much concerne our ſelves in that great *Philoſophick Diſpute*, what this *firſt Light* (out of which the Celeſtial Lights were compoſed) was? Onely the opinion of the old *Jewiſh Philoſophers* ſeems to have been, that this original *Light* was *fire*. That the firſt *Light* Gen. 1.3. *&c.* was *fire*, is excellently demonſtrated by *Richardſon* (that acute Philoſopher and Divine,) in his *Expoſition* upon his *Divinitie-Tables*, (*Table* 5. *MSS.*) thus. *Ignis*] 'It's made of the firſt *matter*; 'when its ſaid, [*Let there be Light*] if we look at אור, it cometh

'meth from אור *fire.* Again, that light which made the day
'then, is the ſame light that now makes the day: its not altered,
'after it was made. If our *Light* be a *Subſtance*, its either *Hea-*
'*venlie*, or *Elementarie.* That *Light* is a *ſubſtance*, its *local mo-*
'*tion* ſheweth. *Accidents* have it not, but by reaſon of the ſub-
'ſtance. Opticks confeſſe, that Light *radii & ſpecies* move in
'time. And we ſee, that *Light* moveth, by the Sun's diſperſing
'its beams: which *motion*, though it be ſpeedy, yet it is in time.
'So *place* and *time* bear witneſſe, that *Light* is a *ſubſtance.* Some
'imagine, that the Sun *&c.* begets the *ſpecies* in the Air; and ſo
'Light is onely the *ſpecies* of the thing that is Light: but theſe
'*ſpecies* are ſubſtance, by the teſtimonie of *Opticks.* That our
'*Light* is *fire*, appeareth farther from the *beams*, and their bur-
'ning; which is the propertie of fire, when the parts are united.
'Again, their conceit is, that neither the *Sun*, nor the *beams*
'are hot, but by *accident*, by *reflexion &c.* But 1. why ſhould
'the *Sun beams* come down, if onely to inlighten, and not to
'warme? 2. Again, there is an Element of fire, as our fire
'ſheweth: it moveth *localiter*, and therefore it is a bodie; and with
'a *ſimple motion*, and therefore tis a *ſimple body*, and its place is
'above. Again, Creatures muſt enjoy *fire*, which would not of
'it ſelf come downward *&c.* 4. Again that [*let there be Light*]
'was the place of fire, made before the Air: and if fire was not
'then made, then when was it made? And it was *good*, therefore
'perfect; therefore no *Qualitie* without *Subſtance*, for that is
'not perfect: its not an *effect* without a *cauſe*; nor a *Light*, after
'put into the *Sun*, for then it were imperfect. 6. Again, if the
'*beams* of the Sun were not fire, how could the beams ſhine in
'the Air? its therefore from the *fire* that is in them. 7. If the
'*Sun beams* be not fire, they cannot draw ſubſtances unto them:
'and why do theſe draw them nearer? do the beams grow wea-
'ker, when the vapors come nearer? its not therefore by *at-*
'*traction*, that theſe draw them thither; but fire deſireth to car-
ry them up. Thence *Richardſon* addes, on the Attribute of *Ig-*

nis

nis φωτικόν.] 'God commendeth fire unto us by Light, to shew 'us the use of fire. We say, bring hither a Light, i. e. a *Candle* 'or Torch, to give light. Fire is *Light*, because the *act* of the '*forme* upon the *matter*, doth so *subtilize*, and so equal it, that it 'extendeth all alike, and makes it *polite*, and so clear, and bright. 'Glasse is clear from its *politenes*; and its full of fire: so the *Car*'*buncle*. *Air* also is full of *Light*, because *transparent*, by reason of the *equalitie*. Thus *Richardson*: whose acute Discourse I have quoted at large, because the world has not yet been so happy, as to see it in publick. That אור signifies the *Sun*, as well as *Light*, is evident from Job. 31. 26. *if I saw* אור *the Sun*: whence sprang *Orus* the *Egyptian* God, whom they made to be the Sun, as before *B.2.C.8.* §.9.

And that the *Hebrew* אור *Or*, or *Ur*, signifies *fire*, as well as *light*; tis evident by *Ur* of *Chaldea*, which was so stiled from אור *Or*, or *Ur*, that *sacred fire*, worshipped there as a symbol of the *Sun*. Hence also from the Hebrew אור *Ur*, came the Greek πῦρ, *fire*. Thence also the Greek φῶς, which answers to the Hebrew אור, signifies *fire*, as well as *light*. So in *Euripides* in *Rheso*: οὔπω πρὶν ἧψαν πολέμιοι τόσον φῶς: *the Enemies never before lighted so great a fire*. Yea Esa. 10. 17. God under the notion of *Light*, is said to be for a *fire*, i. e. a *fiery light*. So *Mark* (who speaks according to the Hebrew Idiom) cals the fire *light*, Mark 14. 54. πρὸς τὸ φῶς, *to the light*, i.e. *fire*. So that according to the Jewish account, *Light* and *Fire* are *identick*, both *name* and *thing* the same. Out of this *primigenious Light*, or *Fire*, the Celestial *Lights* and *Stars* were composed; as *Moses*, Gen. 1. 14, 15, 16, 17, 18. Thus also *Apollinaris*, who saith, τῷ δ' ἀρχεγόνου φωτὸς &c. *Out of the primigenious Light, whatever was most pure, God put into the Sun: the rest he bestowed on the Moon, and other stars* &c. Thus *Maximus* on *Dionysius*: τὸ πρωτόκτιστον φῶς τῇ τετάρτῃ ἡμέρᾳ μετεσχηματίσθη εἰς ἥλιον, *on the fourth day he transformed the Light, created the first day, into the Sun*. All is well and fully laid down by *Grotius*, on the 2 *Peter* 3. 7. *Vossius de*

The primigenious Light Gen. 1. 3. the same with fire.

Out of this primogenious light or fire the Celestial Lights were made. Gen. 1. 14, 15, 16. &c.

de Idol. lib. 2. cap. 39. aſſaies to give us the *mode*, how all this was accompliſht. 'God (ſaies he) on the 4th day created the *Sun* 'and *Stars* in the upper part of the *Firmament*. God made 'theſe Celeſtial bodies out of that *primigenious Light*, that firſt 'Light remaining according to *forme* and *nature*, but not accor-'ding to its former ſtate; being compact into the Sun, that ſo it 'might alternate *Nights* and *Daies*, and diſcriminate *Years*, '*Moneths*, and other Seaſons. Which reaſon of the immutation 'of this Light, is given by *Moſes*, Gen. 1. 14. Thus *Voſſius*: who, in what follows, proves, that the *Stars are igneous* or *fiery*, both by *Scriptural* and *rational* arguments.

Now in imitation of this *Moſaick deſcription*, touching the creation of the firſt *Light* or fire, (out of which the Celeſtial lights were framed,) the old Pagan *Philoſophers* held the *Celeſtial Bodies* to be compoſed of *fire*. Thus *Parmenides*, *Heraclitus*, and *Zeno* held, as *Stobæus in Eclog. Phyſic: fol.* 85. So *Thales* held the ſtars to be ignite; *Empedocles* the Heaven to be compacted of Air and fire; *Anaxagoras*, *Democritus*, *Metrodorus*, that that the Sun was μύδρον διάπυρον, a *maſſe or globe of fire*; as the ſame *Stobæus in Eclog. phyſicis*, *fol.* 55. &c. where ſee this argument largely aſſerted. But none inſiſts more fully on this Theme than *Plato*, who in his *Timæus* frequently cals *Light* πῦρ, *fire*, from אור *Or*, or *Vr*, Gen. 1. 3. which ſignifies *light* and *fire*. So in his *Definitions* (collected by his Succeſſor) we find the Sun thus defined, Ἥλιος πῦρ ἐναέριον, the *Sun is a celeſtial fire*: as Job. 31. 26. the Sun is called אור *Or*, or *Ur*, whence πῦρ *Pur*, fire. Thence *Sandford, de deſcenſu Chriſti l.* 1. §. 10. informes us, that the ancient name, whereby the *Grecians* ſtiled the *Sun*, was πῦρ ἱερὸν, the *ſacred fire*, which they worſhipped (in imitation of the *Chaldeans*) as their *ſupreme* onely God: as before, *B.* 2. *c.* 8. §. 11. And that *Plato* received theſe his *phyſiological* Contemplations from *Moſes*'s relation Gen. 1. 3. 14. &c. is affirmed by *Voſſius de Idol. lib.* 2. *cap.* 38. *pag.* 517. 'Plato (ſaies he) learned this do-'ctrine from the *Moſaick Tradition*, as *Juſtin Martyr*, *Apol.* 2.

The Pagans received theſe notions of the ſtars being fire, from Moſes Gen. 1. 3.

and

'and *cohort. ad Græcos.* And albeit he might not ſee any Tranſ-
'lation of *Moſes*, yet he might have it from the poſteritie of the
'Jews in *Egypt*, who fled thither in the time of *Nebuchodonoſor*;
'or from the *Egyptians*, who had it from the *Jews*. Thus *Voſ-
ſius* ſhews us, how *Plato* traduced his opinion, touching the
ignite nature of the Stars, from *Moſes*. Hence the Fathers (who
generally *Platonized)* followed *Plato* herein, as that which was
very conſonant to, and, as they preſumed, derived from
Moſes. So *Tertullian* (*libro de Anima*,) *The Sun is a bodie, be-
cauſe fire*. Thus alſo *Theodore*, *Baſil*, *Chryſoſtome* &c. as *Voſ-
ſius de Idol. lib. 2. cap.* 38. 39.

§. 10. There follows in *Moſes*'s Deſcription, Gen. 1. 5. *The Evening and the Morning were the firſt day:* whence the *Jews* alwaies reckoned the beginning of their day, as alſo of the Creation, from the *Evening*. In imitation whereof many of the *Grecians* both Poets and Philoſophers held, that *the Night was elder than the Day*. Thus *Stanley* (*Hiſtor. Philoſ. part. 1. chap. 6.* §. 5.) tels us, that *Thales held, the night was elder than the day. This circumſtance of the Creation was held alſo by Orpheus, and Heſiod, who had it from the Phenicians* &c.

Gen. 1. 5. The night elder than the day.

§. 11. Again, Gen. 1. 6. &c. tis ſaid, *let there be a Firma-
ment in the midſt of the waters* &c. where the Hebrew רָקִיעַ ſig-
nifies the *Expanſe*, i. e. *diffuſive Air* or *water*. And that the *Firmament* was made of ſome *fluid waterie* or *aereal part* of the *Chaos*, is ſtrongly conjectured by the Learned, both from *name* and *thing*. Thus *Voſſius*, *de Idol. lib. 2. cap. 39. pag.* 516. 'Divine
'*Moſes* (ſaith he) *teacheth us, that the firſt daies work was the rude
Earth, compaſſed about with* water, *and the* light, *or the* lucid body
of fire. *Thence he relates, that on another day there was made the*
Expanſum, *or* Firmament, *and that in the midſt of the waters;
ſo that beneath, it has the* Terreſtrial *waters; and above, the* Cele-
ſtial. *This Expanſum* (*which in its upper part is called* Æther, *and
in its lower part, next the Earth, called* Air) *is made of water; be-
cauſe waters are* pellucid. *Alſo this* Expanſum *is ſaid to be ſea-*

Gen. 1. 6. The firmament a fluid aerial or watery matter.

ted in the midst of the waters. *Farther, this appears from the name* שמים *given to it, the Etymon whereof, according to general consent, comes from* שם מים *waters there.* Thus *Vossius.* The like *Paulus Fagius* on this place. Answerable hereto many of the ancient *Philosophers* held the *Firmament*, or Heaven, wherein the *stars* were, to be of a *fluid*, *aereal*, *or waterie substance.* Thence *Plato*, in his *Timæus*, affirmes, *that the stars are not fixed in the Firmament, but move up and down, and as it were dance in the same*: and herein *Plato* is followed by *Ptolomie*, who affirmes, *that not the Heavens, but the Stars therein move.* And *Aristotle* (*de cœlo lib.2.cap.9. text.* 56.) acknowledgeth, that according to his Predecessors, it was generally concluded, that the Heavens were either of an *aerial*, or *fiery nature.* His words are Εἴτε ἐφέρετο τὰ σώματα τούτων, εἴτ' ἐν ἀέρος πλήθει κεχυμένῳ κατὰ τὸ πᾶν, εἴτε πυρὸς ὥσπερ πάντες φησίν. *Empedocles* (as §. 9.) joins both these together, making the Heaven to consist, partly of *Fire*, partly of *Air*: which opinion, if by *fire*, we understand the *Celestial lights*, and by *Air* the *Firmament*, seems most orthodox, and agreeing to *Moses*'s Description. So *Wendelin*, in his book *de Cœlo*, makes the Heavens to consist of a *fluid*, *aereal Substance* &c:

Gen.1.16.18. the Sun Lord of Heaven &c.

§. 12. Again *Moses* tels us, Gen. 1.16. &c. *God then made two great Lights, the greater Light to rule the day* &c. In imitation whereof the *Phenicians* called the *Sun* בעל שמין, *the Lord of Heaven*, also מלך *Moloch*, the *King*; and thence they worshipped him as their *supreme Lord* or God. Likewise the Moon they called *Belisama*, and *Baaltis*; or, according to the Scripture Dialect, the *Queen of Heaven*, which gave rise to the Phenician *Baalim*, and the Grecian *Demons*, and so to the Pagan θεολογία φυσικὴ, *Natural Theologie*, as before *Book* 2. *chap.*8.§.3.&c.

רקיע *Hebræis, iste Ab. Ezra, est res extensa, sive expansa; vel eo modo, quo aulæa expanduntur, vel quo argenteum malleo deducitur & attenuatur. Ad vim istius vocabuli, Scriptura in multis locis alludit, ut Psal.* 104.2.&c. *Cælum igitur Hebræis ab extensione* רקיע; *& quod aquea quædam materia est,* שמים *dicitur.* P. *Fagius Exeges. in Gen.*1.6.

CHAP. IV.

CHAP. IV.

Ethnick Imitations *of* Adams creation and happy ſtate in Paradiſe, *Gen.*1.26. *Gen:*2.8. Adams Formation out of the duſt *imitated by Pagans: Alſo fables of the Souls* Creation *&* Infuſion, *Gen.*2.7. Eves Formation *out of* Adam *expreſſed Gen:* 2. 21,22. *Imitated by* Plato's Androgynon. *Mans being formed after the Image of God Gen:*1. 27. *expreſſed by* Plato: *and Mans* happy ſtate *in* Paradiſe, *Gen.*2. 8. *expreſſed by* Plato, *under the* Golden Age. *Gen.*2.25. nakednes, *Gen.*3.1. Conference with the Serpent, *of the* Golden *and* Iron Ages. Adam's *memory preſerved under* Saturne, Tuiſto: *and* Eves *under* Iſis. Paradiſe *or* Eden *imitated by the* Elyſian fields. Adonis's garden. *The* tree of life, *Gen.*2.9. *expreſſed by* Nectar *and* Ambroſia. &c.

§. 1. HAving diſpatcht the *Hiſtory of the Creation* in general, we now come to the *Hiſtory* of *Man*, his *Creation* and *Happy ſtate* in *Paradiſe*; whereof we doubt not but to diſcover many evident *Veſtigia* and *broken Traditions* in Pagan writers; which were originally of *Sacred Extract*. We ſhall begin with the *Creation* of man, mentioned Gen.1.26. & Gen.2. 8. *and the Lord formed Man out of the duſt of the earth; &c.* In *imitation* whereof the firſt *Parent* of mankind is ſtiled by *Sanchoniathon*, (according to the verſion of *Philo Byblius*) γηγενῆ ἢ αὐτόχθονα *One ſprung out of the Earth, &c.* So *Plato de Repub. lib.* 3. fol. 414. makes mention of a *Phenician fable*, touching the *Fraternity* of all men, in regard of their *Original extract* out of the Earth. And *Serranus* upon this place obſerves, that *Plato* here illuſtrates the *Inſtitution of Magiſtrates* by a Fable, which he termes *Phenician*, becauſe the *Phenicians* affirmed, *that Men*

*Gen.*1.26. *Gen.*2.8. *Adams formation out of the duſt imitated by Pagans.*

 ſprang

'*sprang out of the earth*; that so, by the *Communitie* of the same o-
'riginal, they might the more sacredly defend mutuall *Peace*,
'and *Concord*. This Fable (addes *Serranus*) seems to be a *Vestigium* of the *Primitive Truth*: so that truly by the Appellation,
'φοινικῆς τινὸς, *of a certain Phenician Fable*, the *Iudaick Doctrine*
'may be understood, &c. The Reasons that might induce *Plato*, to call these, and such like *Iewish Traditions*, *Phenician Fables*, are such as these, 1. *Canaan*, which the Jews possessed, was originally the Countrey of the *Phenicians*; whence *Phenicia* is still called by some *Canaan*: neither is it indeed any other then a skirt of *Canaan*, as *Portugal* is of *Spain*. Well therefore might *Plato* terme the *Iews* who inhabited *Canaan*, *Phenicians*; in as much as *Phenicia* was but an *Appendix*, or rather originally a part thereof. 2. Or 'tis likely *Plato* forbore to mention the Iews by name; thereby to secure himselfe from that envy and *Odium*, which followed such as had any honourable *regard* to the *Iews*. That those Fables which *Plato* termes *Phenician*, were originally *Iewish Traditions*, we have once and again proved, and shall hereafter farther confirme. Again *Plato* in his *Politicis* fol. 271, saies expresly, that *the first man was produced out of the earth*, as hereafter.

§. 2. As for the *Infusion* of the *Human* Soul, it is thus expresst by *Moses Gen.* 2. 7. and *breathed into his nostrils the breath of life, & man was a living soul*. We find the *Creation* & *Infusion* of the *human soul* expressed in the same manner, yea almost in the same words, by *Sanchoniathon*, according to *Philo Byblius's* version, thus, *The first men* (saies he) *were made* ἐκ τῆς κολπίας ἀνέμου, *of the Colpia of the wind*, or *Spirit*. *Bochart Can.* lib. 2. cap. 2. fol. 784. gives this account hereof: *wind Colpia* (for any apposite English word to expres it by doth not readily occur) is the same with קול פי יה *Col-pi-jah*, *the voice of Gods mouth*, by whose *Inspiration* and *Word* man was made as *Gen.* 2. 7. whence also *Orpheus*, touching the *Production of Man out of the dust*, and the *Infusion* of the *Rational Soul*, speaks thus: τὸν δὲ ἀνθρώπων γένος (εἶπεν Ὀρφεὺς) ὑπ' αὐτῆς τῆς Διὸς πλασθῆναι ἐκ γῆς, τὸ δὲ ψυχικὸν αὐτῆς λαβεῖν λογικῶς: *Mankind* (saith

Gen. 2. 7. *and breathed &c.*

(saith *Orpheus*) *was framed by God himself, out of the Earth, and received from him a Rational soul:* as *Euseb. ex Tim. Chronographo* περὶ κοσμογονίας.

§. 3. Concerning the *Formation* of *Eve*, *Moses* tels, *Gen:* 2.21,22. that *she was formed out of Adams rib &c.* VVhence *Man* and *Woman* are stiled by *Paul*, *Ephes.*5.31 *one flesh*: which he seems to understand, according to the *Iewish Cabal* or *mystical sense*; applying the whole to Christ and his Church, whose *Vnion* was *mystically* expressed by this *Formation* of *Eve* out of *Adam*. In imitation hereof *Plato*, in his *Symposiastick Dialogue* (concerning the *Nature* of *love*) mentions a piece of *Cabalisme*, wherein he brings in *Aristophanes* discourling in this manner. *The ancient nature of men was not as now it is, but very differing; for then it was* ἀνδρόγυνον *Androgynon*, both in name and kind, *i.e.* commixt of *Male* and *Female* sex. This *Platonick* ἀνδρόγυνον or *Man-Woman* seems evident by some broken Tradition of the Jewish *Cabalisme*, wherein we find mention thereof, (as *Grotius* hath observed) which originally sprang from the story of *Eves being formed out of Adam*, and so one flesh with him, as *Cudworth* in his Discourse on the *Vnion 'twixt Christ and his Church*. *Gen.*2.21,22. *Eves Formation.* *Ephes.*5.31.

§. 4. *Gen:* 1.27. 'tis said *God created man in his own Image &c.* This *Image of God* is elsewhere made to consist in *Holines* and *Righteousnes*. This *Divine Formation* of Man after the Image of God, is lively described by *Pagan Writers*, and that, as we may regularly conclude, in imitation of this *Mosaick Description*. *Plato*, in his *Critias* (according to *Serranus* observation fol. 106.) affirmes, 'that in the daies of old, there flourished, 'in the first men, θεῖα μοῖρα, a *Divine Particle* of *God*; also 'θεία φύσις, a *Divine Nature*; which rendred them blessed. This elsewhere he stiles φύσις ἀρχαία, the *Old Nature*. And more particularly in his *Theætetus*, *Plato*, discoursing of this *Likenes* of Man to God, makes it to consist in this, *that Man be* ὅσιον μετὰ φρονήσεως καὶ δίκαιον *Holy with Wisdome and Righteousnes*: which exactly answers to *Pauls* Character of the Image of God; *Ephes.* *Gen.*1.27. *Mans being formed after the Image of God.* *Eph.*4.23,24.

4.23,24. ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, *in righteousnes and true holines*: to which if we adde that *Col.* 3.10. εἰς ἐπίγνωσιν *in knowledge, &c.* we have a full explication of *Moses*, and that conformable to *Plato* his Description of the *Image of God in Man.* Again *Plato* in his *Timæus*, fol. 92. makes mention of εἰκὼν τοῦ θεοῦ νοητοῦ αἰσθητὸς, a *sensible Image of the Intelligible God*, which though we apply it to the *Vniverse* in general, yet has it a more peculiar relation to Man, and that in *Imitation* of *Moses*, *Gen.* 1.27. So *Iohannes Grammaticus. de Creat. lib.6, cap.21. What Moses* (saies he) *most properly affirmed of Man, that he was created according to the Image of God, Plato transfers to the* whole *Vniverse, &c.* Neither had the *Philosophers* only, but *Poets* also evident *Notices* of *Mans Creation* after *Gods Image*: This *Paul* observes of *Aratus* one of the *Heathen Poets*, τοῦ γὰρ καὶ γένος ἐσμέν. *For we are his offspring, Act.*17.28,29. which the same *Paul* explains of mans *Alliance* or *Resemblance* to God. We find Mans *Creation* after the Image of God, lively set forth by *Ovid* in his *Metamorph.lib.1.fab.2.* of *Mans Creation*,

Sanctius his animal Mentisq; capacius alta
Deerat adhuc, & quod dominari in cætera posset
Natus homo est, sive hunc divino semine fecit &c.

Gen.2.8. Mans being placed in Paradise and happy state.

§. 5. *Man* being made after the *Image of God*, was placed in *Paradise &c. Gen.*2.8. This *happy state* of Man in *Paradise* was shadowed forth by the Ancients, under *fabulous Narrations* of the *Golden Age*, concerning which *Plato* discourseth very amply, and that in *Imitation* of the *Mosaick description*: so in his *Politicus* (fol.272.*Edit. Steph.*) *Plato* saith Θεὸς ἔνεμεν αὐτοῖς αὐτὸς ἐπιστατῶν· νέμοντος δὲ ἐκείνου πολίτειαί τε οὐκ ἦσαν, οὐδὲ κτήσεις γυναικῶν καὶ παίδων· ἐκ γῆς γὰρ ἀνεβιώσκοντο πάντες, &c. 'God the most wise Governor, di-'stributed to them, and according to his first *Distribution* there 'were neither human *Polities*, nor Possessions of *Wives* or of 'Children; for all lived from the Earth. Then he addes, but 'they had abundance of fruits, *Apples* and *Trees*; and a soil very 'fruitful, which subministred these fruits, of its own accord,

'without

'without the labour of Agriculture. All which is but a reflexe Image of *Paradise*, and Mans happy state therein; where he had leave to eat of all the fruits of the Garden save of the tree of Knowledge, as *Gen.* 3.23. *&c.* Again 2. *Plato* addes in the same place, γυμνοὶ δὲ καὶ ἄστρωτοι θυραυλοῦντες τὰ πολλὰ ἐνέμοντο *they lived naked and expedite sub Dio:* which exactly answers to that *Gen.* 2. 25. *And they were both naked, &c.* 3. *Plato* mentions also a *Conference betwixt our first Parents and Beasts*: his words are πρὸς τὸ μὴ μόνον ἀνθρώποις ἀλλὰ καὶ θηρίοις διὰ λόγων δύνασθαι συγγίνεσθαι: *they did not only converse with Men but with Beasts also &c.* which suits well with the *Conference* 'twixt *Eve* and the *Serpent Gen.* 3.1,2. And then *Plato* concludes thus: *These things we must omit*, ἕως ἂν ἡμῖν μηνυτὴς τὶς ἱκανὸς φανῇ, *until there appear some one meet to interpret these things to us*: whereby it seems manifest, that *Plato* had received some *broken Traditions* or stories, *originally Iewish*, whilest he was in the *Oriental* parts, touching the *state of Innocence*; but wanting a *clear* and *perfect* account thereof, he was content to *let* these things Passe, 'till he could have some skilful *Interpreter* to informe him concerning them. *Serranus* fol. 251. gives this explication of these passages of *Plato*: 'That *Plato* (saies he) 'derived these Traditions else-where, he himselfe acknowledg-'eth, in that he calls this narration μῦθον a *Fable*, whereof he 'expects a meet Interpreter. He signifies therefore that the *truth* 'of these things were delivered to him by *Tradition*, from the 'Primitive times. Therefore that he might state the difference 'twixt the *Golden Age* under *Saturnes Reign*, and the *Iron mi-'serable* Age, which we live in under *Iupiter*, (saies he) he laies 'down these Assertions. The motion of the Universe which 'God made, is twofold ταυτοῦ καὶ θατέρου: one *uniforme* and ἰσοφροπώ-'τατον *equally following* the other *multiforme* and various. The for-'mer *uniforme motion* he makes to proceed from the *Analogy*, 'which he stiles φρόνησιν *wisdome*, and this following ἐκ τοῦ συναρμό-'σαντος αὐτὸ κατ' ἀρχάς, from a peculiar gift of God harmonizing it 'according to its Principles: whence it has ἐπισκευαστὴν ἀθανασίαν παρὰ

Gen. 2.25. Naked conference with the Serpent. Gen: 3.4.

The difference twixt the Golden and Iron Age.

'δημιουργὸς, *a framed Immortalitie* from its *maker*. But as for the o-
'ther motion, πλανὴς, *disforme*, it springs from the Necessitie of
'*corporeal matter*; and variously hurries the *whole Universe*, and
'affects it so that great and dangerous vicissitudes are brought on
'all inferior things. *Saturne* therefore reigning, (saies *Plato*)
'mankind enjoyed its ἀκμὴν vigor, or ἡλικίαν, *perfect state*, imme-
'diately after mens being produced out of the Earth &c.
'whence this Age was truly *Golden*, when these γηγενεῖς, *men pro-*
'*duced out of the Earth*, lived *sub Deo. &c.* Thus *Plato*, and *Serra-*
'*nus* out of him. Again *Plato*, in his *Politicus*, fol. 271. having
mentioned many things of the *Golden Age*, speaketh thus there-
of: *Our first Ancestors, who sprang up immediately after the first*
Revolution, delivered these things unto us, οἱ τῶν ἀπὸ πολλῶν ἐκ ὀρθῶς
ἀπιστοῦνται, *which Fables many now adaies, not rightly, disbelieve.*
where *Serranus* upon the whole, observes thus: 'Plato affirmes
'that man sprang out of the Earth, 2. That he was ἄστρωτος and
'naked: 3. That he enjoyed a truely happy and Golden Age.
'4. That he had conference with Beasts. 5. That he was of all
'men φιλοσοφώτατος, the greatest Philosopher. 6. That he needed
'not externall Accommodations &c. These are the Mysteries of
'that Fable, which he learned from the *Phenicians*, as *Serranus*.
'That *Saturne*, who is said to reigne in the *Golden Age*, was the
'same with *Adam*, we have formerly endeavoured to prove in
Saturne the same with Adam &c. 'the Genealogie of *Saturne*, Book 2. ch. 1. To which we may
adde somewhat out of *Vossius de Idolol. lib.* 1. *cap.* 18. 'We now
'(saith he) passe to *Saturne*, whom we make to be *Adam*. And
'to make this more clear, let us consider a little what the Poets
'fable of *Saturnes Golden Age*, and its agreement with the Age
'of *Adam*. This is most lively painted forth, by that ingenious
'Poet *Ovid*, 1. *Metamorph.*

Aurea prima fuit aetas, quæ, vindice nullo
Sponte sua sine lege fidem, rectumque colebat.
Nondum præcipites cingebant oppida fossæ.
Non galeæ, non ensis erat. ----

Ipsa

Ipſa quoq; immunis, roſtroq; intacta, nec ullis
Saucia vomeribus, per ſe dabat omnia tellus:
Contenta; cibis nullo cogente creatis &c.

'How exactly does all this anſwer to the *ſtate of Man in Para-*
'*diſe?* ſo that I no way doubt but that the Poets drew this by
'ſome Tradition. Namely the firſt Age of Men, in the Poets, is
'the ſame as in the Scriptures, and ſo *Saturne* is the ſame with
'*Adam*. For that *Saturne* was no other then a *Man*, the very *Gen-*
'*tile Hiſtorians* dare not deny. VVhat wonder is it then if ſo
'many things, which belong to *Adam*, were attributed by the
'Gentiles to *Saturne*. 1. From *Adams* hiding himſelf from
'the face of God, *Gen.* 3. 10. came the name *Saturne*, from סתר
'*Satar latere* to *hide*: whence alſo *Saturne* was ſtiled *Latius*.
'2. The Kingdome which *Saturne* firſt obtained was the ſame
'with *Adams Gen:* 1, 18. 3. As *Adam* was driven from his
'Government and *Paradiſe*; ſo *Saturne*. 4. As *Adam* turned
'husbandman, ſo *Saturne* is ſaid to find out agriculture, whence
'he is pictured with a mowers Sith. &c.

§. 4. *Voſſius de Idolol. lib.* 1. *cap.* 38. ſuppoſeth, that the me-
morie of *Adam* was preſerved amongſt the old Germans under
the name of *Tuiſto* or *Tuito* their chief God; *who* (ſay they)
ſprang out of the Earth, and had a ſon called MAN. The ſame
Voſſius makes the Egyptian *Iſis* a broken *tradition* of *Eve*, from
the Hebrew *Iſcha*.

The Memorie of Paradiſe preſerved under the Elyſian fields.

Others make the *Elyſian fields*, ſo much talked of by the Po-
ets, to be but a corrupt *Imitation* of *Paradiſe* or the *Garden* of
Eden. That which makes for this conjecture is an obſervation
I find in *Bochart* touching the origination hereof. *Bochart Can.*
lib. 1. *cap.* 34. fol. 664. 'That this Fable of the Elyſian fields is
'*Phenician*, may be gathered from the very name, which is of
'*Phenician* extract: for amongſt the Hebrews עלז & עלם *alas*
'ſignifies to *exult* and *rejoyce*: hence עלז *alis*, *joyful*; whence
'*Elyſius*: for 'twas uſual amongſt the Ancients to change A into
'E, as *Enakim* for *Anakim* &c. So that the *Elyſian field* ſignifies,

Eden.

a place of *delight and pleasure*, and so tis interpreted by *Virg.* lib.6. *Æn.*

------- exinde per amplum
Mittimur Elysium, & pauci læta arva tenemus.

All this suits with the import of the Hebrew עדן *Eden*; which signifies a *Garden of delight* or *Pleasure*.

Adonis's Garden.

Others have conceived that the storie of *Paradise* was preserved amongst the *Heathens* under the Fable of *Adonis's* garden which comes near to that of *Eden*, as *Stillinf. Orig.* S. book. 3. c.3. yea Pagan writers seem to have had some broken Traditions not only of the *Garden of Eden* in general, but also of the *Tree of Life* Gen.2.9. so Mr. *Du Bosc* (in a Sermon at *Caen* March 11. 1663.) observed, that *the Poets fictions of their Divine Ambrosia, which makes immortal; and their Nectar which makes young, were but Traditional fragments of the tree of life.* This seems farther evident by what we find in *Athenæ. Deipnos. lib.* 1. χαιρέας δὲ ἐν Βαβυλῶνι οἶνον φησὶ γίνεσθαι τὸ καλούμενον νέκταρ. *Chæreas reports that there is a wine in Babylon which the Natives call Nectar:* whence Nectar was stiled, πόμα θεῖον, the *drink of the Gods*: for it came out of the East into Greece with the Gods themselves; as *Owen lib.3.cap.8.* By which it appears that *Nectar* and *Ambrosia* were *Divine Drinks* to make men *Immortal*; which came originally from the East, especially *Babylon*, which is generally supposed to be near the place where *Eden* was seated, and therefore we have probable grounds for this conjecture, that these Divine *immortalizing* drinks *Nectar* and *Ambrosia* owe their original to the *Tree of Life in Eden.*

The tree of life. Gen.2.9. imitated by Ambrosia and Nectar.

CHAP. V.

Ethnick stories of Mans Fall and Redemption by Christ.

Plato's conceptions of *Mans Fall*, according to *Gen.*3.23,24.

Plato's

Plato's *opinion of the* Præexistence of Souls, *and their* slavery *in the Bodie, but a Symbol of Mans* Fall. Plato's *notions of* Original sin; Gen. 5. 3. sin ingenite &c. *Mans* Natural state *in* Sin *termed a* spiritual *or* Moral *death*, Gen. 2. 17. Plato *acknowledgeth an* universal contagion *of* Human Nature. 1. *Of the* Mind; *which he makes to be immerfed in* Ignorance. 2. Of *the* Will. 3. *Of the* Affections: the *Tyrannie of* Love, &c. Plato *had some imperfect* Notices *of Mans Redemption and the* Restauration *of all things by* Christ. Plato *had some imperfect* Notices *of a* Trinitie, *which he understood not. The New* Platonists *had their* τριάς *Trinitie from Scripture: the* Platonick λόγος an Ape *of Christ. Poetick Fables of* Christ *his* Incarnation Passion, Ascension &c.

§. 1. HAving gone through Mans *Creation* and *happy state*, we now proceed to discourse of his *Fall* and *Recoverie*; whereof the blind *Pagans* had also no small discoveries, as we may presume, from *Scripture*, or *Iewish Tradition* originally. Indeed I find no Heathen to discourse more *Divinely* of the *Fall of Man* then *Plato*; who (as in the former chap. *Sect.* 5.) expresseth the same under the *Symbolick Image* of the *Iron Age*, 'wherein this Motion of the *Vniverse* was πολύτροπος *multiforme*, 'which springing from the necessitie of *Corporeal Matter*, hurried 'the *Vniverse* into many *vicissitudes &c.* So again (in his *Critias* fol. 106.) *Plato* having discoursed of θεία φύσις a *Divine Nature*, which flourished in men under the *Golden Age*, he addes, 'this *Divine Nature* being at last contempered τῷ θνητῷ 'with the *mortal* or *sensual* part in man, ἀνθρώπινον ἦθος ἐπικρατοῦσι 'the *human inclination* or *custome prevailed*, even to the pestilential infection, debauching, and ruine of mankind; and from this fountain all evils rushed in upon men κάλλιστα τῶν τιμιωτάτων ἀπωλλύντας *loosing the best of their pretious things.* So likewise in his *Theætetus*, *Plato*, having discoursed of Mans likenes to God in the *Golden Age*, addes, that by how much the farther man departed

Plato's Conceptions of Mans fall from Gen. 3. 23, 24.

'parted from this rectitude, by so much the deeper he fell into a kind of ἀθεότης καὶ ἀνανδρία *Nothingnes* and *Inhumanity*: whence he makes two παραδείγματα *Exemplars*: the one, θεῖον *Divine* and most *happy*; which was the *Patterne* of Mans estate in *Immortalitie*: the other ἄθεον *Atheistick* or *ungodlike*; the *patterne of mans fall*. All which coming so near to the Scripture language, we cannot rationally *conjecture* what original it should have, if not from *Scripture*, or *Jewish Tradition*. Thus *Origen* (*contra Celsum lib.* 4.) conceives, that *Plato*, by his *conversation* with the Jews in Egypt, understood the historie of Mans fall; which he (according to the Egyptian mode) in his *Symposiacks*, expresseth under the Fable of *Porus* (*i.e. Adam*) his being drunk with *Nectar*, and then going into *Jupiters Garden*, (that is *Eden*) and being there circumvented by *Penia i.e.* the *Serpent*, and thence cast out &c. which seems an evident *vestigium* of *Adams Fall*. and being cast out of Paradise, according to *Gen.* 3.23.24.

The general losse by mans fall.

§. 2. *Plato* discourseth also, very Divinely, of that *general Confusion* which happened upon the Fall; and particularly, of *mans losse* thereby. So in his *Politicus* fol. 251. 'After (saies 'Plato) the Golden Age was expired, the supreme God left the 'sterne and Governement of the VVorld; & from that ἀναρμοστία 'Confusion, or *disorder*, *destruction*, without all peradventure, had 'happened to the VVorld, had not God provided &c. And 'particularly, concerning mans *disorder* and *Impotencie* by the 'Fall, *Plato*, in the said *Politicus* fol. 274. speaks very plainly 'thus, αὐτοὶ δὲ ἀδύνατοι ἄνδρωποι καὶ ἀφύλακτοι γιγνόμενοι καὶ ἄτεχνοι --- ἐν τούτων 'πάντων ἐν μεγάλῃ ἀπορίᾳ ἦσαν. 'Men being rendred very infirme 'and unskilful, and unable to preserve themselves, by reason of 'all these they were in great straits.

Platos Traditions of the Præexistence and present Slaverie of the Soul in the Bodie.

§. 3. Yea farther *Plato* seems to have understood, either immediatly from the Scripture, or from the *Jews*, by *Tradition*, much of the *cursed slaverie* which *Sin* and the *Fall* brought upon mankind. So in his *Phædrus*, fol. 245. *Plato* compares the *Soul* to a 'winged Chariot, which while it was in its golden perfect *State*,

'soared

'soared aloft, and passed through *Heaven* and *Earth*; but when 'it was thrust into the bodie it lost its wings, and remained there a *Prisoner*, under the Tyrannie of *unlawful passions*, whence he gives this *origination* of the Bodie; σῶμα the bodie, is as it were σῆμα a *sepulcher*, or *Grave* for the *Soul*. Hence some make *Plato's* opinion of the souls *Præexistence*, but a *Cabal* of mans *fall*. So *Stillingf. origin. S.* Book 3. Ch. 3. *Sect.* 17. 'As to the 'degeneracy of the souls of men; this was the cōmon complaint 'of those *Philosophers*, who minded the government of themselves, '& the practice of virtue; especially of the *Platonists* & *Stoicks*. *The* '*Platonists* all complain of the *Slaverie* of the *Soul* in the bodie; 'and that it is there by way of punishment for something which 'was done before; which makes me think that *Plato* knew more 'of the Fall of mankind, than he would openly discover; and 'for that end disguised it, after his usual manner in the *Hypo*-'*thesis* of *Præexistence*; which, taking it *Cabalistically*, may im-'port only this, that *mens souls might be Justly supposed to be created* '*happy*; but by *reason of the* Apostasie of mans Soul from God, 'all souls now come into their bodies as into a kind of prison '&c.

§. 4. Yea yet farther, *Plato* seems to have had some pretty distinct *Notices* or *Traditions* touching *Original Sin*, and its *Traduction* from *Adam*; according to that of *Moses* Gen 5. 3. This *likenes* in which *Adam* is said to generate his sons, is not to be understood so much *Physically* as *Morally*, *id est*, of *a likenes in sin*: there was not a *Lust* in *Adam's* heart, but he communicated a seed thereof to his posteritie. So *Plato* (*Timæus Locrus* fol. 103.) Gives us very evident notices of *original Sin*, and its *propagation*: his words are [Κακίας] μὲν αἰτία ἐκ τῶν γεννητόρων καὶ στοιχείων ἐπάγεται μᾶλλον ἢ ἐξ ἁμέων &c. *The cause of vitiositie is from our Parents and first principles rather than from our selves; so that we never relinquish those Actions, which lead us to follow* those *primitives blemishes of our first parents* &c. whence else where, he saies, χεῖδον ξάμφυτον ἑκάστῳ κακὸν καὶ νοῦσημα

Plato's notions of original sin & its traduction, from Gen. 5. 3.

there is well nigh in every one an ingenite evil and disease. So *Plato*, de *legibus* lib. 5. πάντων δὲ μέγιστον κακὸν ἀνθρώποις τοῖς πολλοῖς ἐμφυὲς ἐν ταῖς ψυχαῖς ἐστιν &c. *the greatest evill of all is implanted in many men, and fixed in their souls; wherein men pleasing themselves, at last grow so intangled, as that they cannot wind themselves out.* This *ingenite Corruption he termes self love* &c.

Mans State in sin termed a moral or Spiritual death according to Gen. 2. 17.

§. 5. Again *Plato* (*Gorgias*: fol. 493.) termes this *state* of men under *Sin* a *Moral or Spiritual Death*: *and that according to the* opinion *of the wise*: whereby 'tis possible, he means the *Jews*. His words are Ἐγὼ γοῦν ἤκουσα τῶν σοφῶν, ὡς νῦν ἡμεῖς τεθνάμεν, καὶ τὸ μὲν σῶμα ἐστιν ἡμῶν σῆμα *I have heard from the wise men, that we are now dead; and that the bodie is but our sepulchre.* That these *wise men*, from whom *Plato* received this *Tradition* or *Hearsay*, were the *Iews* seems very probable; because it was a common expression amongst the *Iews*, and that grounded upon the word or sentence of God *Gen.* 2. 17. *thou shalt surely die*, that *all men now are dead in Sins*: hence we may presume *Plato* received this Tradition. Or if we had rather; by these *wise men* we may understand the *Pythagoreans*; who asserted, *that sin was a moral death.* Whence *Pythagoras*, when any of his schole were given up to sin and excommunicated, he placed a *Coffin* in his place; denoting thereby, that *he was dead* &c. Yet 'tis very probable, that *Pythagoras* traduced this, as other Principles, from the *Iews*; as we have here after proved in *Pythagoras* Philosophy. This spiritual death in sin is farther expressed by *Plato* under the Notion of πονηρία *Corrupt or bad Nature*: so in the *Platonick Definitions*, πονηρία is defined ἕξις ἐν ψυχῇ *an evill in Nature*; again νόσος φύσεως *a disease of Nature.* Answerable whereto we have a confession of *Grotius*; who affirmes, that the philosophers acknowledged ἀνθρώποις τὸ ἁμαρτάνειν *it was connatural to men to sin.*

The universal contagion of human Nature

§. 6. Yea farther, *Plato* seems to acknowledge an *universall Contagion*, or *Corruption* diffused throughout the whole of *human Nature*, both *Understanding*, *will*, and *Affections*. 1.

As

As for the *corruption* of the *Understanding*, *Plato*, in his Repub. lib. 7. fol. 513 gives a lively *Description* thereof, under an Allegorie of a person, who from his *Infancie* lay bound neck and heels together in a dark dungeon; where he could see only some imperfect shadows, by means of a certain fire kindled at the top thereof, whence he concludes, τὸ τῆς ψυχῆς ὄμμα καταπεπυγμένον ἐστὶν ἐν βαρβαρικῷ ἀγνοίας βορβόρῳ, *The eye of the soul is immersed in the barbarick gulf of Ignorance.* And else where he saies ὁ νῦν βίος ἐνυπνιάζεται, *the present life has but a dreaming knowledge of things*; whence also he stiles our present knowledge νυκτεινὴν ἡμέραν *a night day.* Yea *Plato*, in his Timæus fol. 90. seems to give us the original cause of this *natural darkness*, that overspreads the soul; namely *Adam's Sin.* Τροφὴ (*Saith he*) *is the food and proper Motion of the mind, it being connatural to it*; which, ἀεὶ τῷ γίγνεσθαι ἐν τῇ κεφαλῇ διεφθαρμένῳ, *was in times past lost in the Head* &c. what *Plato* should understand by *the head*, if not *Adam* the head of man-kind, we cannot imagine. 2. *Plato* mentions also the *corruption* of the *will*; and seems to disown any *Freewill* to true *Good*; albeit he allows some εὐφυΐα or *natural disposition* to *civil good*, in some great *Heroes.* Yea, he brings in Socrates refuting that opinion of the *Stoicks*, *that virtue* was διδακτὸν *teachable.* 3. *Plato* discourseth very largely and divinely, touching the *irregularities* of the *Affections* or *Passions.* So de Repub. lib. 9. fol. 575 he discourseth of *self love*, the root of all Affections, as the great *Tyrant* over man kind, τυραννικὸς ἐν αὐτῷ ὁ Ἔρως ἐν πολλῇ ἀναρχίᾳ καὶ ἀνομίᾳ ζῇ. *Love is a Tyrant in him, living in all manner of Disorder, and irregularities*; where he largely and elegantly describes the *Tyrannick commands* and *irregular motions of inordinate Love in men.*

1. *the Corruption of the understanding*

2. *the corruption of the will*

3. *the disorder of the affections & Tyrannie of self love.*

§. 7. As *Plato* had clear *Notices of Mans Fall* and *miserie*, so in like manner he seems to have been not without some broken *Traditions* of the *Way* and *Means*, appointed by God, for mans recoverie out of this *lapsed* and *miserable* state, which we may no way doubt were, at least originally, derived from the sacred fountain amongst the *Jews.* In the general, *Plato*, in his

Plato of Mans Redemption and the Restauration of all things by Christ.

his *Politicus* fol. 251. tels us that *After the Golden Age*, the 'universe, by reason of that Confusion that came upon it, had 'been dissolved, had not God πάλιν ἔφεδρον αὐτοῦ πηδαλίων Γιγνόμενον, 'again taken upon him to set at the sterne, and governe the 'world and restore its dissolute, and almost unjointed parts, 'to their ancient *order* and *place* &c. Here *Plato* shews how that *pestilential* ἀταξία *Confusion*, which did overspread the *Universe*, would quite have ruined it, if God had not again interposed, & applyed a remedie. And, in his Epist. 6. fol. 323 *Plato* seemeth to discourse more particularly and distinctly, of the way and Means of the worlds *Restauration* and *Conservation*: *Let there* (saies he) *be a Law constituted and confirmed by oath, calling to witnes* τὸν τῶν πάντων θεὸν, ἡγεμόνα τῶν τε ὄντων καὶ τῶν μελλόντων, τοῦτε ἡγεμόνος καὶ αἰτίου πατέρα ἐπομνύντες ὃν ἂν ὂν ὄντως φιλοσοφῶμεν εἰσόμεθα πάντες σαφῶς εἰς δύναμιν ἀνθρώπων εὐδαιμόνων. *The God of all things, the Governor of Beings present and things to come*, the Father of that *governing cause, whom, according to our Philosophye we make* to be the *true Being, who may be evidently known by all so far as it comes within the capacitie of happy-knowing men.* *Serranus* on this place tels us, that some understand this description of *Plato* to refer to the *Trinitie*, (as his λόγος in *Epimonide* has a peculiar respect to the *Messias*) So *Sandford* (*de descens. Christi.* l. 2. *Sect.* 37) tels us, that 'this *Trias* or *Trinitie* of the *Gods*: so famous among all Na'tions, was, as some conjecture but a certain *vestigium* or foot'step of the most sacred *Trinitie*, not altogether extinct; albeit 'greatly conspurcated or obliterated in their minds. But albeit we may not grant, *Plato* had any distinct *Notices* of the *Trinitie*, yet he might learne many things which he understood not, from the *Phenician* doctrine referring originally to the *Trinitie*, particularly to the *Messias*, the *Redeemer of mankind*; concerning whom there were many broken, and originally Jewish *Traditions* scattered up and down in the *Oriental Parts*, especially *Phenicia* and *Egypt*, which these blind Heathens understanding not, corrupted by many *fabulous mixtures*, and misapplyed to things

How far Plato had some imperfect Traditions of a Trinitie which he understood not.

Admonendus es suspicari etiam è Christianis Doctoribus quosdam (ut mihi videtur) hanc Deorum Triada apud omnes Gentes celebratam, vestigium quoddam S. Trinitatis fuisse in illorum cordibus, etsi nisi conspurcatum, non penitus extinctum tamen. Sands. Desc. l. 2. Sect. 37.

things they had no *cognation* with. Yea *Plato*, elſe where, ingenuouſly confeſſeth he had received many *Fables* or *myſteries* by Tradition from the *Ancients*, which he underſtood not, but expected ſome Interpreter thereof. Amongſt which we may reckon this great *Jewiſh Myſterie*, of the *Reſtauration of all things by the Meſſias*; whereof *Plato* had received ſome glimmering imperfect *Notions*, or *Traditions* which he underſtood not, but expreſſed by νους the *Mind*, and λογος the *word* &c. And whereas ſome late Admirers of *Platonick Philoſophie* endeavor to prove, that *Plato*, and his followers, aſſerted and owned τριαδα or *Trinitie*; we muſt know, that this belongs not ſo much to *Plato*, as to his *Commentators*, *Plotinus*, *Proclus* and *Porphyrie*. For I cannot remember that I ever met with the word τριας in *Plato*; though ſomewhat of the thing may poſſibly, be enigmatically delivered by him: only *Plotinus* and *Porphyrie* with *proclus* diſcourſe much of this τριας *Trinitie*; which we may preſume, they had not from *Plato*, but from their Maſter *Ammonius*, Head of the *ſacred ſucceſſion* at *Alexandria*; who was, if not a Chriſtian, yet a great *Favourer* of Chriſtians, and one that made it his buſines to *reforme Platonick Philoſophie* by the Scriptures; as we have proved at large in *Plato's philoſophie*: by which tis evident that the Platonick τριας *Trinitie*, and λογος *word* owe their original to the ſacred ſcriptures. 'Tis true; ſome of the latter *Platoniſts* of the *Alexandrine Schole*, would fain perſuade us, that the Evangeliſt *John* ſtole his *Divine* λογος, *word*, from *Plato's* λογος. So *Amelius*, as *Druſius in Annot.* Joh. 1. obſerves: 'Amelius, ſaies he, the *Platonick Philoſopher*, having read this 'principle, (of the Divine word) complains that *John*, the 'Evangeliſt, transferred into his book his Maſters Myſteries; 'and appropriated to himſelf *Plato's Secrets*. By *Jupiter*, ſaith 'Amelius, this Barbarian agreeth with our *Plato*, *that the WORD of God was conſtituted in the order of a Principle*. This *Imputation* of *Amelius* is indeed moſt falſe: for *Plato* as well as *John*; ſeem both to have derived their Divine λογος from the *Jewiſh*

The new Platonicks had their τριας Trinitie from Ammonius who had it from the ſcriptures

Iewish Doctrine and *Mysteries*. That the Notion λόγος *word*, was not unknown to the ancient *Iews*, is evident, from the frequent mention made thereof in the *Chaldaick Thargum*; which termes it מימרא דיה *the word of Iehovah*; by which those ancient *Paraphrasts* understood the *Messias*, as its evident from *Gen.* 3. 8. *Ps.* 2. 12. *Ps.* 27. 1. &c. From this Iewish fountain the pagan λόγος so frequent in *Plato's* schole had its origination; as Glass. Philolog. S. lib. 1. Tract. 4. S. 3. That the *Philosophers* opinions of *Christ*, and his *Redemption* of man-kind owe their *original* to the *Scriptures* and *Iewish church* see Justinian the Jesuite, Comment. in 1. Joan. 1. 3. parag. 54. So Tertullian Apol. cap. 21. 'The ancient Sophistes (saies he) were of this opinion, that 'the *word* and *wisdome*, which they called λόγος, framed the 'world. *Zeno* saith, *that this word was the Author of order*. Again he addes 'This mysterie of the *Incarnation* of *the word*, was 'known by them from whom you receive all your follies of the '*Divinitie*, which were invented by sacrilegious *emulation*, to 'destroy the eternal verities of one *Godman*, by opposing thereto lies, which have some resemblance therewith &c. Thus Diodati on Mat. 2. 2. *his Star*.] 'The belief thereof having spread 'diverse waies, which, without doubt, were all derived from 'the *Prophets*, *that the King of the world was to be borne in Iudea*. 'They argued that this Star was the signe thereof, perhaps from 'the propheccies of *Balaam*, Numb. 24. 17 which might come 'to their notice &c. To this we may adde that *poetick fiction*; 'that *Minerva*, the Goddesse of wisdome, was produced out 'of *Iupiters* Head; which some refer to the eternal Gene-'ration of Christ, the wisdom of God. *Prov.* 8. Also the *Phenician Baalim* and Grecian Demons, which were but Apes of the True *Messias*, as we have proved in the former Book ch. 8. §. 5

§. 'Yea *Sandford* (or *Parker* out of his papers) *de descensu Christi* lib. 3. *Sect.* 137. mentions several *Fables* of the *Gentile* Poets, which adumbrate, or shadow forth *Christ* his *Nativitie*, *Passion*, *Resurrection* &c. we think *not* the *same things* with

Caeterum appellatio τῦ λόγε non Johannis demum tempore nata sed antiqua, & Judaeis etiam non incognita fuit ex quo patet, ad Gentilium quoque sapientum, appellationem istam τῦ λόγε quodammodo pervenisse antes Glass Phil. S. lib. 1. Tr. 4. Sect. 3.

The Pagan λόγος a sacrilegious emulation of the divine word.

Poetick adumbrations of Christ his Nativitie, Passion Ascention &c.

with others; but they by imitation, speak the same things with us, saies *Justin Martyr*, of the Gentile Poets. *Albumasar*, in his greatest *Introductorie tractatu 6: There ascends* (saies he) *in the first face of that signe a beautifull and honest Virgin, having in her hand two ears of Corne, and she nurseth a Child; and a certain Nation* (i. e. the Jewish) *calleth this Child Jesus.* Here both *Albertus* and *Sixtus Senensis* collect, *that our Saviour was in some manner adumbrated in the Gentiles Fables and Figures. Justin Martyr* instanceth particularly in these figments: That *Christ* the son of God, was to come, the Devils understood out of the Holy Prophets: whence they produced, by their Poets, many, who should be called the sons of *Jupiter*: Supposing by this means, that men would esteem the matters which concerned Christ for *prodigious Fables*, and *Poetick narrations*, no less then those of the Poets. Therefore those things which belonged to the one only *Messias* they traduced to many. So in *Perseus*, they make him to be borne of a *Virgin*: and under *Dionysius*, they feign him to ride on the Colt of an Asse; and being torne in pieces by the *Titans*, to returne to his Fathers throne in Heaven. Thus *Origen contra Celsum lib. 4. Bacchus* (*i.e.* the son of God) *falling from Iupiters Throne, was torne by the Titans: and his members being again composed, he ascended alive up to Heaven.* VVhich fable the Greeks interpreted figuratively of the soul; but it seems rather to be a shadow of Christ his *Descent*, *Passion*, and *Ascension*. So also Christ his raising up the dead, was Fabled in the Poets, in *Esculapius's* being the *Physician* and raiser up of the dead. As also the Poets feigning the *Heroes* to be sent down to *infernal places*, and thence to *ascend* up into Heaven, seems but a *Fable* of *Christs suffering* the pains of *Hell*; and afterwards *ascending* up to *Heaven*. Whence *Sandf. Descens. l. 3. Sect. 137.* concludes: That Christs descending down to Hell, *i. e.* suffering Hell pains in his soul, was by 'the Poets couched under severall shadows, especially under 'that Fable of *Esculapius*, who, as they Comment, restored 'Dum virbius (*i.e.* as I conjecture *Adam*) to life again; where-

upon he was, by a Thunderbolt from *Iupiter*, cast down to Hell. Whence the Poet *Æn.* 7.

Ipse repertorem Medicinæ talis & artis
Fulmine Phœbigenam Stygias detrusit ad umbras.

'Only there is none of the sons of *Iupiter* found, on whom the 'punishment of the Crosse was transferred; whence it's very probable that this mysterie was unknown, even to the Devils themselves.

CHAP. VI.

The History of the Floud imitated by Pagan writers. *Solons conference with the* Egyptian Priest, *touching* Deucalion's Floud. *The several* Assumings *of Diverse Nations in ascribing* Noahs Floud *to some one of their own* Nation. *The* Egyptians *ascribe* Noahs Floud *to* Prometheus; *the* Assyrians *ascribe it to* Xisuthrus; *the* Thessalians *to* Deucalion; *the* Athenians *to* Ogyges. *Mention made of* Noahs Floud *by* Abydenus, Berosus, Polyhistor, Mnaseus, Damascenus, &c.

§. 1. ANother great piece of *Scripture History* relates to the *Floud*, and the *Deluge* of man kind thereby, whereof we find many broken *Fragments* in Pagan Historians and Writers. *Plato*, in his *Timæus* fol. 22, 23. gives us an excellent explication of *Deucalions Floud*; as also of some other pieces of *Antiquity*; and that, in imitation of *Sacred Historie*. The occasion of this *Discourse* was this; he brings in his kinsman *Solon* travailing to *Egypt*, to informe himselfe in the Wisdome of the *Ancients*. His words are as followes: 'When *Solon* came to 'Egypt, he said, he was greatly esteemed and honored by them: 'but when he inquired of the *Inhabitants* and *Priests* who were 'most skilfull in Antiquity, touching ancient Matters; he found 'that:

Solons conference with the Egyptian Priest, about the chief pieces of Archæologie.

'that neither he, nor any other of the Grecians knew any thing 'of true *Antiquity*. Wherefore he designing to draw the *Egyp-* 'tians, to discourse of these ancient Affaires, rather then to 'give his own thoughts of them, proposeth certain *Questions*; 'with endeavours to reduce the *Series* and account of times, to 'a certain number of years: and first he demands, περὶ Φορωνέως τε πρώτου λεχθέντος, καὶ Νιόβης, καὶ μετὰ τὸν κατακλυσμὸν αὖ περὶ Δευκαλίωνος καὶ Πύρρας, ὡς δὲ ἐγκρίνετο μυθολογεῖν καὶ τὰς ἐξ αὐτῶν γενεαλογεῖν, 'of *Phoroneus* the 'first so called, and of *Niobe*; and after the floud again, con- 'cerning *Deucalion* and *Pyrrha*, of whom men are wont to *My-* 'thologize and *Genealogize*, &c. Then one of the Egyptian 'Priests saies, Σόλων Σόλων Ἕλληνες αἰεὶ παῖδές ἐστε, γέρων δὲ Ἕλλην οὐκ ἔστιν· 'Solon Solon, you *Grecians* are alwaies Children: There is no 'Grecian ancient. *Solon* demanding the Reason why he spake 'thus; the Priest answered, Νέοι ἐστὲ (εἶπεν) τὰς ψυχὰς πάντες, οὐδεμίαν 'γὰρ ἐν αὐτοῖς ἔχετε, δι' ἀρχαίαν ἀκοὴν, παλαιὰν δόξαν οὐδὲ μάθημα χρόνῳ πολιὸν 'οὐδέν. τοῦ δὲ τούτων αἴτιον τόδε· πολλοὶ μὲν καὶ πολλὰ φθοραὶ γεγόνασιν ἀνθρώπων καὶ ἔσονται, πυρὶ μὲν καὶ ὕδατι μέγισται. Ye are all said to be young in re- 'gard of your souls; for ye have therein no ancient opinions, 'flowing from first Tradition, nor any *Chronologick* science. 'But the cause of these things is, There have been, and shall a- 'gain be many *Destructions* of men, in many places; and those 'very great, by reason of the *Fire* and *Water*, &c.

Thus *Plato* concerning *Solons conference with the Egyptian Priest*, about ancient *Mythologie*: which seems evidently but corrupt *broken Imitations* of *Sacred Records*, as may be demonstrated from the particulars here mentioned. First *Plato* here mentions the words of a certain *Egyptian Priest*, telling *Solon*, that the *Grecians* were ignorant of the account of true *Archeologie* or *Antiquitie*; having only some *Fables* or *shadows* of those *real stories*, which were lodged amongst the *Egyptians*: *Proclus* conjectures that this *Satick Priest* was, in the *Egyptian tongue* called *Pateneit*, as *Selden de Iure Natur. Heb. lib.* 1. *cap.* 2. *fol.* 27. 'Tis possible that this *Priest*, whom *Plato* terms *Egyptian*, was really a *Jew*.

For 'tis certain, that there were multitudes of *Iews* in Egypt, at, or about the time of *Solons* being there; who living amongst the *Egyptians*, passed under the same name, at least with *Plato*, who knew full well that the name of a *Iew* was odious to his countrey men; whence he stiles them *Egyptians*, as else where *Phenicians* and *Chaldeans*, on the like account. 2. But what ever this Egyptian Priest was; that the antient *Traditions*, he here gives us, were *originally sacred*, we doubt not but to prove even from his own explication, as it follows.

§. 2. First this *Egyptian* Priest after he had upbraided the Grecians with their *childishnes* and *ignorance* in true *Archeologie* or *Antiquitie*, he proceeds to the resolution of *Solon's Questions*; and shews, that all those great pieces of *mythologie*, which *Solon* was so *inquisitive* into, namely touching *Phoroneus*, *Niobe*, *Deucalion* and *Pyrrha*, were but *fabulous Narrations* or *symbolick Images* and coverts of some *real Storie* and *event*, which happened to man-kind. 2. To make this good, he laies down this general *Assertion*, that all the *remarkable changes* which had been wrought in the world, (or should be hereafter) and were the original occasion of these *fabulous stories*, were wrought by *Fire* and *Water*. He instanceth first in the storie of *Phaeton* who was supposed to have set the *world on fire*; which
Phaeton seems to have had its rise either from Gods destroying *Sodom* and *Gomorrha* with *Fire* from *Heaven*; or else from the last *Conflagration* of the world by *fire*; whereunto also the *Fable* of *Pyrrha* seems to relate: for πῦρ, whence it is derived,
Pyrrha signifies *fire*; as in its proper place 2. As for the Storie of *Niobe* mentioned here by *Solon* as one of the great μῦθοι *Fables*, which
Niobe deserved great *Remark*; it seems clearly to refer to the storie of *Lots wife*, her being turned into a *pillar of Salt*, at the destruction of *Sodom*: as else where. 3. Touching the Fable of *Pho-*
Phoroneus *roneus*, it seems to refer to *Pharaoh* King of Egypt, who was drowned in the *red Sea*; which appears, 1. From the cognation twixt the *Names*; the Greek Φορωνεὺς being the same in sound with

the

the Hebrew פרעה *Pharaoh*. 2. From the *Matter*: which according to the Priests application, refers to some *Deluge*: as in what follows. 4. As for *Deucalions Flood*, that it was but μῦθος a *Fable*, or *Symbolick shadow* of *Noahs Flood*, we shall endeavor to *demonstrate* both from the explication of the Egyptian *Priest*, as also from other *Topicks*.

§. 3. This *Egyptian Priest*, having demonstrated the many *vicissitudes* that happned in Nature, from *fire* and *water*; and explicated that by *fire*, under that fable of *Phaeton*, he proceeds to discourse of the great *Deluge* by *water*; Thus *Plato* (*Timæus* fol. 22. 23.). ὅταν δ' αὖ οἱ θεοὶ τὴν γῆν ὕδασι καθαίροντες κατακλύζωσιν, οἱ μὲν ἐν τοῖς ὄρεσι διασώζονται βουκόλοι καὶ ποιμένες, οἱ δὲ τὰς παφ' ἡμῖν πόλεσιν εἰς τὴν θάλατταν ὑπὸ τῶν ποταμῶν φερόμενοι *But when again the Gods, being about to purge the earth by water, brought a deluge the herdsmen and shepherds were saved on the mountains; but those that lived in the cities with us, were carried away by the Flood of waters into the Sea* &c. Thus *Plato* of the Egyptian Priest. Serranus on this place observes, 'that this priest saies, that those who dwelt on 'the mountaines, namely the *Cowherds* and *shepherds*, were pre-'served; which is a *vestigium* or *Symbol* of *Noah* with his 'sons, being preserved in the Ark, which rested on mount *Ara-'rat*. Then the priest goes on to describe the times before the 'flood thus: there was in times past before the great De-'luges of waters, a famous citie, which now belongs to the *Athe-'nians*, adorned with the best Laws both for *war*, and all *civil life* which received its first seed from *Tellus* and *Vulcan* &c. Again *Plato* de leg: fol: 675. Speaks farther hereof thus: τὸ πολλὰς ἀνθρώπων φθορὰς γεγονέναι κατακλυσμοῖς &c. *There hapned many Destructions of men by Floods &c.* where *Serranus* thus annotates: 'Plato here makes mention of a certain Floud, as if he ment 'not that of *Deucalion*, which, without doubt was in *Attica* on-'ly, but some one more universal, in which the whole world was immersed &c. By which it appears that the *Deluge*, of which *Plato* makes mention was *universal* and so the same with

of Deucalions Flood.

that of *Noah*. This will be farther evident by what follows.

The Several Assumings of diverse Nations, in ascribing Noahs floud to some one of their own nation

§. 4. That the *sacred storie* of *Noahs* floud, was traduced among pagan writers, under the assumed *names* of *Xisuthrus*, *Deucalion*, *Ogyges*, *Prometheus* &c; and that by *Tradition* from the *Iews* or *Patriarchs*, is generally confessed by such as are *verst* in *Antiquitie*. The *Assyrians attributed* the Floud to one *Xisuthrus*; whom they supposed to be a *King of Assyria*, who sent out birds to see if the *Floud* were assuaged. The *circumstances* of which stories, as delivered by *Abydenus* and *Alexander* the *Polyhistorian* make it evident, that it was but a *Tradition* of that *universal* Floud under *Noah*, as *Eusebius* in *Chronicon* (*edit.* 2.) fol. 5. with *Scaliger* thereon. Thus *Vossius*, de *Idol. lib.* 1. *cap.* 18. 'To this (saies he) we may refer, 'that, in *Alexand.* the *Polihistorian*, and *Abydenus*, who re-'late the storie of the *Universal Floud*. *Noah* is called *Xisuthrus*: 'as in *Cyril*, the beginning of his book against *Iulian* the *Apo-'state*: and he addes, that the word seems to be *Assyrian*. 'Which I oppose not; seeing we find the like word זיז *ziz*, whence מזוזה *mezuzà* the *post* of a *door* or *threshold*, 'as Deut. 6. 9. From *ziz* or *zuz* as it signifies the *post* or 'threshold of a door, by an *Anadiplosis*, comes *Xisuthrus*: and 'thus was *Noah* called being as it were the *threshold* or *door* i. e. the *beginning* of all things after the floud. 2. The *Egyptians* ascribe this general *Floud* of *Noah*, to *Prometheus*. So *Diodor. lib.* 1. tels us, that whilst *Prometheus* reigned in 'Egypt, the greatest part of men were destroyed by a *floud* &c. That *Prometheus* was a symbol of *Noah* we have in *Book.* 2. *chap.* 5. §. 4 proved out of *Vossius*, and others 3. The *Thessalians* make *Deucalion* to be the person, who escaped the *Floud*. The storie whereof, as mentioned by *Apollodorus*, is exactly parallel with that which the Scripture gives of *Noah*; & with some transmutation of names *ziz* of *Deucalion* into *Noah*, and of *Parnassus* into *Ararat* &c, may be easily identified therewith. 4. The *Athenians* ascribe the *Floud* to *Ogyges*; not that the *Floud* of

Touching Noahs parallel with Janus, *see before Book* 2. *chap.* 6. §. 6.

1. *The Assyrians ascribe it to Xisuthrus*

2. *The Egyptians to Prometheus*

3. *The Thessalians to Deucalion*

4. *The Athenians to Ogyges*

of *Oygges* and *Deucalion* were particular *Deluges*, as many suppose; but as *Deucalion* was of Eldest memorie in *Thessalie*, so was *Oygges* at *Athens*; and so the *Floud*, as being of matter of greatest *Antiquitie*, was, on the same account, in both places, attributed to both these. And who knows not, how common it was with the *Grecians* to attribute that to their own *Countrey*, *Cities*, and *Persons* which belonged to some *Oriental Persons* or *Places*. Thus did they corrupt the Traditions touching the *Floud*; as *Stillingf. Orig. S. lib. 3 chap. 5. Sect. 5.* well observes.

§. 5. *Bochart*, in his preface to *Phaleg* about the beginning, speaks fully to this purpose, thus: "Also the *Ethnick* "writers in many things agree with *Moses*. To search this mat- "ter a little at the bottom; the fame of the *Floud* wherein a "few only remaining, the rest of men perished, was diffused "amongst all Nations. *The Hierapolitans* (in *Lucian Dea Syra*) "frame a large Historie thereof, and that drawn out of their "own *Archives*, every way parallel to *Moses's Narration*; ex- "cepting that, in stead of *Noah*, the name *Deucalion* is substi- "tuted. *Plutarch* makes mention of a *Dove sent forth out of the* "*Ark* &c. The same *Abydenus*. From whom also we learne, "that the *Ark* rested in *Armenia*; and that the *Reliques* thereof "are yet extant there: which is also taught by *Berosus* and *Poly-* "*histor*, and *Nicholas Damascenus*. *Epiphanius* also affirmes, "that *they were to be seen in his time* &c. The like *Bochart* in in his *phaleg. lib. 1. cap. 4.* Also *Vossius Isags: Chronolog. dissert. 4. cap. 2.* and 3. And *Grotius, Annotat. in lib. 1. de Verit. Relig:* &c. where we have many concurring Testimonies of the most *Ancients*; touching the universal *Floud* and its traditional notices amongst the *Pagans*. So *Berosus* make mention of the *Floud* and *Ark* wherein *Noah* was preserved: and *Alexander* the *Polyhistorian* the preservation of *Animals* in the *Ark*. *Martinius* (*Histor: Sinic: lib. 1. pag. 12*) tells us, that "*there is great mention of the Floud amongst the Sinicke writers* &c.

Pagan Assertions touching the Floud.

Abydenus, Berosus, Polyhistor, Damascenus &c. of Noahs Floud.

Sect. 6.

§. 6. *Oxen Theolog.* lib. 2. cap. 3. pag. 150. Speaks expreſſely thus: 'That many things concerning the *Floud* were 'extracted out of the ſacred text, every one ſees: *Ioſephus, Antiq.* 'lib. 1. cap. 4. Relates like things out of *Hieronymus Egyptius, Beroſus, Mnaſeus, Nicholus, Damaſcenus.* The ſame '*Euſebius* in his *Chronicon*, out of *Abydenus*, and *Alexander Polyhiſtor*. But many of the firſt *Mythographers* confound the *Univerſal Deluge*, with that *particular Floud* of *Deucalion*, or with 'that of *Ogyges* (which long preceded) ſo that Poſteritie could underſtand neither one nor tother. *Iohan. de Laet de origin. Gent American: lib.* 1. *pag.* 115.) acquaints us that there is a conſtant Tradition of the *Floud* amongſt the *Indians*, both in *New France*, *Peru* &c. But none ſpeaks more fully on this Argument than *Preſton*, on the Attributes of God, *Serm.* 3. *pag.* 9. 53. *Edit.* 2d. 'The 2d. Argument (ſaies he) by 'which we confirme the *Truth of* the *Scriptures*, is taken from 'the *Teſtimonies*, that are given to them by our enemies, the 'Gentiles themſelves being Judges. As to inſtance in the *Floud*; 'there are many that have made mention of it. Thoſe *Flouds*, 'that are related by the ancient Greek Hiſtorians, come ſo neer 'it, that they muſt needs haue the relation of it from the '*Iews*. They haue mingled it with many falſhoods: we haue 'not the writings of them, but fragments in the writings of o'thers: as of *Alexander Polyhiſtor* in *Ioſephus*, and *Cyril*: They 'ſay that *there was a great floud*, and *that there was one Niſurus to whom Saturne reueled it*; and *bad him make an Ark*; and *he did ſo*, and *gathered ſome of all beaſts into it*; and *that the Ark was in Armenia*; and *that the fragments of it are in Heliopolis* and thus Preſton.

Noahs memorie preſerved under the Names Proncus, Oannes, Xiſuthrus, Promethe-us, Phoroneus

§. 7. As for the memorie of *Noah*, it was preſerved amongſt *ancient Heathens*, under ſeverall aſſumed names: as among the *Chinenſes*, he paſſed under the name of *Proncus*; who is by them ſaid to *haue eſcaped alone with his Familie*: among the *Chaldeans*, under the Fable of *Oannes*; who had part of a *Fiſh* and part

of

of *Man*: as alſo amongſt the *Aſſyrians*, under the title of *Xiſuthrus*, as before. Among the *Egyptians* and *Theſſalonians*, *Noahs* memory was preſerved under the *Symbol* of *Prometheus*; as in like manner amongſt the *Peloponneſians* he was ſtiled *Phoroneus*; whom *Phoronides* cals πατέρα τῶν ἀνθρώπων, *the Father of men*, or the *Protoplaſt*. Againe, among the *Grecians* and *Romans*, *Noah* paſſed under many fabulous titles; as of *Saturne*, whom *Bochart* (*phaleg. lib.*1. *cap.*1.) parallels with *Noah* in 14 particulars as before in our *Genealogie* of *Saturne*, *Book* 2. *chap.*1. *Sect.* 6. He was called alſo *Janus*, as ſome think from יין; becauſe of *Noahs planting Vines*: and that which confirmes the ſame is, that *Janus* was characterized, *bifrons*, one that had a double *forehead* looking πρόσω καὶ ὀπίσω forward and backward; as *Noah* ſaw two Ages. Moreover *Macrobius* tels, us, that *Janus* was ſtiled *Conſivius à conſerendo*: becauſe he was the *Seminarie of Mankind*: which is parallel to *Noah*. [a] Again ſome make *Bacchus* the ſame with *Noah*; in that *Bacchus* is ſaid to be *twice borne*, the *Planter of Vines &c.* That *Deucalion* and *Ogyges* were the ſame with *Noah*, we have already proved. See more of *Noahs Ethnick* Names in *Dickinſon's Delphi Phænicizantes Diatrib. de Noæ nominibus Ethnicis. Stillingf. Origen. S. book* 3. *chap.*4. *Sect.* 8. and *chap.* 5. *Sect.* 5.8.

Janus.

[a] *As before Book* 2. *chap.* 6. *S.*6.

§. 8. Yea we find ſome memorie not only of *Noah*, but alſo of the *Raven* and *Dove* ſent forth by *Noah*, preſerved in ſome fragments amongſt *Pagan* writers. [b] So *Bochart* in his *Preface* to *Hiſtor. de Animal. Sacris*, tels us, [c] that peradventure to the [c] Raven ſent forth by *Noah*, belongs the Greek Fable of the Raven ſent forth by *Apollo*, which returned not 'till after the figges were ripe. But more expreſly in the ſame Preface, *Bochart* aſſirmes, [c] that of this hiſtorie of the *Dove* ſent forth by *Noah*, [c] there are very evident *veſtigia* or characters to be found in *Abydenus*, *Plutarch*, and the *Arabians &c.* To conclude this diſcourſe of the *Floud*; we have a conciſe, yet clear *Hypotypoſis* or Adumbration given of it by *Ovid*, *Met. lib.*1. *Fab.* 7.

Noahs Dove.

[b] *Thus* Sandſ. *de deſcenſ. l.* 1. *Sect.* 23. Plutarch, *out of the ancient Theologie* (i.e. *the Jewiſh*) *makes mention of the Dove ſent forth out of* Noah's *Arke.*

Fit fragor & denſi funduntur ab æthere nimbi

see more in *Seneca lib.3. Quæst. cap.27.* And *August. de Civit. Dei, lib.18.c.12.* with *Ludov. Vives* thereon.

CHAP. VII.

Ethnick stories of the Worlds Conflagration, *The last* Judgment, Mans *future* Immortal state, *from sacred* Oracles.

Plato *of the* Worlds Conflagration. *The* Stoicks *from the* Jews. *Testimonies ancient & Moderne to confirme the same.* 2.*Pet.*3.7. πυρὶ τηρούμενοι. Pagan notices *of the* last Judgement. *The* Jewish *opinion of the Seven Thousandth year to be the day of Iudgment.* Plato's thousand years *from* Jewish Tradition. *The opinion of* Plato *touching the Souls* Immortal state, *which he acknowledgeth was conveighed by ancient* Tradition. Thales, Pherecydes, *and others touching the Souls Immortalitie.*

§.1. HAving demonstrated what evident *Notices* and *Traditions* the *Pegans* had of the first *Deluge*, or Destruction of the old World by *Water*, we now proceed to shew, what discoveries they had of the last *Conflagration* or *Dissolution* of the World by *Fire*, with the day of judgment ensuing, and that in *Imitation* of *Scripture Tradition*, or *Sacred Prophecie*. As for the Worlds *Dissolution* by *Fire*, that it was well known to the *Jews*, (though we find no mention thereof in the old Testament) we may safely conjecture; because we find it mentioned in a book called *Cedrus Libani*: also *Peter* in his second Epistle to the *dispersed Iews*, *chap.* 3. *v.* 9, 10, 11. makes mention of

of a promise touching the *day of the Lord*, *wherein all things should be dissolved &c.* which possibly refers to *Enochs* prophecie of the last Judgment mentioned by *Jude*, *v.* 14, 15. & that Pagan writers received their *Contemplations* of the *world's Dissolution by fire*, frō some Oracles, originally *Jewish*, seems evident. The *Poets* in their fictions, make *Pyrrha* the wife of *Deucalion*: whereby they *symbolically* signifie unto us, that as the world was formerly destroyed by *Water*, so it should be again by *Fire*: for πῦρ, whence *Pyrrha*, signifies *fire*. So *Plato* in his *Timæus* fol. 22. tels us, that the *great Vicissitudes and Dissolutions of the World sprang from Fire and Water*: and he begins with that by *Fire*, which he thus expresseth: *That fable which is so common amongst you, touching Phaeton, the Son of the Sun, his burning the world with fire, &c: this I say* μύθου μὲν σχῆμα ἔχον λέγεται, τὸ δὲ ἀληθὲς ὅτι τῶν περὶ γῆν, καὶ κατὰ οὐρανὸν ἐόντων παράλλαξις, καὶ διὰ μικρῶν χρόνων γινομένη τῶν ἐπὶ τῆς γῆς πυρὶ πολλῷ φθορᾷ *hath the figure of a fable, but the truth is this; there shall be a great parallaxe (or change) of things in Heaven and Earth; and in a short time, a great Dissolution of all things upon the earth, by reason of much fire.* Thus *Plato*, who here evidently refers the fabulous story of *Phaetons* burning the *World* to the last *conflagration*. So *Serranus* on this place: 'It is, saies he, the common 'opinion of the *Platonists*, that the VVorld shall be destroyed 'by fire: which they signifie by the word ἀνατύρωσις, *refinement by fire*. *Plato* delivers this as the explication of the *Egyptian Priest*, in answer to *Solons* question about *Pyrrha*, *Phaeton*, *&c.* Tis possible this *Egyptian* Priest, from whom *Solon* received this Tradition, was himself a *Jew*, though concealed by *Plato*: however that the *Tradition* was originally *Jewish*, we doubt not but to demonstrate.

Jude 14. 15.

Plato's opinion of the last conflagration.

§. 2. Neither was this the opinion of the *Platonists* only, but also of some other *Sects* of *Philosophers*, especially of the *Stoicks*, who generally asserted, the *dissolution* of the *World by fire*, which they termed ἐκπύρωσις, *expurgation by fire*: and that in *imitation* of, and *derivation* from the *Iews*. So *Seneca*, *Quæst. Natural.*

The Stoicks ἐκπύρωσις.

3.13. *The Worlds period shall be by fire.* The like *Seneca Epist. de Consolat. ad* Polyb. fol. 64. 'There are some things that threaten 'ruine to the VVorld: and this world, which comprehends 'all things *divine* and *human*, shall, if we may believe it, 'one day be dissipated, and immersed in its old confusion and 'darknes. Again fol. 92. he speaks more plainly thus. 'And when 'the time shall come, wherein the world being to be renewed, 'must extinguish it self, all things shall fall by their own power; 'and the stars shall rush upon the stars; and all matter burning in 'one fire; what ever now shines in the World shall then Burne.
2 Pet. 3. 7. 'Grotius in his *Annotat.* on 2. *Pet.* 3. 7. acquaints us that *Seneca* 'had these *Traditions* from the *Stoicks*, who called this *final dissolution* of the World by *fire*, ἐκπύρωσις. This *Zeno*, of *Cittium*, re'ceived from the *Phenicians*. For *Cittium* was a *Colonie* of the '*Phenicians* in *Cyprus*. *Heraclitus* received the same from the *Pythagoreans*. *Pythagoras* had it from the *Jews*. There is a mention 'of this *Tradition* in the book called *Cedrus Libani*: *as God in 'times past let loose the raines to the waters, so will he again let them 'loose to fire.* So *Sophocles*

> Ὅταν πυρὸς γέμοντα θησαυρὸν χάσῃ
> Χρυσωπὸς αἰθήρ

Heraclitus's opinion hereof is related by *Diogenes Laertius* in his life thus, ἕνα τὸν κόσμον γεννᾶσθαι τε αὐτὸν ἐκ πυρὸς καὶ πάλιν ἐκπυροῦσθαι. *There is one World, and that produced of fire, and shall be again reduced into fire.* Ovid *Metam. lib. 1. fab. 7.* expresseth this last conflagration thus:

> *Esse quoque in fatis reminiscitur affore tempus,*
> *Quo mare, quo tellus, correptaque regia cœli*
> *Ardeat, & Mundi moles operosa laboret.*

Lactantius thinks this sprang from the *Sibylls prophecies*: but these, at least as now *extant*, seem spurious. I should rather conclude that all these *Ethnick Stories* of the last *conflagration*, owe their Original to some *Jewish Traditions*; as it may appear by what follows.

Sect.

§. 3. Beſides what *obſervations* we have made out of *Heathen writers*; we have the ſame confirmed by Chriſtians, both *ancient* and *moderne*. *Minutius Fælix* obſerves this to have been the general perſuaſion of *Stoicks*, *Epicureans*, and *Plato*: his words are (pag. 110.) theſe. 'Among the *Stoicks* it is a con- 'ſtant opinion that the *humor* being conſumed, this world ſhall 'turne into fire: and the *Epicureans* have the ſame ſentiment 'of the *conflagration of the Elements*, and of the ruine of the *Vni-* 'verſe. *Plato* ſaies, that the parts of the world ſhall now be 'drowned, and at another time burned, &c. And that theſe *Prophetick* diſcoveries of this *final Conflagration*, were diffuſed amongſt the *Gentiles*, from ſacred *Oracles* originally, is confirmed by what we find to this purpoſe in *Amyraldus*, *Theſes Salmur. par.* 3. *de Reſurrectione*, *pag.* 890. 'Some ſhadow (ſaies he) 'of this truth touching the Reſurrection, ſeems to have been 'apprehended by thoſe, who, in times paſt held, the world 'ſhould be purged by fire, which the *Stoicks* called ἐκπύρωσιν, *pu-* 'rification by fire; whence they affirmed it ſhould be ſo reſtored, 'as that every one ſhould receive a new life. And although this 'may ſeem to be fetcht from *Zeno's Porch*, and ſo to relate to 'their fate; yet the *Stoicks* derived it from elſewhere, for *Zoro-* 'aſter was of the ſame opinion, as *Clemens Alexandrinus Strom.* 5. 'and *Diogenes Laertius* affirmes, that *Theopompus*, a *Peripatetick* 'Philoſopher, drew the fame from the Diſcipline of the *Magi*. 'Again *Clemens Alexandrinus* attributes the ſame perſuaſion to 'Heraclitus, who received it from the *Barbarick Philoſophie i.e.* 'from a certain conſent of all thoſe men, which amongſt various 'Nations paſſed for *Wiſe men*. VVhich ſeems to have flowed 'originally hence, that God in times paſt indulged his people 'with ſome knowledge of the *Deſtruction* and *Reſtauration* of the 'Vniverſe. Thus *Amyraldus*. That by the *Barbarick Philoſophie*, whence *Heraclitus* derived theſe *notions* of the *final conflagration*, muſt be meant the *wiſdome* of the *Iews*, we have hereafter (*part.* 2. *book* 1. *chap.* 2.) proved.

Teſtimonies of Ancient and Modern touching the Worlds Conflagration.

§. 4. But none ſpeaks more fully to this preſent purpoſe than
2 Pet. 3. 7. *Grotius in* his *Annotat* on 2. *Pet.* 3. 7. πυρὶ τηρούμενοι] 'This 'ſaies he is a moſt ancient Tradition confirmed by Chriſt: we 'have teſtimonies of this Tradition in *Hyſtaſpes*, the *Sibylles*, and 'Sophocles; alſo in *Ovid*, *Seneca*, *Lucan*, as we have ſhewn in 'our *Annotates ad lib.* 1. *de. veritate Chriſt. Relig.* about the 'the end. *An Indicium* whereof we have in the obſervation of 'the Aſtrologers, *touching the approach of* the *Sun towards the* 'earth: of which ſee *Copernicus*, *Revolutionum lib.* 3. *cap.* 16. '&c. Then he concludes thus. 'Theſe *Celeſtial fires* being 'jumbled together with the Subterraneous, thence that *final* 'Conflagration, ſo fatal to the world, ſhall ariſe; as formerly 'the *Floud* from the coalition of the *Celeſtial waters*, and the *Sub-* 'terraneous &c.

Pagan Notices of the laſt Judgment

§. 5. Neither were the Heathens without many *broken Traditions* concerning the laſt *Iudgement*, which we may no way doubt were conveighed to them, originally, from the *Iewiſh Church* or *ſacred fountain*. The *Iews* had clear *Notices* of the laſt judgement, which was to enſue upon the worlds *Conflagration*, and that, as we may preſume, from *Enochs Prophecie* common amongſt them, as *Iude* intimates *v.* 14. 15. or from other *Divine Revelations*. And more particularly, the *Iews* had a common and
Iude. 14. 15. famous *Tradition of the worlds duration* 6000. *years*, *and the* 7000. *year to be the day of Iudgement* &c, of which ſee *Auguſt. de civit. Dei lib.* 22. *cap.* 7. and *Lud. Vives* thereon: alſo *Mede Diatr.* 4. *pag.* 476 to 491. *Broughton* likewiſe, in his *Principal Poſitions pag.* 14. aſſerts the ſame out of the *Iewiſh Rabbins viz.* that *the world at the* 6000 *year* by *the old expecta-*
The Jewiſh perſuaſion of the 7000 *year to be the day of Judgement* *tion*, in *all likelyhood ſhall end.* So *Mede* (*Diatr.* 4. *pag.* 490) ſaith 'it is true the primitive Fathers, eſpecially thoſe that be-'leved the Chiliad, conceived the world ſhould laſt and the 'church therein labour 6000 years; and that the 7000 ſhould 'be the *day of Iudgement*, and *Sabbath*, in *which the Saints ſhould* 'reign with *Chriſt* their *Lord*, *according to the Iewiſh perſuaſion.*

Now

Now that the Heathens had ſome fragments and *Traditions* hereof, may be evinced out of *Plato de repub. lib.* 10. *fol.* 621, where he thus *Philoſophizeth* 'Seing the ſoul is Immor-'tal, and patient of labor, we muſt, by a kind of pleaſing vio-'lence, follow on towards the *Celeſtial bliſſe*, that we may be 'friends to our ſelves, and the *Gods*, and Victors in that long 'paſſage of the thouſand years &c. His own words are theſe, καὶ ἐνθάδε καὶ ἐν τῇ χιλιετεῖ πορείᾳ ἣν διεληλύθαμεν εὖ πράττωμεν, that *we may live happily here, and in the thouſand years when we come to them.* Here *Plato* makes mention χιλιετοῦς πορείας, of a *paſſage of a thouſand years* which comes very near the fornamed *Iewiſh Tradition* of the 7000 year being the day of Judgment; whence ſprang that notion of *Annus Platonicus* the *Platonick year*, which I take to be the ſame with, or at leaſt a corrupt imitation of the *Iewiſh* 7000 *year*. wherein they place the day of *Iudgment*. Again *Plato*, in the ſame *lib.* 10 *de Repub. fol.* 614. mentions a *Phenician* or *Egyptian Fable of Gods righteous Iudgment in that great Platonick year*, his words follows: 'Truly I will relate to 'thee a Fable of *Herus Armenius*, an excellent perſonage, of the 'Stock of *Pamphilius*; who being raiſed from the dead, re-'lated thoſe things he ſaw in Hell. He ſaid therefore, that 'after his ſoul was ſeparated from his bodie, he travelled with 'many, and came into a certain Divine place, in which 'he ſaw two *hiatus's* or breaches of earth very near unto him; alſo 'two others above in heaven. Between theſe *hiatus's* there ſate 'judges; who after they had paſſed judgment on the ſouls of 'men deceaſed, commanded the juſt to aſcend on the right 'hand, into the upper place of Heaven, with the monuments 'of their judgment hung before them: but the unjuſt, on the 'contrary, they comanded to paſſe to the left hand, into the 'lower place, with *memorise* of all that they perpetrated in 'their life time, hanging behind them. Thus *Plato*: and *Serranus* on this place addes, that *Plato* here, to demonſtrate 'the juſt judgment of God, brings a certain μῦθον *fable* (or

The Platonick year an Image of the day of Judgment.

ἀπόλογον) taken from the *Doctrine* of the *Egyptians* or *Phenicians*. That *Plato* derived these his *contemplations* of the last judgment from the *Mosaick Doctrine*, is rationally argued by *Lud. Vives*, *in August de civit dei lib.* 22. *cap.* 28. *Thus Eusebius* (*lib.* 2. *præpar. evang.*) supposeth that *Plato* received by Tradition, from the *Mosaick* doctrine, both the mutation of the world, and the *Resurrection*, and the judgment of the damned in Hel. For *Plato* relates, that time being expired, the terrene stock of mankind should come under a Defection; and the world should be agitated with unwonted manners; yea shaken with the vast Destruction of all living things: then, after some time, it should be again setled by the endeavor of the supreme God, who, that the world might not fall in pieces and perish, will again receive the Government thereof, and adde to it Eternal youth and Immortalitie.

Pagan fragments of the Resurrection, last Judgment, and Immortall State of the Soul.

§. 6. Yea there seems to have been a *Catholick fame* and *Tradition* diffused amongst mankind touching the *Resurrection*, *Last Judgment*, and *Immortalitie* of the *Soul* which could not, as we may rationally conceive, have its original from any other, save the *sacred fountain* of *Israel*. *Socrates* is brought in by *Plato*, (in *Phædone fol.* 91) *philosophizing* on the souls *subsisting* and *duration* after the Bodies dissolution: and upon a supposition of *Cebes*, that this duration might be long, but not eternal; *Socrates* undertakes to demonstrate, *that mens Souls endure for ever.* His words are Κέβης δέ μοι ἔδοξε τοῦτο μὲν ἐμοὶ ξυγχωρεῖν, πολυχρονιώτερον γενέσθαι ψυχὴν σώματος· ἀλλὰ τόδε ἄδηλον παντὶ, μὴ πολλὰ δὴ σώματα, καὶ πολλάκις κατατρίψασα ἡ ψυχὴ, τὸ τελευταῖον σῶμα καταλιποῦσα νῦν αὐτὴ ἀπολλύηται καὶ ἡ αὐτὸ τοῦτο θάνατος ψυχῆς ἐλέσθαι· ἐπεὶ σῶμα γ' ἀεὶ ἀπολλύμενον οὐδὲν πάνυ. *Cebes truely seems to grant this unto me, that the soul is more lasting than the bodie: but this remains uncertain to all, whether the soul, after the consumption of many bodies, it self having put of the last bodie perisheth* &c. Upon this Question *Socrates* begins a new Dispute, and proves, *that the soul never perisheth; because it was spiritual*, and αὐτοκίνητος. What *Plato* means by his αὐτοκίνητος is

well

well explained by *Alcinous* of *Plato's Doctrine, cap.* 25 : Αὐτοκίνητον δὲ ἐστὶ &c. *Plato saith that the soul was self mobile because it hath an innate or connate life, ever acting of it selfe.* Farther *Plato*, in his *Timæus*, *Philebus*, *Phædrus*, *Mino*, *Books of common wealth*, and *epistles*, over and again proves the Immortalitie of the soul. Yea *Aristotle* himself, albeit in his *lib.* 1. *de Anima*, he seems to reject his Master *Plato's* ἀυτοκίνητον, yet elsewhere he seems inclined to assert the *souls immortalitie*, so *lib.* 1. *de anima text.* 4. *he describes the* Soul ἀπαθῆ καὶ ἀμιγῆ εἶναι : *to be void of passion and mixture* i. e. *Simple and incorruptible.* So again *textu* 7. τὸ μὲν αἰσθητικὸν οὐκ ἄνευ σώματός ἐστιν ὁ δὲ νοῦς χωριστός *what is sensible is corporeal; but the mind is separate* i. e. *incorporeal* and *spiritual*; whence he concludes *textu* 19. 20. χωριστὸς δέ ἐστι &c. *The mind alone is separate, what ever it be & this alone is immortal & eternal. See more of this Ioh. Grammat præf. ad Arist. de Anim. and Voss. Idol. lib.* 1. *c.* 10. *Plato* in *Phædo* tels us that 'men should 'revive, and from the State of dead become living, and the 'souls of dead men should remain, and that, in those who were 'good, better, but in those who were bad, worse. Again, *Plato* (or who ever else were the composer) *epist.* 7. gives us some account of the conveyance of these Traditions, touching the Souls *final Iudgment* and *Immortalitie.* His words are Πειθεσθαι δὲ χρὴ &c. *We must alwaies give credence to the Ancient* and *Sacred Traditions*, which declare unto us, *that the soul* is *immortal*, and *that it hath Iudges*, and *receiveth great Iudgment when tis separated from the bodie.* This παλαιὸς καὶ ἱερὸς λόγος, *ancient* and *sacred word*, or *Tradition*, whereby they came to understand the Immortalitie of the soul and its future state, *Plato*, elsewhere (as we have observed) stiles θεῖος καὶ βεβαιότερος λόγος, a *Divine* and *more sure word.* For having proved the souls Immortalitie &c, by the best rational arguments he could produce, he concludes, *there was a Divine and more* sure *word or Tradition whereby it might be known*: This *Divine and more sure word*, was no other than the *Divine Scriptures*, termed 2. *Peter.* 1.19 a more sure word of *Prophecie*, as we shall hereafter prove.

Pagan fragments of the Resurrection last Judgment, and immortal state of the Soul.

The first Founders of *Grecian Philosophie* *Thales*, *Pherecydes*, and *Pythagoras*, (who much traded in oriental, and Iewish *Traditions*) were very positive in their Assertions, touching the souls *Immortalitie*: *Plutarch*, 1° *de Placent. Philos*: making mention of *Thales* and Pythagoras their *Heroes* or *Dæmons*, saies they held them to be κεχωρισμένας ψυχὰς τῶν σωμάτων *Souls separate from bodies.* Moreover *Plato's* fable of the souls *Descent* into the bodie, and *Ascent* again unto Felicitie seems borrowed from *Moses*. *Thales Milesius* the Head of the Jonick *Philosophers* defined the soul φύσιν ἀεικίνητον ἢ αὐτοκίνητον, *a being alwaies mobile* and *self mobile*. And *Diogenes Laertius* saies of this *Thales* Τινὲς δέ φασιν αὐτὸν πρῶτον εἰπεῖν ἀθανασίαν τὰς ψυχὰς λέγειν, *Some say, that he was the first that affirmed the soul was immortal.* i. e. *Thales* was the first that discoursed *philosophically*, of the souls *Immortalitie*; which he learned whilst he was in *Egypt*, by *Tradition*, originally from the *Iewish Church*, or *Patriarchs* as we have proved in what follows of *Thales's Philosophie*. *Pherecydes Syrus* *Pythagoras's* master asserted the same touching the souls ἀθανασίαν *Immortalitie*, and *future state*, which he received by *Tradition* immediately from the *Phenicians*, (he himself being descended from them) but originally from the *Iews*, as we have endevored to demonstrate, in the account of him & his *philosophie*. *Diogenes Laertius*, in his proem, tels us Θεόπομπος δὲ ἀναβιώσεσθαι κατὰ τοὺς Μάγους φησὶ τοὺς ἀνθρώπους καὶ ἔσεσθαι ἀθανάτους, *Theopompus affirmed, that according to the Magi men should revive and be immortal.* That the *Magi* Traduced this, as other pieces of their *Philosophie* from the Church of God originally, we have endeavored to prove, in what follows of their *philosophie*. Cæsar in his commentaries *de bello Gal. lib.* 1. And *Valerius Maximus lib.* 2. *cap.* 6. assert the same of the *Druides*; namely *that they had this particular and strong persuasion that the souls of men perished not.* Yea, besides what has been mentioned, *Owen Theol. lib.* 1. *cap.* 8. addes, 'that throughout *America*, there were scarce any who 'doubted hereof; yea some had received Traditions of the last

extensus animæ infelicitatem, id quod Plato a Mose mutuatus est Sandf. Descens. l. 2. 1. fol. 84.

Cicero in 1. Tuscul. quæst. ties that Pherecydes was the first that asserted the Immortalitie of the souls; and that his opinion was after him confirmed by his Scholar Pythagoras.

'last *Resurrection*, and that before our *Europeans* arrived in 'those parts. From whence he argues that there had obtained 'a *Catholick fame* touching future Judgment, which persuasion 'was accompanied with a presumption of the souls Immor-'talitie; which though it might be demonstrated by reason, 'yet seeing it gained credence rather amongst the vulgar sort 'than among the *Sophists* cannot be ascribed to any other than Tradition; whence he concludes all these things, 'tis evident, were conveighed throughout all mankind, from most ancient Tradition &c. Thus also *Sandford Descensu l. 2. Sect. 84.* tels us, that whatever the Ancients *Philosophized*, touching the various states of souls, in the *Sun* and *Moon* &c, this may be, not without the Imitation of sacred Scriptures, referred to the Heavenly mansions. And when *Plutarch* saies that *the Sun who gave the mind receives it again*; how near does this come to that of *Solomon Eccles.* 12. 9. *The spirit returnes to God that gave it.* We may affirme the same of the *Indians*: *Strabo*, *lib.* 15: affirmes *that the Brachmans* fabled the same with *Plato*, περὶ ἀθανασίας ψυχῆς, *touching the Immortalitie of the soul*; and that herein they did ὁμολογεῖν ἐν τοῖς δόγμασι, *Symbolize in Dogmes with the Grecians.* Yea according to the attestation of *Hackwell*; and other of our English men, who viewed An. 1595 those oriental parts, the *Bamianes*, Indian Priests, inhabiting *Cambaia* affirme, *that the Soul returnes whence it came*; and *that there is a Resurrection of the bodie* &c. The resurrection of the bodie, and its *Reunion* with the soul, is supposed to have been preserved and transmitted among the Heathen Philosophers, under that corrupt persuasion of their souls μετεμψύχωσις *termed* also μετενσωμάτωσις, & παλιγγενεσία, *Transanimation*, *Migration from bodie, to bodie* and *Regeneration.* Which not only the *Pythagoreans*, but also many other Philosophers both oriental and more westerne, maintained, as the *Egyptians* according to *Herodotus*, who, saies *Pythagoras*, had this *Tradition* from them. The like *Iulius Cæsar lib.* 6, affirmes of the *Druides*, in *France.* And *Appianus* in

Celticis affirmes the ſame of the *Germans*. Yea *Ioſephus Antiquit. lib.* 18. *cap.* 2 affirmes the ſame of the *Phariſees*. Thus *Voſſius Idololat. lib.* 1. *cap.* 10. It was (ſaith he) the common conſent of Nations, that the ſoul ſubſiſted after it's ſeparation from the Bodie; yea among many there were reliques of its reconjunction with the bodie, which we call the Reſurrection. But this they greatly corrupted in that of the μετεμψύχωσις *Metempſuchoſis* &c. Thus have we demonſtrated what evident notices the Heathens had of the laſt *conflagration*, with the enſuing *Judgment*, and mans *immortal ſtate*, & all from ſacred oracles & Traditions.

CHAP. *VIII.*

Of the Giants war, the Jewiſh Aſſes &c.

Gen. 11.4. *The building the* Tower of Babel *expreſſed by the Pagans, under the* Symbol *of the* Giants VVar &c. *Thoſe who were under the confuſion at Babel called* μεγιστες, men of divided tongues. *Gen.* 10. 8. 9. גבור *a* Giant, *thence the* Giants war.[a] Appions *fable of the* Jews worſhipping the Golden head of an Aſſe, *whence it ſprang*. Num. 19. 18. פי-יהוה *Pi-jao, which* Appion *interprets the* Head *of an Aſſe*. Tacitus's *fable of Aſſes diſcovering wells to the Iews in the Wildernes*, Ethnick Imitations *of* Samſons Foxes, *and* Jonah's VVhale. *How theſe Traditions came to be corrupted.*

[a] *Alſo the Canaanites war againſt the Iſraelites was couched under the ſame fable of the* Giants war.

§. 1. ANother piece of *Sacred Hiſtorie* refers to the *Tower of Babel*, its *Structure*, and the *Confuſion* which happened thereon, mentioned, *Gen.* 11.4. whereof we find many remarkable Traditions ſcattered up and down amongſt *Pagan* writers. Thus *Bochart* in his Preface to *Phaleg*, about the middle, 'whatfollows (ſaies he) concerning the Tower of Babel, 'its ſtructure, and the *confuſion* of *Tongues* enſuing thereon, alſo 'of its builders being diſperſed throughout various parts of the 'Earth, is related in expreſſe words by *Abydenus*, and *Eupolemus*, in *Cyrillus* and *Euſebius*, *&c.* *Bochart* here proves at large, that

The Giants war an imitation of the Tower of Babel &c. Gen. 11.1.

that upon this *dispersion* the Nations were peopled by such as are mentioned in Scripture. So in his *Phaleg. lib.*1. *cap.* 13. *Bochart* gives us a description of the *Tower of Babel*, out of *Herodotus*, parallel to that of the Scripture. And whereas 'tis said *Gen.*11.9. at 'twas called *Babel, because the Lord confounded their Language*, hence Pagan writers called those of this dispersion, and their successors μιξοπες *men of divided tongues.* So *Hom. Iliad.* α. γενεὰ μιξόπων ἀνθρώπων *generations of men having divided tongues, i. e.* saies *Dydimus* μεμιγμένην τὴν φωνὴν ἔχόντων, *of men having a divided speech.* So *Owen Theolog. lib.*3. *cap.* 4. 'The Confusion of 'Tongues was about the 101 year after the Floud, when men 'were made μιξοπες of *divided Tongues.* It has been the com-'mon opinion of Antiquity, that men were called μιξοπες from 'that division of Tongues, which they suffered at the building of 'Babel, &c. Again, *Gen:* 10. 8,9. *Nimrod* the Head of this faction, who were engaged in this designe of Babel, is called a *Mighty one*; where the Hebrew גִּבֹּר signifies a *Giant* or *Mighty one*: whence the Poets fabulous stories of their *Gigantomachia* or *Giants war* against Heaven; which is excellently described by *Ovid* Metaph. *lib.*1. *fab.*5. *de Gigant.* Gen.10.8,9.

Affectasse ferunt Regnum Cœleste Gigantes,
Altaq; congestos struxisse ad sidera montes.

Thus *Stillingf. Origin. S. book* 3. *chap.* 5. 'The Giants making 'way against heaven, was only a Poetical adumbration of the de-'signe at the building of Babel, whose top in the Scripture *Gen.* '11.4. is said to reach to Heaven בשמים which in the Hebrew 'signifies only a great height &c. The like *Preston* on the *Attri-'butes Ser.*3. *pag.*53. (*edit.*2ª.) 'Abydenus affirmeth that it was 'a common opinion, that the men whom the Earth brought 'forth, gathered themselves together, and builded a great Tow-'er which was Babel, & the Gods being angry with it threw it 'down, with a great wind, and thence sprang the confusion of 'Tongues &c.

Others refer the storie of the *Giants war*, to the *Cananites* their war against the *Israelites*, so *Sanaford, de Descensu Christi*

Mihi porrò luculentum videtur Gigantes illos, quorum apud Poetas haud infrequens est mentio, Amorrhæos fuisse, Anakæorum reliquias, & Deos, qui (ut fingunt) ex Ægypto provenientes adversus Typhonem prælio dimicabant, Israelitas extitisse; qui & ipsi ex Ægypto processerunt, Ogumq; Anakæorum omnium tunc temporis facile Principem devicerunt; ejusq; Regnum, quod Terra Gigantum vocari *solet in ditionem suam redegerunt. Quam autem ob causam Dii tandem dicti fuerint Israelitæ, in promptu est explicare: notum quippe homines pios & fideles ab Hebræis appellari* בני האלהים *i. e.* filios Dei. *Hinc ergo Prisci illi Græci, qui non modo Hebraicas Historias & res gestas, sed etiam Phrases modosq; loquendi, vel ab ipsis Hebræis, vel a Phœnicibus edocti sunt, Israelitas* Dei filios *appellare didicerunt, tandem vero & Deos. Ita sane: ni fortè per Deos intellexerunt non omnes Israelitas, sed Mosem duntaxat & Joshuam: quos ipsi prius in Deorum album nefariè cum retulissent, jam tum nequissimè colebant: illum Bacchi nomine, hunc Apollinis sive Hercules.* Dickinson Delphi Phœniciz. cap. 2.

l. 1. *Sect.* 20. 'It is manifest, that the Poets sucked in this whole 'Historie of the *Giants war*, from the Hebrew Monuments, and 'that the war waged against the *Cananites*, was the fountain 'whence *Greece* drank most things, which they fable touching 'their Giants &c. of which see more *B.* 2. *C.* 5. *Sect.* 3. of *Hercules* parallel with *Joshua*. Though the former reference of *Bochart* seem more *authentick*, yet we need not exclude this latter of *Sandford*, for it is apparent that the *Mythologists* differed much in the application of their fables, and applied the same to different Persons and times, as their humor inclined them: whence we may well allow that some of them should refer the *Giants war*, to the Cananites, as others, to the *Builders* of *Babel*.

The fable of the Jews worshipping the golden head of an Asse.

§. 2. To this we may adde that fable of *the Iews worshipping the golden Head of an Asse in the Temple at Jerusalem*, which seems evidently a mistaken tradition of some *Hebrew Story*, *Name*, or *Thing*. The first inventor of this figment was *Appion Grammaticus* who was an Egyptian, and lived under *Tiberius*; the occasion whereof is variously given by the *Learned*. *Tanaquillus Faber*, of *Caën* in *Normandie* gives this origination hereof. 'There was a 'place of the *Heliopolitan* prefecture in *Egypt*, where *Onius* build- 'ded a Temple after the Jewish Rite called Ὀνίου χωρία, the *Region* 'of *Onius*; and the Temple it self was called Ὀνίου ἱερὸν the *Temple* 'of *Onius* or Ὀνιεῖον which those of *Alexandria* so understood, as if 'it had been taken ἀπὸ τοῦ ὄνου, from an *Asse* worshiped there. *Bo-* 'chart de Animal. Sacr. l. 2. cap. 18. fol. 226. gives this account hereof. 1. We find God stiled in Script. בדד *badad*, *alone*, so *Deut.* 32. which being of the same, or of a like sound with בודד *boded*, *a wild Asse Hos.* 8. 9. these calumniating *profane* Heathens, by a blas-

phemous

'phemous allusion, interpret the former by the latter. 2. 'Yet be-'cause *Appion* was an Egyptian, I had rather (addes *Bochart*) fetch 'the origination of this fable from the Egyptian tongue; wherein πιεω 'is the same with ὁ ὄνος *an Asse*: whence those profane Gentiles inter-'pret what is attributed to God, *Num.*9.18,20,23.*&c.* פי יהוה *Pi-jao* to signifie an Asse. For the *Ancients* sounded פי יהוה *pi-jao* or πι-ιαω *pieuo* as in *Porphyrie*. Wherefore when the Egyptians read in the sa-'cred Scripture, or often heard from the Jews, that the *Priest* con-'sulted in the Sanctuarie or holy place, פי יהוה *pi-jao*, *the mouth of the* '*Lord*, and that *pi-jao said &c.* they impiously feigned that *pieo i. e.* 'in the Egyptian tongue an Asse, was worshipped by the *Jews*. Thus *Bochart. Owen Theolog. lib.*5.*c.*10.*pag.*379. refers this fable to *Arons Calf*. His words are these. 'From *Arons calf* some took occasion of 'coining that famous figment of an Asses golden head, worshipped 'by the Jews, in the Temple at *Jerusalem*. Tis possible this fable of the Jews worshipping the head of an Asse, might have its rise from that *Prophecie* touching the Jewish *Messias's* riding on an Asse as *Gen.* 49.11. of which before.

§.3. We may refer hereto, what is mentioned by *Tacitus* and *Plutarch*, touching the *Jews*; who when they *thirsted* in the VVildernes, had *wels* discovered to them by Asses, whereof *Heinsius* gives us this account. 'I do no way doubt (saies he) but that this error sprang 'from *Anachronisme*, and confusion of Histories: which I suppose 'might have its rise, from what they had heard touching the Asses 'cheek wherewith *Samson* slew a thousand men; and from whence by '*Samsons* prayers there sprang a fountain &c. But *Bochart*, *de Animal. S.part.*1.*lib.*2.*c.*18.*fol.*227. gives this account of this fable. 'VVe 'conceive, that *Tacitus* affirming [*cum grex asinorum agrestium è pastu* '*in rupem nemore opacam concessit, secutus Moses conjectura herbidi soli* '*largas aquarum venas aperit*] does hereby describe the desert of *Elim* 'wherein, after long thirst, the *Israelites* had fainted, had not God by 'a miracle, sweetned the bitter waters, and at length in the Palme-'tree shade, opened so many fountains, as there were Tribes of the 'people, *Exod.*15.27. *Elim*, in the Hebrew אילים, signifies *Fields*. 'But *Josephus*, *Antiq.l.*3.*c.*1. for *Elim*, reads ἰλὶν, as if it had its origi-'ginal from *Asses*. For among the *Assyrians Ilim* signifies *Asses*. Whe-

Tacitus's fable of the Jews having wels of water discovered to them by Asses in the Wildernes.

Exod. 15. 27.

'ther

'ther this fable, which *Plutarch* and *Tacitus* relate, touching the Asses 'discovering Fountains to the *Jews* in the *desert*, sprang hence, yea or 'no, I leave to others to judge. Thus *Bochart*.

§. 4. we may adde hereto other *Ethnick fables*, which were of *Jewish origination*. I shall content my self with one or two mentioned by *Bochart*, in his preface to *Histor. de Animal. S.* In memorie (saith he) of *Samsons Foxes Iudg.* 15. 4 there were let loose in the *circus* at Rome, about the middle of *April* foxes with firebrands. Whereunto appertains that which the *Baeotians*, who sprang partly from the *Phenicians* boast of themselves, that they could Kindle any thing by means of a torch affixt to a foxe: and that of *Lycophron* a *Cilician*, by whom a foxe is termed λαμπεὶς, *from its shining tail*; or from a *torch bound to its tail*. The same *Bochart* tels us that the great fish, which swallowed up *Ionah*, although it be called a whale *Mat.* 12. 40 and by the LXX *Ion.* 2. 1. Yet it was not a whale properly so Called, but a dog fish, called *Carcharius*. Therefore in the Grecian fables *Hercules*, is said to have bin swallowed up of a *dog*, & to have layen three daies in his *Intrals*. Which fable sprang from the sacred historie, touching *Ionah*, the Hebrew Prophet; as 'tis evident to all.

An Ethnick imitation of Samsons foxes

A fable of Jonahs Whale

§. 5. Thus we have gleaned up many *fragments* and *broken Traditions* of *Pagan writers*, in imitation of, and derivation from *sacred stories* and *Records*. I shall conclude this Discourse with some account how these *sacred Traditions* came to be so *depraved* and *converted* into *fabulous narrations*: wherein I shall follow the vestigia of learned *Bochart*, and *Stillingfleet*; who have given us a good origination hereof. *Stillingf. Origin. S. book.* 3. *cap.* 5. *Sect.* 1. &c. *pag.* 578 tels us 'that it fared with this Tradition of the first Ages of the world as 'with a person who hath a long time travelled in forreign parts; that 'through its continual passing from one Age to another, and the va'rious humors, *tempers* and Designes of men, it received strange *dis'guises*, and alterations as to its outward favor, and complection, but 'yet there are some such certain marques, remaining on it, by which 'we find out its true original. As for the causes of this depravation they are either more *general*, or more *particular*. The general causes or means, whereby these *Jewish Traditions* came to be corrupted by the Heathens were.

How these Jewish Traditions came to be corrupted.

first

1. The gradual decay of knowledge, and increase of *Barbarisme*. 2. The gradual increase of Idolatrie. 3. The *confusion* of *Languages*. 4. The *fabulousnes* of *Poets*. The particular courses which the *Mythologists* took, to disguise ancient Traditions, were 1. By attributing what was done by the great founders of Mankind, to some of their own *Nation*; as *Noah*'s floud to *Deucalion*, &c. 2. By taking the Idiom of the Oriental Languages in a proper sense. 3. By altering the names in ancient Traditions. 4. In Equivocal *phrases*, by omitting the sense which was more *obvious* and *proper*, and *assuming* that which was more remote and fabulous. 5. By ascribing the Actions of several persons to one, who was the first or chief of them. Of all which more fully hereafter.

CHAP. IX.

Pagan Laws imitations of Jewish.

Deut. 4. 5, 6. Jewish Laws *the fountain of* Pagan, *as* Plato, Diodorus *&c. The* Grecian Laws *traduced from the* Mosaick. Plato *of the* Grecian Legislators. Minos's Cretian Laws *originally from the* Jews. Lycurgus *and* Solon *received their Laws originally from the* Jews. Plato's *Laws of* Jewish origine. *His* College *from the Jewish* Sanedrim. *So likewise his ordering of* Priests, Excommunications *&c.* Roman Laws *derived from the* Iews. Numa Pompilius, Pythagoras, *and* Zaleucus *received their Institutes from the* Mosaick.

§. 1. HAving gone through many ancient pieces of *Mythologie*, and *pagan stories*; and demonstrated their *Traduction* from *sacred Historie*, we now proceed to a fifth piece of *Philologie*, which regards *Human Laws*; which, we doubt not; *Pagan Laws from Jewish.*

but to demonstrate, had their original in derivation from, and *imitation* of *Divine Laws*, communicated to the *Jewish Church*. This may be first demonstrated from that great *Prophetick Oracle* or *Prediction*, laid down by the spirit of God, Deut.4.5,6. *Behold I have taught you statutes and judgments, even as the Lord my God commandeth me-keep therefore, and do them; for this is your wisdom, and your understanding in the sight of the Nations, which shall hear all these statutes, and say, Surely this great Nation is a wise and understanding people.* As if he had said, these *Statutes* and *judgments*, which I have imparted to you, as the *mouth of God*, the great *Legislator*, carry so much of *equitie* and *wisdom* in them, that the very blind *Heathens*, upon notices given of them, shall greatly admire, and readily embrace them, as being the most exact *Idea* and platforme for the government of their civil *Policies* and *Societies*.

Deut. 4.5,6.

§. 2. That pagan Laws were derived from the *Divine statutes* imposed on the *Jewish Nation*, may be demonstrated from the very confessions of pagan *Legislators* themselves. *Plato de Legibus lib*.4. confesseth, that all Laws came from God, and that no mortal man was the founder of Laws. His words are, θνητὸν δὲ μηδένα νομοθετεῖν μηδὲν &c. *No mortal man ought to institute any Law*, i.e. without consulting some *Divine Oracle*. Whence all the first Legislators, *Minos*, *Licurgus*, *Numa*, *Zaleucus* &c. pretended, they received their Laws from the Gods *Apollo*, *Minerva*, &c. though indeed they were but broken *Traditions* of those *Institutes*, which were imposed on the *Jewish* Church by the God of *Israel*. This is well observed by *Owen*, (*Theol.lib*.4.*cap*.4 *pag*.332.) 'The wiser of the Heathens knew 'full well, that all Right and Power derived its origine from 'God himself. For whereas all power is κατ᾽ ὑπεροχὴν, seated in 'God, they most rightly supposed, that none could be duely 'partaker thereof but by him; and thence they judged it most 'equal, that all *Laws* imposed on the societie of the people, 'should flow from his *Divine institution*. This Truth they either

'saw or heard to be consigned in the *Mosaick* νομοθεσία, *Legislati-*
'*on*. Hence the most famous Legislators amongst the Gentiles,
'*Zaleucus*, *Lycurgus*, *Minos*, and *Numa* feigned, that they recei-
'ved those Laws, whereby they intended to oblige the people,
'from I know not what Gods; viz. *Numa* pretended he had
'his Laws from the Nymph *Ægeria*, in the *Arecine Grove*;
'*Minos* from *Jupiter*, in the *Cretensian* Den; *Lycurgus* from *A-*
'*pollo*, at *Delphus*; *Zaleucus* from *Minerva*. Neither indeed
'do these figments owe their original to any other, than some
'common fame, or Tradition of this *Israelitick Legislator*.

§. 3 Yea it seems very evident, and that from the confessi-
on of pagan writers themselves, as well as from *Jews* and *Chri-*
stians, That the *Mosaick institutes* or Laws were of all, most an-
cient, and the fountain of the choicest *Pagan Constitutions*, or
Laws. Thus *Diodorus Siculus*, *Biblioth. lib.* 1. *According to that*
ancient institution of Life, which was in Egypt, *under the Gods*
and Heroes in those fabulous times, it is said, that Moses *was the*
first, who persuaded the people to use written Laws, and to live
thereby, Μῶυσιν ἄνδρα καὶ τῇ ψυχῇ μέγαν, καὶ τῷ βίῳ ἱκανώτατον μνημονευόμενον,
Moses, a man commemorated to have been of a great soul, and well
ordered life. Thus *Diodorus*; whereof we have this explication
given us by *Mariana* the Jesuite, in his preface to *Genesis*.
'*Moses*, after the invention of Letters, was the first of all that
'persuaded the people to use written Laws: which is produced
'by *Cyril* out of *Diodorus*, *lib.* 1. *contra Julian*. There was in *E-*
'*gypt*, amongst the *Jews*, a certain man of great mind and life,
'called *Moses*, who first persuaded the people to use Laws. Thus
also *Owen*, *Theolog. lib* 4. *cap.* 4. 'There is none (saies he) who
'hath taught, that there were amongst mankind any written
'Laws more ancient than the *Mosaick*. Neither is it confirmed
'by any authentick Testimonie, that there were any stated laws,
'although unwritten (besides the dictates of right reason) con-
'stituted by the people for their government, before the *Mo-*
'*saick* Age. But that the fame of the *Mosaick Legislation* should

'ſpread it ſelf far and near, was foretold by the ſpirit of God,
'Deut. 4. 5, 6. viz. the Nations hearing of this Legation, ſhould
'condemne themſelves of follie &c. For the moſt ancient of the
'Greeks do acknowledge, that *Moſes was the firſt of all Legiſlators.* So *Diodorus Bib. lib.* 1.

§. 4. But to demonſtrate more fully the Traduction of *Pagan* Laws from Divine *Moſaick inſtitutions*, we ſhall examine the moſt ancient *Legislators*, and *Laws*, among the *Grecians* and *Romans*, with endeavors to evince their *cognation* with, and *derivation* from *Jewiſh inſtitutors* and *Inſtitutes*. We ſhall begin with the *Grecian* Legiſlators, (who, as tis generally confeſſed, were more ancient than the *Romans*,) and endeavor to demonſtrate the Traduction of their Laws from *Moſes*'s Inſtitutes. This is fully aſſerted by *Grotius, de veritat. Relig. Chriſt. pag.* 17. 'Adde hereto (ſaies he) the undoubted Antiquitie of *Moſes*'s 'writings: an argument whereof is this, that the moſt ancient 'Attick Laws, whence in after times the *Roman* were derived, 'owe their original to *Moſes*'s Laws. Thus likewiſe *Cunæus de Repub. Hebr. pag.* 2. 'Truely the Grecians, whileſt they ambi-'tiouſly impute their benefits to all Nations, they place their 'giving Laws amongſt the chiefeſt. For they mention their '*Lycurgus's*, *Draco's*, *Solon's*, *Zaleucus's*, or if there be any names 'more ancient. But all this gloriation is vain: for this aerial 'Nation is ſilenced by the Jew *Flavius Joſephus*; whoſe Apo-'logie (learned to a miracle) againſt *Apion*, that enemie to the 'Jews, is extant.— *Flavius* ſhews there, that the *Greek* Legiſla-'tors, if compared with *Moſes*, are of the loweſt Antiquitie, 'and ſeem to have been born but yeſterday, or t'other day &c. So far *Cunæus*. I find the ſame in *Mariana* his preface to *Geneſis*. '*Moſes* (ſaies he) was not onely the moſt ancient of Poets, 'but alſo the firſt of all Lawgivers: which *Joſephus lib.* 2. *con-'tra Apion.* evinceth from the very name of *Law*, which 'was altogether unknown to the Ancients; yea ſo, that the 'word is not to be found in *Homer*'s books &c.

Grecian Legiſlators received their Laws originally from the Moſaick.

§. 5.

§. 5. I find no where a better account of the *Grecian* Legislators, than in *Plato* his *Minos*, *fol.* 381. where, giving us an account of the first *Institutors* of all their *Laws*, he mentions three as most famous; namely *Minos*, *Licurgus*, and *Solon*: but the chiefest of these he makes to be *Minos*, who brought Laws out of *Crete* into *Greece*. His words are ἀλλὰ τούτων τῶν νομίμων τὰ βέλτιστα πόθεν ἥκει οἶσθα Μίνος. Φασί γε ἐκ Κρήτης. *But the best of these Laws, whence came they, thinkest thou? Minos. They say from Crete. Serranus* on this Text comments thus. '*Plato* will have *Lycurgus*, 'and the *Grecian* Lawgivers derive their Laws from *Crete*, by 'means of *Minos* their Conductor and Guide. But the *Cretians* 'drew their Laws from the Jews: for many of the *Jews* lived 'and had commerce with the *Cretians*, as tis most probable. Thus *Serranus*. As *Minos*, so *Lycurgus* also, that great *Lacedemonian* Legislator, travelled into *Crete*, there to acquaint himself with *Jewish* and *Mosaick* Institutes, seems evident by what is mentioned of him by *Plutarch*, in the beginning of his life; where he relates, that '*Lycurgus* travelled into *Crete*, there to 'informe himself touching ancient Laws &c. Now that the *Cretians* received their Laws from the *Jews*, may be farther evident from that great commerce and correspondence which was between them, by reason of their vicinitie, and the *Phenicians* navigation unto *Crete* &c. Farther, that *Solon*, the great *Athenian* Lawgiver, derived the chiefest of his Laws from the *Mosaick* Institutes, seems very probable hence, because (as we have before proved out of *Plato's Timæus*, *fol.* 22. *chap.* 6. §. 1.) *Solon* travelled to *Egypt*, on purpose to informe himselfe touching the wisdom of the *Ancients*, i. e. the *Jews* &c. More concerning *Solon's* being in *Egypt* &c. see *Vossius de Philosophor: sectis cap.* 2. §. 3. Yea *Carion*, in his *Chronicon lib.* 2. of *Solon*, saies expresly, 'that *Solon* did so wisely distinguish *forensick Actions*, 'that their order answers almost exactly to the *Decalogue*. And that the *Attick laws* were in their first *institution* exactly parallel to, and therefore *imitations* of the *Mosaick Institutes*, I suppose

Minos.

Lycurgus.

Solon.

pose will appear very evident to any, that shall take a full view of *Attick Laws*, as laid down by *Petit*, in his learned book *de legibus Atticis*. I shall onely mention that law of the *Areopagites*, against casual man slaughter, by punishing the offender, ἀπενιαυτισμῷ, with an *years banishment*, parallel to the *Jewish* citie of Refuge, as *Masius* in Iosh. 20.

Plato's College from the Jewish Sanedrim.

§. 6. That *Plato* derived the original *Idea* of his *Politick Constitutions* and *Laws* from *Moses*'s Institutes, I conceive may be evidently demonstrated from their cognation each to other. 1. *Plato*'s institution of his *sacred College*, τῶν νομοφυλάκων, *such as were to be Conservators of his Laws*, has a very great *cognation* with, and therefore seems to be but an *imitation* of the Iewish *Sanedrim*. This *College* we find instituted by *Plato*, *de Leg.* 12. *fol.* 951. εἰς ὃ σύλλογον ἴτω ὃ τῶν περὶ νόμους ἐποπτευόντων, ἔστω δ' ἐξ νέων ἢ πρεσβυτέρων μεμιγμένος. Then he ordains, *that there should be present in this College, in the first place, some of the Priests*, τῶν ἱερέων τῶν τὰ ἀριστεῖα εἰληφότων, *such as excelled in virtue, and the faithful discharge of their Office*. Thence he addes of the *Conservators of the Laws*, such as excel in virtue and age, ten. Lastly he concludes with a *Curator*, or *Provist* of the whole Discipline &c. This College he termes σύλλογον νυκτερινόν, *the Night-Colledge*, which consisted of the chiefest of the *Priests*, the *Elders* of the people, and the *chief magistrate*; exactly parallel to the great *Sanedrim* of the *Jews*, consisting of the *chief Priests*, the *Elders* of the people, and the *chief magistrate*. Whereunto also the *Roman Senate* seems to answer, which consisted of *Priests*, and *Consuls*, as *Grotius de Imp. sum: circa sacra*, *pag.* 388.

Plato's Law for the ordering of Priests.

2. Again *Plato de leg. lib. 6. fol.* 759. makes a law for the *ordering of Priests*, which seems evidently to be of *Jewish origination*. His law runs thus: Δοκιμάζειν δὲ [*scil.* ἱερέα] τὸν ἀεὶ λαγχάνοντα πρῶτον μὲν ὁλόκληρον καὶ γνήσιον. *After the examen and election of the Priest, let him be approved, who is perfect and legitimate*: which answers in all points to the *Jewish Priests* their Election, and Approbation; who were to be without *blemish*, and *legitimate*.

3. *Plato*

3. *Plato de Leg. 9. fol.* 881. institutes another Law, for the *Excommunication* of such as should strike their *Parents*. His law runs thus. 'He that shall be found guiltie of striking his 'Parent,' let him be for ever banished and excommunicated 'from Sacreds. Yea (he ordains farther) that none eat or drink 'with such an excommunicated person, lest he be polluted by 'communion with him. Every one may see how exactly this answers to the *Jewish institutes* about *Excommunication*, &c. *Clemens Alexandrinus, in admonitione ad Gentes*, speaking to *Plato*, saies expressly, νόμους δὲ τοὺς ὅσοι ἀληθεῖς, καὶ δόξαν τοῦ θεοῦ, παρ' αὐτῶν ὀφελῆσαι τῶν Ἑβραίων: *But as for Laws, whatever are true, as also the opinion of God, these things were conveied to thee from the Hebrews.* *For Excommunication.*

4. Yea not onely *Plato*'s, but also *Aristotle*'s *Politicks*, at least some of them, seem to owe their *origine* to *Mosaick institutes*. For *Aristotle*, in his *Politicks*, gives us *certain ancient Laws against selling their possessions; which seem plain derivations from Moses's institutes against selling possessions* &c. as *Cunæus de Repub. Heb. pag.* 21. *Against selling possessions see part. 2. book 4. chap. 1. §. 3. Aristoles Politicks.*

§. 7. As the *Grecian*, so the *Roman Laws* also, owe their *origine* to the *Mosaick institutes*. This necessarily follows upon the former; for (as we before §. 4. proved out of *Grotius*) the *Roman Laws* were for the most part extracted out of the *Attick* and *Grecian*. So *Melancthon*, in his Preface to *Carion*'s *Chronicon*, tels us, 'that the *Roman* Citie received its chiefest *Laws* 'and *judicial order* from *Athens*. For she frequently imitated 'the particular *Examples* of this *Republick*, as when the great'nes of Usuries gave an occasion to Sedition, *Rome* followed 'the *counsel* of *Solon*, concerning σεισαχθεία, and reduced Usuries to the *hundreds* &c. Albeit the *Romans* received much of their *Civil Law* from the *Grecians*; yet as for their *Pontifick* or *Canon law*, it proceeded muchly from the *Etrusci*, who received theirs from the *Hebrews*. So *Grotius* in his *Annotat.* on *Mat.* 12. 1. 'In the Pontifick Roman law, whereof a great part proceeded *Roman Laws Jewish origin.*

from

'from the *Etruſci*; and the *Etruſci* received it from the *Hebrews*, &c. yea, we have proved at large in what foregoes (*Book* 2. *ch.* 9. of *Politick Theologie*) that the *Pontifick Laws*, for *Collegiate Order*, *Prieſts*, *Veſtments*, *Purifications*, and all other *Sacreds* amongſt the *Romans*, were but *imitations* of *Jewiſh inſtitutes*. The ſame might be farther evinced touching their *Civil Law*, the 12 *Tables*, the *Agrarian Law*, &c. which ſeem evidently derivations from *Moſes's Judicial Law*.

Roman Lawgivers.

§. 8. But this will be more apparently demonſtrated, by a briefreflection on the firſt great *Lawgivers* amongſt the *Romans*. To begin with *Numa Pompilius*, the main *Founder* of the *Roman Laws*, whom ſome ſuppoſe to have been inſtructed by *Pythagoras*, the *Jewiſh Ape*; becauſe of that agreement which is to be found betwixt his *Inſtitutions*, and thoſe of *Pythagoras*.

Numa.

But this croſſeth the courſe of *Chronologie*, which makes *Pythagoras* much younger than *Numa*. I ſhould rather judge, that *Numa* received his Laws immediately from the *Phenicians*, who frequented the *Sea-portss* of *Italie*, even in, and before *Numa's* time. That *Numa* received his *Laws* originally from the *Jews*, is aſſerted by *Clement. Alexandr. στρωμ. lib.* 1. and by *Selden. de Jure Nat. Gent. Hebr. lib.* 1. *cap.* 2. *fol.* 14. 'Numa (ſaies he) 'the King of the *Romans*, is thought by *Clement ſtrom.* 1. from 'the ſimilitude of his Doctrine, to have been inſtructed by the 'Jews, at leaſt to have imbibed their Doctrine &c. This reſemblance betwixt *Numa's diſcipline*, and that of the *Jews*, appears in many particulars, as in *his forbidding graven Images of God*, *his Pontifick Law*, *College Prieſts*, &c. as before *book* 2. *chap.* 9. §. 12 &c.

Pythagoras.

To *Numa* we may adde *Pythagoras*; who, though a *Grecian* by birth, yet gave many *Laws* to the *Italians*, both by his *Philoſophick Inſtructions*, as alſo by his Scholar *Zaleucus*, who gave Laws to the *Locrians*, and others.

Zaleucus.

Zaleuc, *Pythagoras's* Diſciple, who lived about the *Babylonian* Captivitie, was the firſt that committed *Laws* to writing, in imitation of *Moſes's* written *inſtitutes*. For *Licurgus's* Laws were not written.

Thence

Thence *Strabo* speaking of the *Locrians*, to whom *Zaleucus* gave Laws, saies, πρῶτοι νόμοις ἐγγράπτοις χρήσασθαι πεπιςευμένοι εἰσί, *They are thought to be the first that used written Laws.* Now *Zaleucus* received these *Institutes*, he gave to the *Locrians*, from his Master *Pythagoras*, who had them from the *Jews*; as we have proved in what follows of *Pythagoras* his *Politicks*. For the conclusion of this Discourse, take the Observation of *Austin, de civit. Dei lib.6. cap.* 11. where he brings in *Annaus Seneca*, discoursing thus of the *Jews*. 'Whilest the custome of that wicked nation so greatly prevailed, that now it hath obtained 'through all parts of the Earth: so that the conquered have 'given Laws to the Conquerors. Wherein *Seneca* acknowledgeth, that the *Jews* gave Laws to all Nations.

CHAP. X.

Pagan Rhetorick and Oratorie from Jewish.

Longinus's *imitation of* Moses. Symbolick Rhetorick *from sacred* Symbols. Plato's *rules of* Rhetorick *no where to be found so perfectly as in Scripture.* Orators *must* 1. *aim at* Truth, 2. *at* Virtue. 3. *They must be* virtuous. 4. *Their Orations must be* harmonious, *and* uniforme. 5. Pathetick. 6. Masculine, *not flattering.* 7. *Examples necessarie.* 8. *Repetitions.* Aristotle's *rules, that an Oration be* 1 harmonious, 2 proper, 3 clear, 4 weighty, 5 natural, 6 Majestick &c.

§. 1. THe last piece of *Philologie*, I shall mention, is *Rhetorick*, or *Oratorie*; which *Aristotle*, in *Sophista*, tels us, was first invented by *Empedocles*: but if we consider *Rhetorick* in its original, native *puritie*, and *perfection*, we need no way doubt, it was first seated in the *Scripture*; whence, as we may conjecture, *Sacred Rhetorick the Idea of Profane.*

the ancient Heathens borrowed much of their skill therein. And indeed, such is the incomparable *Majestie* of the Scripture stile and *Phraseologie*, joined with so great *puritie* and *simplicitie*, as that all *human Eloquence*, or *Oratorie* must be necessarily confessed to come short thereof. Yea *Longinus*, a man otherwise very averse from, and abhorring of the Christian Religion, was so far affected herewith, as that in his book περὶ ὕψους, *of sublimitie of speech*, he greatly affects an *imitation* of *Moses*, as the best pattern of *Oratorie*. So *Camero*, *fol.* 345. tels us, 'that *Longinus*, 'in his book περὶ ὕψους, has taken the pattern τῆς τοῦ λόγου δεινότητος, *of* '*the sublimitie of speech*, from none so much, as from *Moses*'s writings &c. And indeed what *Pagan Orator* ever was there, that had so much of *sublimitie*, mixed with such a *native simplicitie*, as *Job*, and *Esaiah*? who ever spake or writ with such a πάθος or *affectionate Poetick* strain, as *David*, and *Jeremiah* &c?

Longinus's imitation of Moses.

Pagan Rhetorick its cognation with, and derivation from Scripture Rhetorick.

§. 2. But to come to a more close and particular Demonstration, that the *Majestie* of *Scripture stile* was the *original Idea* and *exemplar* of that sublimitie of speech or *Rhetorick*, in use amongst the Heathens, we may conjecture from the consideration of those particular *Canons*, which are given by *Pagan Rhetoricians*, or observed in their *choicest* pieces of *Oratorie*; but no where to be found, in such a degree of *perfection*, as in the *sacred Scriptures*.

Pagan Symbolick Images of Truth from sacred.

1. The most ancient piece of *Rhetorick* or Oratorie, commended and practised by Heathen Masters of Speech, consisted in the right framing and application of *Metaphors*, *Allegories*, and other *Symbolick Images*, *sensible Formes* or *similitudes*, whereby the Ancients were wont to paint forth, or give lively *colors* to their more choice and *hidden Notions*, and *Things*. And the great *Canon*, on which they founded this *artificial mode* of expressing things, was this, τὰ αἰσθητὰ τῶν νοητῶν μιμήματα, *Sensible formes are but imitates of Intelligibles*. This kind of *metaphorick Elegance* of *Speech* began first in the *Oriental parts*, and was conveyed thence by *Pythagoras* and *Plato*, with others, into

Greece;

Greece; as he that is verſed in *Pythagoras*'s Symbols, and *Plato*'s Allegories, will eaſily grant, they abounded much in this kind of *Eloquence*. Thus *Serranus*, in his Preface to *Plato*, obſerves well, 'that it was the mode of the Ancients, to repreſent *Truth* 'συμβόλοις, by certain *Symbols*, or *ſenſible Formes*. That *Plato* fol- 'lowed this mode, is not to be doubted. Neither indeed is this 'method of teaching without its Reaſons. For εἰκασία, or the live- 'ly repreſentation of things by ſuch *ſenſible Images*, is mighty 'efficacious for the *ſtriking* and *affecting* mens minds, which are 'much moved hereby. For when Truth is clouded with much 'obſcuritie, we aſcend unto it more ſafely, and more compen- 'diouſly, by theſe *ſenſible Gradations*: and ſhe, lying hid in 'theſe ſhadows, penetrates mens minds more *powerfully*. Neither 'is there wanting to this *ſtudie* and indagation *Delight*, which is 'the Miſtreſſe of *Diſquiſition*. Moreover, this deſignation of 'things, by their *proper Notes*, does much relieve the *Memorie*: 'for by exciting the mind by *Novitie*, *Admiration*, and an opi- 'nion of *Beautie*, it does fix the things themſelves more firmely 'in the mind. All which *Plato* hath mentioned, not from 'himſelf, or from *human Reaſon*, but from a more happy Do- 'ctrine, namely from that of *Moſes*, and of the *Prophets*. Thus *Serranus*. By which it appears, that *Plato*, and the reſt of thoſe great Maſters of Speech, received this their *Symbolick mode* of Diſcourſe, from the ſacred fountain of the *Jewiſh Church*. *Ariſtotle* alſo, in his *Rhetor. pag.* 208. commends the uſe of *Metaphors* rightly applied in *Rhetorick*. His words are δεῖ μεταφέρειν ἀπ' οἰκείων, καὶ μὴ φανερῶν, *we ought to metaphorize from things proper, and not manifeſt*. Though he diſliked the luxuri- ant Metaphors and Allegories of *Plato*, yet he does commend the right uſe of Metaphors. That the *Jewiſh Church* was the fountain of all theſe *Symbolick Elements*, and *ſenſible Images*, ſo much in uſe amongſt the ancient *Rhetoricians*, (as well as *Philoſophers*,) we ſhall prove at large hereafter in *Pythagoras*'s Philoſophie: at preſent ſee *Diodati* on *Gal.* 4. 3.

The advantages of Symbolick Rhetorick.

Plato's rules for Rhetorick.

§. 2. There are other properties of *persuasive Eloquence*, or *Oratorie*, which are to be found no where in so perfect a degree as in Scripture. I shall begin with such as are mentioned by *Plato*, who seems most accurately skilled both in the *Theorie* and *Praxis* of *Oratorie*, or *persuasive Speech*. *Plato* in his *Phædrus*, *fol.* 267. gives us these parts of of an Oration: Προοίμιον, Διήγησις &c. *Proeme, Narration, Testimonies, sensible Demonstrations, probable Conjectures, probation by Autoritie, and Confirmation thereof; Confutation, and Refutation, as in Accusation, and Apologie; Adumbration, Commendation, Vituperation, Gemination of words; famous Sentences, Similitudes, with Conclusion*, &c. I shall not insist upon all these parts of *Oratorie*, but pick out some more *essential* thereto, and more fully insisted on by *Plato*.

1. Rhetorick for the illustration of Truth.

1. *Plato* laies down this as the *Head* and principal part of *Rhetorick speech, that it conduce to the illustration of Truth*. Whence he condemnes such, who are wholly taken up about *Metaphors* and *Similitudes*, without any regard to that *Truth*, which is, or ought to be, couched under them. So in his *Phædr. fol.* 262. *Plato* tels us, 'that he who is ignorant of the Truth of 'things, can never rightly judge of that *similitude* wherewith 'the thing is clothed.—. Is it not manifest (saies he) that those 'who conjecture beside the nature of things, and thence 'fall into error, are therefore deceived, because they stick 'wholly about the *similitudes* of things &c? So again *fol.* 260. *We are assured, there neither is, nor ever will be any true Art of speaking without Truth*, καὶ οὐκ ἔστι τέχνη, ἀλλ' ἄτεχνος τριβή, *Oratorie without Truth is not an Art, but an inartificial Trade*. In brief, *Plato* makes *Oration* or *persuasive speech* to be the handmaid and ornament of *reason* or *Truth*; and hence he counts him the best Orator, *who does in a most lively manner represent and illustrate Truth* &c. Now where can we find Truth more lively illustrated than in the sacred Scriptures? what *apposite similitudes* and Resemblances of Truth do we find there? &c.

§. 3.

§. 3. 2. The main *end* or design of *Rhetorick*, according to *Plato*, is to draw men to *virtue*. As Truth is the *immediate subject*, so *virtue* the *ultimate end* of all *Oratorie*. So *Plato Phædr. fol.* 271. Ἐπειδὴ λέγου δύναμις τυγχάνει ψυχαγωγία οὖσα τὸν μέλλοντα ῥητορικὸν ἔσεσθαι ἀναγκὴ, *the facultie of speaking well is to draw the soul* &c. This ψυχαγωγία, or *alluring of the Soul to virtue*, which *Plato* makes the chief end of *Oratorie*, is more fully by him explicated *fol.* 272. where he gives this as the last and best character of a *good Orator, that he be a person virtuously inclined; and thence, that all his Oration tend to this, to bring men to be conformed to God:* Ἦν οὐχ ἕνεκα τοῦ λέγειν &c. *A wise Orator ought to strive how he may speak, or do things pleasing, not to men, but to the Gods; whom he should endeavor to obey to the utmost.* Whence *Plato*, *Gorg.* 513. tels us, 'that the chief work of a good Rhetorician is, to 'make men *good Citizens*, like to God &c. His words are Ἆρ' οὖν οὔτως ἡμῖν ἐπιχειρητέον ἐστὶ τὴν πόλιν καὶ τοὺς πολίτας θεραπεύειν, ὡς βελτίστους αὐτοὺς τοὺς πολίτας ποιοῦντας. ἄνευ γὰρ δὴ τούτου οὐδὲν ὄφελος ἄλλην εὐεργεσίαν οὐδεμίαν προσφέραιν. *This therefore must be chiefly endeavored by us, to cure the Citie and Citizens of moral diseases; thereby to make them excelling in virtue: for without this, all our endeavors signifie nothing*, &c. Whence he condemnes *Pericles*, though eloquent, as a bad *Orator, because, by his flatterie, he made the Athenians worse than he found them.* And he commends *Socrates* as most *excellent, because he spake* πρὸς τὸ βέλτιστον, οὐ πρὸς τὸ ἥδιστον, *to make men best, not best to please.* Hence *Plato*, *Gorg.* 455. gives this definition of *Rhetorick:* ἡ ῥητορικὴ πειθοῦς δημιουργός ἐστι πιστευτικῆς, ἀλλ' οὐ διδασκαλικῆς περὶ τὸ δίκαιον καὶ ἄδικον: *Rhetorick is a composition of persuasive, not demonstrative, speech, concerning what is just and unjust.* Now all this makes much for the *precellence* of *Scripture Rhetorick*, which infinitely excels all other, as well in *moral* as *Divine Ethicks*, or *precepts*, and incentives to virtue. All *Pagan Rhetorick* comes infinitely short of the Scripture *persuasives* and *motives* to virtue.

2. Rhetorick must draw men to virtue.

§. 4. *Virtue* being the chief *end* of Oratorie, hence *Plato* makes this

3. Orators must be just and virtuous.

this an *essential* qualitie of a good Orator, that *he himself be virtuous.* So in his *Gorg. fol.* 460. Ἀναγκὴ τὸν ῥητορικὸν ἄνδρα (ἔφη), τὸ δίκαιον εἰδέναι καὶ μεμαθηκέναι. καὶ ὃς ἂν μὴ βούληται ὁ ῥητορικὸς ἄδικεῖν. *It necessarie, that a Rhetorician be just; that he wils what is just, and that he does just things. A Rhetorician therefore never wills to do unjustly.* So in his *Gorg. fol.* 508. *Plato* addes, καὶ μέλλοντα ὀρθῶς ῥητορικὸν ἔσεσθαι δίκαιον ἄνδρα δεῖ εἶναι καὶ ἐπιστήμονα τῶν δικαίων: *he that will act the part of an Orator aright, must be both just, and one that understands just things.* Thus again, in his *Laches, fol.* 188. *Plato* brings in *Laches* commending *Socrates*'s mode of teaching; and shewing, that 'he was the best *Præceptor*, whose *life* did accord with his 'doctrine; which was an excellent kind of *Musick*, or *Harmonie*, 'not *Ionick*, but *Dorick*, and that which most delights the Au-'ditors. Whereas on the contrarie, he that teacheth *well*, but 'acts *ill*, by how much the more elegant he is, by so much the 'more he offends: so that he seems to be μισόλογον, an *hater of E-'loquence*, rather than φιλόλογον, a *lover of the same.* Thence *fol.* 189. *Laches* addes, *I knew Socrates first by his good deeds, more than by his words;* καὶ ἐκεῖ αὐτὸν εὗρον ἄξιον ὄντα λόγων καλῶν, καὶ παντὸς παῤῥησίας, *and there I found him worthy of good Oratorie, and all freedom of speech.* Thus *Plato*: whereby he teacheth, us, what harmonie there ought to be in a good Orator, betwixt his *words* and *deeds*; that his *Actions* must teach, as well as his *Tongue*. Whence *Diogenes* blamed the Orators of his Age, because they did τὰ δίκαια μὲν ἐπιμελῶς λέγειν, πράττειν δ' ἐθελακῶς, *endeavor to discourse eloquently of righteous things, but not to do them.* And this certainly enhanceth *Scripture-Oratorie*; the Composers whereof did both *speak* and *live* at a more transcendent rate, than ever Pagan Orators pretended to, much lesse did.

4. *Orations must be uniforme.*

§. 5. As to the *forme* of an Oration, *Plato* tels us, that *it must be like an Animal, which has all parts rightly disposed.* So in his *Phædr. fol.* 264. πάντα λόγον ὥσπερ ζῷον ξυνεστάναι σῶμά τ' ἔχοντα αὐτὸν αὑτοῦ, ὥστε μήτε ἀκέφαλον εἶναι, μήτε ἄπουν, &c. 'Every Oration must be 'as a *living Creature*, which has a bodie; so that it must not be

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'without an *head*, or without a *foot*, but must have the *middles* 'and *extremes* so exactly delineated, as that they may agree a-'mongst themselves, and with the whole. Thus *Plato*: wherein he shews, that a good Oration must be εὐμέθοδος, καὶ εὐάρμοστος, *methodically, and harmoniously composed*; so that ἀναλογία, *proportion* of the parts, both amongst themselves, and with the *whole*, is the spirit and *soul* thereof. And surely there is no piece of *Pagan* Oratorie so methodical and *harmonious*, as *sacred Scriptures*.

§. 6. As for the πάθη, *Affections* or properties of an *Oration*, *Plato* tels us, that it must be very *pathetick*, and affectionate. So in his *Gorg. fol.* 481. εἰ μή τι ἦν τοῖς ἀνθρώποις πάθος, οὐκ ἂν ἦν ῥᾴδιον ἐνδείξασθαι τῷ ἑτέρῳ τὸ αὐτοῦ πάθημα: *unlesse an Orator hath a* πάθος, *or moving Affection, he cannot demonstrate unto others his* πάθημα, or *moving object*. Hence *Plato* makes this one main part of an Orator, 'to understand the right *knack* of *moving mens minds*, and 'affections; wherein the *hinge* of *persuasive* Rhetorick consists. Whence also he conceives it a necessary accomplishment of an Orator, to understand the doctrine περὶ παθῶν, *of the Affections*. So also *Aristotle*, in his *Rhetorick*, discourseth at large of the *Affections*, and of the manner how they are to be excited and *moved* by *Rhetoricians*. And indeed this is τὸ ἔργον, the *businesse* of an Orator; to *take the fancie*, and by it to *move* the Affections; as the great work of a *Logician*, and *Philosopher*, is to convince the *Judgment*, and incline the *Will*, those more *rational faculties*. This *Plato* seems to hint, in his *Gorg. fol.* 455. by shewing, that 'the designe of an Orator is to *persuade* πιστικῶς, in order to the '*exciting* the Affections; whereas a Logician persuades ἀποδεικτικῶς, by *Demonstration* &c. So *Aristotle*, in his *Rhetor. lib.* 3. *cap.* καὶ συνομοιοπαθεῖ &c. 'An *Auditor* does alwaies sympathize 'with his *Orator* that speaks *pathetically*, although he speaks no-'thing to the purpose; wherefore many Orators, making a great 'noise, do *astonish* their Auditors. Here *Aristotle* shews, how exceeding powerful *pathetical* Oration is; *vehemence* of speech being usually reputed a *symbol* or *Index* of the *weight* and *magnitude*

5. *Orations must be pathetick.*

tude of a *matter*. Now where was there ever found such an admirable πάθος, or affectionate moving discourse, as in the *sacred Scriptures?*

Rhetorick must be severe and masculine, not flattering.

§. 7. Another πάθος, or propertie of an Oration, according to *Plato*, is, that it be *masculine*, *severe*, *pungent*, and *penetrant*, not *adulatorie*, *glavering*, or *flattering*. So in his *Gorgias*, *fol.* 508. saies *Plato*, κατηγορητέον εἶναι καὶ αὐτοῦ, καὶ υἱέος, καὶ ἑταίρου, ἐάν τι ἀδικῇ καὶ ῥητορικῇ ἐπὶ τοῦτο χρηστέον: *The very son and companion must be severely accused, if they offend: and in this we must make use of Rhetorick*, &c. Hence *Plato* is very invective against the *Sophistick* Rhetoricians, and flattering Orators of his times; such whose whole designe was to *glaver*, and flatter men into wickednes, rather than to reprove them for it. So *Gorg.* 463. *Plato* brings in *Socrates* greatly inveighing against this Sophistick *glavering* kind of Rhetorick, which he thus describes and distributes. Καλῶ δὲ αὐτοῦ ἐγὼ τὸ κεφάλαιον κολακείαν, &c. 'The head of this Sophistick 'Rhetorick I call *flatterie*, whereof there seems to me to be se-'veral parts; one is *Culinarie* Rhetorick, such as is in use a-'mongst Trencher-Knights; which is not an *Art*, but *practice*, 'and *Trade*, to get money, or fill the belly; the parts whereof I 'make to be *Comick* and *Sophistick* Rhetorick. Then he discourseth first of *Sophistick* Rhetorick thus: ἔστι γὰρ ἡ ῥητορικὴ [σοφιστικὴ] κατὰ τὸν ἐμὸν λόγον πολιτικῆς μορίου εἴδωλον, *Sophistick Rhetorick is but an Idol of Politicks*. Thence he proceedeth *fol.* 465. to declaim against *Comick* Rhetorick, ῥητορικὴ κωμικὴ &c. *Comick Rhetorick is mischievous, deceitful, ignoble, servile*, &c. Thence he gives the reason why this flattering kind of Rhetorick is so vain and hurtful, *fol.* 465. Κολακείαν μὲν αἰσχρὸν &c. 'I say that *Flattery* is base, 'because it aimeth at what is sweet and pleasing, not what is best. 'I do not say that it is an *Art*, but *Practice*, without *reason*; an irrational desire &c. whence in the same *folio* 465. *Plato* concludes, φημὶ γὰρ ἐγὼ καὶ τοὺς ῥήτορας, καὶ τοὺς τυράννους δύνασθαι μὲν ἐν ταῖς πόλεσι σμικρότατον, οὐδὲν γὰρ ποιεῖν ὧν βούλονται ποιεῖν μὲν κατὰ ὅ, τι ἂν αὐτοῖς δόξῃ βέλτιστον εἶναι. *I say, that Rhetoricians and Tyrants have very little power* &c.

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His meaning is, that such flattering *Orators* have little *efficacie* or *power* in all their *Harangues*, to move sober minds and well *inclined Affections*. This *invective* of *Plato* against these *meal mouth'd Orators*, is greatly admired by *Cicero*, whose words are these; *I greatly admired* Plato (*in* Gorgias) *because he seemed to me in deriding Orators, to act the highest part of an Orator, &c.* i.e. *Plato* in deriding those *sophistick*, *comick*, glavering *Orators*, discovered a very masculine, severe, pungent kind of Oratorie. Thus also the *Cynicks* universally, were very *tart* and *satyrick* in their *Declamations* against this flattering kind of Oratorie: so *Antisthenes* (as *Diogenes* in his life) in a time of urgent necessitie, said, κρεῖττον ἐν ταῖς χρείαις εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν: *Its better in time of need to fall into the hands of crows, then of flatterers*: there is a peculiar elegance in the Greek. And *Diogenes* the *Cynick*, being asked what kind of beasts, did *bite most perniciously*; replied, τῶν μὲν ἡμέρων κόλαξ, τῶν δὲ ἀγρίων συκοφάντης: *of tame beasts the flatterer, and of wild beasts, the Sycophant bites most dangerously*: whence he said also, τὸν πρὸς χάριν λόγον μελιτίνην ἀγχόνην εἶναι: *a flattering oration is but a honey-snare.* Thus we see how the most *judicious* of the *Pagans*, greatly commended a *severe*, *masculine*, *pungent* kind of Oratorie; condemning that which was *effeminate*, *glavering*; and *compleasant* with mens humors and lusts. And is there any piece of *Pagan Oratorie* in the world so *masculine*, so *pungent*, so *penetrating*, and so free from *men-pleasing flatterie*, as that in the sacred Scripture? *See Diogen. Laert in the life of Diogenes.*

§. 8. As for the *matter* of an *Oration*, *Plato* commends very much *examples*, as that which greatly conduceth to the lively illustration of any *Theme*. So in his *Phædr. fol.* 260. ὡς νῦν ψιλῶς πως λέγομεν, οὐκ ἔχοντες ἱκανὰ παραδείγματα: *we do speak but poorly, when we want examples to illustrate what we speak.* And indeed *Plato* greatly excelled in the use of *apposite* and lively *examples*, for the illustrating of *matters*; wherein he attained such an admirable *dexteritie*, as that Posteritie have admired him for the same. And we are not without probable conjectures, that *Pla-* *Examples.*

to gained this piece of *Rhetorick* from the *Jewish Church* and *Scriptures*. Farther *Plato* by his practice, if not by expresse Rules, commends very much *Interrogations*. For indeed his choicest and most *pathetick Discourses* are made up of *Questions*; which expresse not only *quicknes of spirit*, but also much *passion* and *Affection*; and therefore are frequently used in the sacred Scriptures, whence we have reason to conclude *Plato* borrowed this manner of *Rhetorick speech*, as hereafter in his Logick.

Lastly *Plato* commends much, the use of *Repetitions* as that which carries in it a great πάθος or *movingnes of Affection*. So in his *Phileb. fol.* 60. εὖ δ' ἡ παροιμία δοκεῖ ἔχειν τὸ δὶς καὶ τρὶς τόγε καλῶς ἔχον ἐπαναπολεῖν τῷ λόγῳ δεῖν: *The old proverb seems good, that what is excellent in a speech, should be repeted twice, and a third time.* The like *Aristotle*, in his *Rhetorick lib.* 3. *cap.* 12. περὶ οὗ γὰρ πολλὰ εἴρηται ἀνάγκη καὶ πολλάκις εἰρῆσθαι, *concerniug that, whereof much is spoken, tis necessary, that we make repetition.* Now its well known how much the sacred Scriptures abound in elegant *Repetitions*; and that beyond any *Pagan Orators*.

Repetitions. Thus we have shewn how all those Rules, which *Plato* laies down as *qualifications* of true *Oratorie* are to be found no where, in so perfect a degree, as in the *sacred Scripture*. And why may we not conjecture, that *Plato* traduced many, if not the most of these *Rhetorick Canons* from *Scripture Rhetorick*! Certain it is that *Plato*, received, whilst he was in *Egypt*, many *Traditions*, which were originally *Jewish* and *Scriptural*: and tis not improbable, that he had them immediately from the *Jews* who were in great multitudes in *Egypt*, whilst he resided there, which was for no lesse than 14 years space, as hereafter in the storie of his life.

Aristotles rules of Rhetorick. §. 9. I shall conclude this Discourse of *Oratorie* with some other *Canons* delivered by *Aristotle*, which give a farther accent and *lustre* to *sacred Rhetorick*. *Aristotle Rhetor. lib.* 3. *cap.* 5. gives several rules for *Rhetorick*, or *eloquent speech*, as ἔστι δ' ἀρχὴ τῆς λέξεως, *&c. The beginning of Elocution is to speak accurately, which consists in* 5 *particulars.* 1. *To speak things in connexion,*

or

or harmoniously. 2. *To speak in* proper Termes, *not with circumlocution.* 3. *Not to use doubtful Phrases; because an Ambages of words is very deceitful: wherefore your soothsayers utter their Oracles in ambiguous and general termes; wherein lies much deceit, &c.* Now how exactly do these rules suit with *Scripture* Rhetorick! what *harmonie* and *connexion* of parts? what *proprietie, perspicuitie* and *clearnes* of termes is there herein? 4. Again *Aristotle* tels us ὁ λόγος ἐὰν μὴ δηλοῖ οὐ ποιήσει τὸ ἑαυτοῦ ἔργον, *an oration, if it does not manifest the matter, looseth its designe.* 5. Then, as to the *matter* of an *Oration*, we are told, it must be *weighty, proper, affecting, &c.* So *Aristot.* Rhet. *lib.* 3. *cap.* 12. προσεκτικοὶ δὲ τοῖς μεγάλοις, τοῖς ἰδίοις, τοῖς θαυμάστοις, τοῖς ἥδεσι· διὸ δεῖ ἐμποιεῖν ὡς περὶ τοιούτων λόγος, *men give heed only to things great, proper, wonderful, sweet; therefore an oration ought to be composed of these.* And where can we find such *matter*, if not in *sacred* Rhetorick? 6. Farther as to the *Qualitie* of an *oration*, *Aristotle* tels us, *that it must be natural*, not *feigned, artificial*, or *starched*; so *Arist.* Rhet. *lib.* 3. *cap.* 2. Δεῖ μὴ δοκεῖν λέγειν πεπλασμένως ἀλλὰ πεφυκότως· τοῦτο γὰρ πιθανὸν, *we should not seem to speak artificially, but naturally: for this is most persuasive: whence, addes he, illiterate men, usually persuade more effectually, than the learned; because they seem to speak most naturally, and from an inward feeling sense.* And is there any piece of *Pagan* Oratorie that may compare with the sacred Scripture in point of *Naturalitie* and *Simplicitie, &c.* 7. *Aristotle* gives this as another character of true Oratorie, that it be *Majestick*, and *Grave*, without a *gaudy dresse*: δεῖ δὲ σεμνότητα γίνεσθαι [λέξιν] καὶ ἐκστῆσαι, *an oration must be grave and extatick.* Whence also he tels us, *that an Orator must seem rather serious than eloquent.* And where can we find a *majestick grave* and *serious stile*, if not in sacred Rhetorick? 8. Lastly *Aristotle* commends the use of proper *epithets*, as very *pathetick.* So *Arist.* Rhet. *lib.* 3. *cap.* 7. τὰ δὲ ὀνόματα ἐπίθετα μάλιστα ἀμόττει λέγοντι παθητικῶς, *epithet names are very agreeable to one, that would speak pathetically.* And surely there is no piece of *Pagan Oratorie* that

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afforded ſuch *proper Epithets*, as ſacred Scripture?

The perfection of ſacred Rhetorick. To ſumme up all. Where can we find more *proper* and *ſignificant Symbols*, *Metaphors*, and other ſuch like *Rhetorick ſhadows*, and *Images*, than in ſacred Scripture? how *natural*, *ſimple*, and *grave* is its ſtile? what a *maſculine* ☞ does it abound withall? how *weighty*, and yet *delightful* is its matter? how exactly *proportionate* and *becomming* are its parts? how *harmonious* and beautiful is its forme? with what *Integritie*, *Holines*, and *Majeſty* were its Penmen adorned? and how powerful and *efficacious* were they in their Miniſterie? Whence we may ſafely conclude, at leaſt thus much, that *ſacred* Scripture is the moſt *perfect Idea* of all true Maſculine Oratorie. Neither are we without ſome probable conjectures, that *Plato* (who is ſuppoſed to be one of the firſt renowned Grecian *Orators*, and *Rhetoricians*) traduced his choiceſt pieces of *Rhetorick*, or *finenes* of ſpeech, from the *ſacred fountain* of Iſrael. Touching the perfection of Scripture Rhetorick, ſee *Glaſſius* his *Rhetorica ſacra*, &c. That the Jews had eloquent Orators in *Iſaiah*'s time (which was before any *Greek* Orators that we find mention of) is evident from *Iſa.* 3. 3. the *eloquent Orator*. We read alſo of a *Jewiſh* Orator, called *Tertullus*: Act. 24. 1.

CHAP. XI.

How Jewiſh Traditions came to be miſtaken by Pagans.

One great cauſe of the corruptions *and* miſtakes *about* Jewiſh Traditions, *was Pagan Mythologie, which ſprang* 1. *From miſtakes about Hebrew* Paronomaſies, *and Idioms. Gen.* 8, 9. *and* 9. 20. 2. *From attributing to themſelves, what belonged to others.* 3. *From Equivocation.* 4. *Alteration of Names &c.*

The

The original grounds, that moved the Grecians, *and others, to alter and disguise* Oriental Tradition, *were* 1. *their enmitie to the* Jews, 2. *their proud assumings,* 3. *their ignorance of Jewish Records and Affaires.*

§. 1. HAving gone through the chief parts of *Philologie*, with endeavors to evince their Traduction originally from the *sacred Scripturcs*, or the *Jewish Church, Language*, and *Wisdom*; we shall adde, as an *Epilogue*, to this Treatise some general account, how these *Scriptural Records*, and *Jewish Traditions* came to be so greatly corrupted or mistaken by the blind Pagans. This being cleared, will obviate that objection, which is made against this design of demonstrating the Traduction of *Pagan* knowledge from the *Jewish* Church. For, say some, if the Heathens had such clear *Notices* of the *Jews*, their *Principles, Discipline, Customes*, &c. how comes it to passe, that they make no more mention of them, yea that they seem rather altogether ignorant of the Jews, their *doctrine, customes*, and *manners*; as it appeareth evidently by the stories of *Tacitus, Suetonius, Plutarch*, and other Pagan Historians, who had the greatest advantages to informe themselves, and yet remained grosly mistaken in the *Jewish* Affaires? For the removing this Objection, we shall endeavor to decipher this Pagan *mysterie of Iniquitie*, how these Jewish *Records* and *Traditions* came to be at first *corrupted*, or *misunderstood*, as also how the following Historians came to be so ignorant of *Jewish* Affairs, and Records.

How Jewish Traditions came to be so corrupted and mistaken.

§. 2. As for the original occasion and ground of that corruption, which befel Jewish *Traditions* and *Stories*, as communicated to Pagans, we have spoken somewhat of it before, (in the close to Pagan Historie, *chap.*6.§.5.) reducing it to those several *causes*, namely the decrease of *Knowledge*, the increase of *Idolatrie*, the confusion of *Languages*, &c. But the most *prolifick* and seminal root of all, was that *Mythologizing humor*, which possest the ancient Poets, Philosophers, and Historiographers, especially

1. *Pagan Mythologie a great cause of those many mistakes about the Jews and their Traditions.*

especially the *Grecians*. For the ancient *Greek* Poets, *Orpheus*, *Linus*, *Hesiod*, &c. who led the dance to this designe of *mythologizing* on Jewish *Traditions*, being persons of great *wit*, *learning*, and *dexteritie* in coining *Fables*, made it their τὸ ἔργον, or *whole designe*, to *disfigure* all those ancient *Traditions*, which they received from the *Jewish Church*; by clothing them in such an *exotick phantastick* garbe of *Greek* fables, as that they soon lost their Oriental *Jewish face* and *habit*, and so grew out of knowledge. Now the methods and means, by which the Greek *Mythologists* disguised these Oriental Traditions, were these, or such like that follow.

1. *Grecian Mythologie from mistakes about Hebrew Paronomasies.*

1. One great means, by which the Grecian *Mythologists* corrupted *Jewish* Traditions, was their *affected* or blind *mistakes* about Hebrew *Paronomasies*, and *Allusions*. Thus *Bochart*, in his Preface *de animal. sacris*. 'I will adde (saies he) that we have 'produced many things from fabulous Historie, which depend 'on meer Allusions to Hebrew words in Scripture. As what is 'mentioned by *Abydenus*, of the Birds which were sent forth in 'the Floud, and returned with their feet dirty. That *Isis* is said 'to be turned into a Swallow: for *Isis* does apparently allude to 'סיס *Sis*, which signifies a *swallow*. And *Argus*, is said to be 'turned into an Hart, from ערגא *panting*, after the manner of 'an Hart. And *Anubis*, was painted κυνοκέφαλος, because נובא signifies *barking* &c. So *Bochart*, *Can. lib.* 1. *cap.* 6. conjectures, 'that the *Chimæra*, which *Bellerophon* conquered, was no other 'than the people of *Solymi*, under their three Generals; 1. *Arius*, from אר, a *Lion*: 2. *Trosibis*, from ראש הויא, *the head of a Serpent*: 3. *Arsalus*, from אורז, a *young Kid*; whence they made the Chimæra to be composed of the forme of a *Lion*, a *Goat*, and a *Serpent*.

2. *Mistakes of the Hebrew Idiom.*

2. Another *spermatick root*, by means whereof the Jewish *Traditions* were perverted by the Greek *Mythlogists*, was their mistaking the Hebrew *Idioms*, wherein these ancient *Traditions* were originally conveyed. So Gen. 10. 8, 9. *Nimrod* is stiled

Gen. 10. 8, 9.

mighty,

mighty, גבור, which alſo ſignifies a *Giant*: whence thoſe who were imployed under *Nimrod*, to build the Tower of *Babel*, were ſtiled by the Poets, *Giants*, &c. So Gen. 9. 20. *Noah* is ſtiled by *Moſes* איש האדמה, which, according to the Hebrew Idiom, ſignifies a *Husbandman*: but the *Mythologiſts*, underſtanding it in a *proper ſenſe*, render it ὁ ἀνὴρ τῆς γῆς, *the husband of the Earth*: whence they make *Saturne*, who was *Noah*, to be the *husband of Rhea*, i. e. the *Earth*. Gen. 9. 20.

3. Another way, whereby the Greek *Mythologiſts* corrupted *Oriental Traditions*, was, by attributing the *Actions* of ſome famous *Oriental* perſon, to one, or ſeveral of their own *Nation*. Hence ſprang the ſtories of *Saturne* from *Adam*, *Noah*, or *Abraham*: of *Jupiter*, from *Cham*: of *Mercurie*, from *Canaan*: of *Bacchus*, from *Nimrod* &c. as before, in our *Pagan Theologie*. 3. *From attributing the ſtories of ſome Oriental perſon to thoſe of their own Nation.*

4. Again, the *Equivocation* of the *Oriental* Languages gave no ſmall occaſion for the *corruption* of the ſame. For the Greek *Mythologiſts*, when the Hebrew *words* or *phraſes* were *equivocal*, omitted the ſenſe, which was plain and obvious; and aſſumed, either from *Affectation*, or *Ignorance*, that ſenſe which was more *forrein* and fabulous. Thus the robbing of the King of *Colchus*, is ſuppoſed to have been diſguiſed under the name of the *Golden Fleece*; becauſe the Syriack גיזא, ſignifies both a *Fleece*, and a *Treaſurie*. So the *Buls* and *Dragons*, which kept it, are thought to be nothing elſe but the *Walls* and *Braſſe gates*: for שור ſignifies both a *Bull*, and a *Wall*; and נחש *Braſſe*, and a *Dragon*. And ſo the fable of the *Braſſe Bull*, which foretold *Calamities*, in the mountain *Atabyrius*, is ſuppoſed to ariſe from the *Equivocation* of the Phenician or Hebrew אלים נגרש, which may ſignifie *Doctor*, *Augur*, or *Bos ex ære*: as *Stillingfleet Origin. S. book* 3. *ch.* 5. §. 5. 4. *From Equivocations of the Hebrew.*

5. The *Mythologiſts* corrupted *Jewiſh* Traditions, by altering *words*, and *Names*, and putting others in their place. Thus for חם *Cham*, they put Ζεὺς, which is of like import &c. But this may ſuffice touching the *corruption* of *Jewiſh* and *Scripture* Traditions by Mythologiſts. 5. *By altering words and names.*

§. 3. We

The Motives that inclined Mythologiſts thus to alter Oriental Traditions.

§. 3. We come to the original *Reaſons*, and *Motives*, which induced the *Pagans*, eſpecially the *Grecians*, thus to corrupt and adulterate *Scripture*, and *Iewiſh* Traditions; ſo that little of their original *Idea*, *beautie*, and *ſimplicitie* was ſeen or underſtood by their poſteritie. And we ſhall begin with that *odium*, and *inveterate enmitie*, which the Heathens generally were poſſeſt withall, againſt the *Iews*; who were ſo generally *maligned* and hated by all Nations, as that none durſt make any honorable mention of them; much leſſe impoſe their *Principles*, *Myſteries*, and *Inſtitutes* on the world, without *altering* and disfiguring the ſame, thereby to *concele* their *origine* and parentage. This has been well obſerved by *Serranus*, in his Preface to *Plato*, in theſe words. 'That *Plato* drew theſe Symbols from the *Iewiſh* Lear-'ning, all learned *Antiquitie* of Chriſtian Doctors hath judged: 'but that he did induſtriouſly abſtain from naming the *Iews*, be-'cauſe their name was odious amongſt the Nations &c. Thus alſo Sr *Walter Raleigh* (in his Hiſtorie of the World, *part.* 1. *book* 1. *chap.* 6. §. 7.) affirmes, 'that the wiſer of the ancient Hea-'thens, viz. *Pythagoras*, *Plato* &c. had their opinions of God 'from the *Iews*; though they durſt not diſcover them &c. Hence *Plato* fathers thoſe Traditions, which were traduced originally from the *Jews*, on the ancient Barbarians, who lived neer the Gods &c. which muſt be underſtood of the Jews, as *Clemens Alexandrinus*, with other of the Fathers. *Plato* alſo makes frequent mention Συρίε καὶ Φοινίκε μύθε, of a *Syrian and Phenician fable*; which was no other than ſome *Iewiſh Tradition*, as we have elſewhere proved.

1 *The Pagans enmitie againſt the Jews.*

The Grecians aſcribing to themſelves the origine of many Iewiſh Traditions.

2. Another *motive*, that inclined the *Grecians* to diſguiſe and adulterate *Oriental Jewiſh Traditions*, was their *proud Affectation* or *vain humor* of aſcribing unto themſelves the *origine* of thoſe *Traditions*, which they did really *traduce* from the Iewiſh Church. And herein they followed the footſteps of the *Egyptians* and *Phenicians*, who abounded in the ſame proud humor of aſſuming to themſelves the *honor* and *praiſe* of thoſe ancient

cient *Records* and *Traditions*, which were indeed conveyed to them from the *Jews*. Thus the *Egyptian* Priest, in his conference with *Solon*, boasts, that all ancient Records and Wisdom belonged to them, as before *chap.6.*§.1. Now to make this fond *pretension* good, both *Grecians*, *Phenicians*, and *Egyptians*, all concur in this great designe of disfiguring and adulterating *Jewish Traditions*, thereby to make them seem to be their own.

Mimicè Philosophi affectant veritatem, & affectando corrumpunt, ut qui gloriam captant. Tertul. Apol. c. 46.

§. 4. But the great *prolifick principle* of these *Mythologick* corruptions, and grand mistakes about Jewish Traditions, was the *native ignorance*, joyned with a *presumptuous curiositie*, and *inquisition*, which possessed the minds of those blind Heathens, especially the *Grecians*, as to Jewish *mysteries* and *affairs*. 1. The *Jewish* Mysteries and Institutes being so *supernatural*, and remote, and yet the Grecian *curiositie* so *presuming*, and *inquisitive*: this gave a main influence to those many *fabulous narrations*, and *figments* thereabouts. So *Cunaus*, *de Repub. Hebr. lib. 3. cap.* 4. 'Tis no wonder (saies he) that those Writers, who 'looked not into sacred Volumes, do report such false things of 'the *Jews*. God hated the profane stock of the Gentiles, and 'condemned it to darknes; neither did he suffer them to under'stand the Affairs of that sacred people, even in those things 'which are common. There are extant in *Josephus*, the words 'of *Demetrius*; who, upon the admiration of *Ptolomie*, that no 'Historian or Poet makes mention of *Moses*'s Law, refers the 'cause hereof unto the magnitude of the Affair, which the nar'rownesse of their breasts could not comprehend. To this 'he addes, that *Theopompus*, and *Theodectes* underwent Divine 'punishment, for that they were sollicitously inquisitive into 'these things: for the former was deprived of his mind, the lat'ter of his Eye sight. And if there were any amongst those 'Heathen writers, who writ any thing of these *Jewish* Affairs, 'the Truth was many waies weakned by them.

The ignorance of the Pagans, touching Jewish Records and mysteries.

2. As for the *Civil affairs* of the *Jews*, and God's *providential dispensations* towards them, they were likewise so mysteri-

rious and contradictorie to the rules of *human Policie*, as that tis no wonder if the blind Heathens could make no better *judgment* and *narration* of them. For what myſteries, and wonders of Providence were there in God's diſpenſations towards the *Jews*! their thriving in Captivitie, their often recoveries from ſo many Overthrows and Captivities, their continuing a Nation united and diſtinct from others, notwithſtanding ſo many breaches; finally, their Decaies and Increaſes were ſo extraordinarie, as that they could not be meaſured by rules of Policie, or *Politick Obſervations*. Hence was it, that *Tacitus*, how exact ſoever in this kind, was here greatly miſtaken in his Account of the *Jewiſh Affairs* their original, and *Policie*: of which ſee *Jackſon, vol.* 1. on the *Autoritie of the Scripture. fol.* 77. Thus we have ſhewn, how it came to paſſe, that Pagan writers were ſo ignorant of *Jewiſh* Traditions and Affairs, notwithſtanding their correſpondence with them.

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